

# The p̄eface of the

ancthoꝝ to them that ſhal rede theſe  
ſermons folowinge.



It is honoura-  
ble and worthy  
praiſe, to confeſſe  
and declare the  
woorkes of al-  
mightie GOD, as  
the bleſſed An-  
gell ſayd vnto ho-  
lye Thoby. And  
therfore they that  
ſawe the miracle  
done by our ſauis-  
oure Chriſt vpon

the man that was both deafe and dōme, and was re-  
ſtored vnto his ſight, and alſo to his ſpeech, although  
they were bidde to make no wordes thereof, yet  
they conſideringe the excellencie of the miracle, and  
perceiuinge the humilitie of the doer of the ſame, as  
intendinge more the occultation of his faſte, for the  
auoidinge of worldlie praiſe, to geue vs example of  
like humilitie, then to hide his gracious cure, as thin-  
kinge they ſhoulde not haue done well to let ſuche  
a marueilous worke vaniſh to obliuion, were the bu-  
ſier to diuulge and publiſhe, not onelie that miracle,  
but others withall, ſayinge: *Bene omnia fecit, & ſurdus fecit  
audire, & mutos loqui.* This man hath done all thinges

✠, *il.*

well

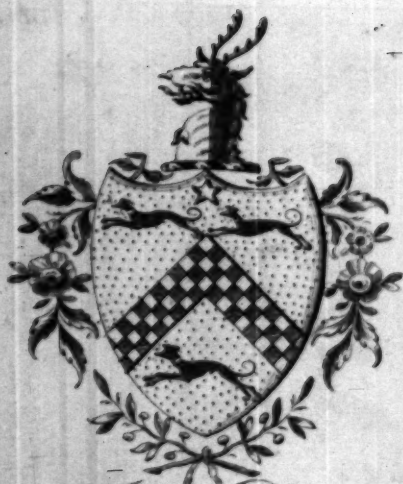


Edm. Bliss i. col. 315.

Edgeworth died 1560. See Wood's Athen. [L. 133

These forms are extremely scarce. Herbert had not  
seen them but copies Ames' imperfect articles. See p. 831.

Douce  
E. H. 236.



Francis Douce.

This Copy once be-  
longed to Bishop  
Burnett See Bibb's  
Library Companion p. 81.

Bodl.

# Sermons

very fruitfull, godly,  
and learned, preached and  
sette forth by Maister Roger  
Edgeworth, doctoure of diuini-  
tie, Canon of the Cathedrall  
churches of Sarisburie, Welles  
and Bristow, residentiary in the  
Cathedrall church of Welles,  
and Chauncellour of the same  
church: With a repertorie  
or table, directinge to ma-  
ny notable matters ex-  
pressed in the same  
sermons.



¶ Excusum Londini in aedibus Roberti  
Caly, Typographi, Mense Septemb.  
Anno. 1557.



Eccles. v.

Esto mansuetus ad audiendum verbum dei,  
vt intelligas, & cum sapientia proferes  
respondum verum.



# The p̄eface of the

ancthor to them that shal rede these  
sermons folowinge.



It is honoura-  
ble and worthy  
praise, to confesse  
and declare the  
woorkes of al-  
mightie GOD, as  
the blessed An-  
gell sayd vnto ho-  
lye Thoby. And  
therfore they that  
sawe the miracle  
done by our saui-  
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the man that was both deafe and dōme, and was re-  
stored vnto his sight, and also to his speach, although  
they were bidde to make no wordes thereof, yet  
they consideringe the excellencie of the miracle, and  
perceiuinge the humilitie of the doer of the same, as  
intendinge more the occultation of his facte, for the  
auoidinge of worldlie praise, to geue vs example of  
like humilitie, then to hide his gracious cure, as thin-  
kinge they shoulde not haue done well to let suche  
a marueilous worke vanish to obliuion, were the bur-  
sier to diuulge and publishe, not onelie that miracle,  
but others withall, sayinge: *Bene omnia fecit, & surdus fecit*  
*audire, & mutos loqui.* This man hath done all thinges

✠.ii.

well



## The preface.

wel, he hath made the deafe to heare, and the dōme  
to speake. So I cōsidering that it hath pleased almightie  
God of his plentuous mercie and goodnes, to ope  
pen my mouth, and to make me occupied in prea  
ching his holie worde nowe by the space of fortie  
yeares and more, I thoughte it not good to permitte  
such matters as I haue (throughe Goddes helpe) set  
forth in my sermons, vtterly to rotte and perishe, and  
lest (as the morall Poete saieth) *Deferar in uicum, uendentē  
tibus, & arbora*, I haue therfore perusing, yea rather sus  
perficillie runninge ouer suche sermons as I haue  
preached in times past, founde much good matter in  
them, right worthie to be had in memorie, and so  
compact and set together, that nowe in my olde age  
I reioyce in God that gaue me his gracious gift, so to  
trauayle in suche studie while I was yonge and lus  
stie. These my longe labours hath be in the mooste  
troubleous time, and mooste cumbarde with etrours  
and heresies, chaunge of mindes and scismes that e  
uer was in this realme for so longe time together,  
that any man can rede of. VVhile I was a yonge stu  
dent in diuinitie, Luthers heresies rose and were scat  
tered here in this realme, whiche in lesse space then  
a man woulde thinke, had so sore infected the chris  
sten flocke, first the youth, and consequentlie the el  
ders, where the children coulde sette the fathers to  
scole, that the kinges maiestie, and all the catholike  
clerkes in the realme had muche a do to extinguishe  
them, which yet they could not so perfittlie quenche,  
but that euer still when they might haue any main  
tenance by men or women of greate power, they  
burst

## The preface.

burste out a freshe, even like fire hidde vnder chaffe,  
whiche sometimes amonge will flame oute and do  
hurt if it be not loked to. Against such errors with  
their appēdeceis I haue inuehied earnestlie and oft in  
my sermons in disputations and reasoninge with  
the protestauntes, vntill I haue be put to silence, ei-  
ther by general prohibitions to preache, or by name,  
or by captiuitie and imprisonment, of all whiche (I  
thanke God) I haue had my parte. And yet euer w hē  
I might haue any clere time, I haue retourned to the  
same exercise more vehementlie then afore, and so  
will do while I may haue strength to speake. And  
because these sermons were made in Englishe, and  
toucheth sometimes amonge, suche heresies as hath  
troubled English folke, I thought it best to set them  
forth in suche language as might presentlie best edi-  
fie the multitude. Moreouer pleaseth you to be ad-  
uertised, that when I shoulde preache in any solēpne  
and learned audience, I euer fearinge the labilitie of  
my remembraunce, vsed to pen my sermons muche  
like as I intended to vtter them to the audience: o-  
thers I scribled vp not so perfitlie, yet sufficientlie for  
me to perceiue my matter and my processe. And of  
these two sortes I haue kept (as grace was) a greate  
multitude, whiche now e helpeth me in this my en-  
terprise of imprintinge a booke of my saide exhortati-  
ons. Moreouer I haue made innumerable exhortati-  
ons at my cures, and in other places where I haue  
dwelled, and in the countreis there aboute, and in my  
iourneis, where it hath chaunced me to be on  
sondaies, or other holie daies, of whiche I haue no  
signes



## The pface,

signes remaininge in writinge, althoughe I thinke verelie some of them were as fruitfull, as others in whiche I toke more labours, I praye God they maye be written and registred in the booke of life euerlastinge. And when I shoulde preache oftentimes in one place, I vsed not to take euery day a distinct epistle or gossell, or other text, but to take some proces of scripture, and to prosecute the same, part one day and parte another daye, and so you shall perceiue by my declaration of the .vii. giftes of the holy Gooste, whiche I preached at Redcliffe crosse, in the good and worshipfull citie of Bristow, in sundry sermons, although I was interrupted many yeares by the confederacie of Hughe Latham, then aspiringe to a bissshopriche, and after beinge bishop of worceter, and ordinary of the greatest part of the sayd Bristow, and infecting the whole. And so by the exposition of the first epistle of S. Peter, whiche I preached also in manye sermons at the cathedrall Church there, where I am one of the Canons, in this also I was manie times and longe discōtinued by the odious scisme that was now e lately, and by the doers of the same. And in like maner in the Cathedrall Church of welles, on the first and second sondaies of Aduent, on Axewednisdaye, and others, and there I lacked no trouble by bishop Barlowe and his officers, of which suche as be not perfourmed, I intend (if it shall please God) to perfourme and finishe hereafter,

Of all my saied sermons you shall now receiue in this booke, as hereafter foloweth,

The contentes of this  
booke.

**A** Declaration of the seuengiftes of the holy gost  
in syxe sermons.

An homilie of the articles of our Christen faith.

An homilie of Ceremonies, and of mans lawes.

A parsite exposition of S. Peters fyrst epistle, in  
twentie treatises or sermons.

I haue besyde these many sermons, made in verie  
solempne audiences on the dominicall epistles and  
gospelles, some in the vniuersitie of Oxforde, some  
at Paules crosse in London; some in the courte afore  
my mooste honourable Lorde and Maister kinge  
Henry the eighte: some in the cathedrall church  
of welles, where hath ben euer sith I knew  
it a solempne and a well learned audi-  
ence, whiche I purpose (God wil-  
linge) to set forth hereafter, as  
I maye haue oportunitie.



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# **A repertorie or ta-** **ble, directinge to manye notable** **matters expessed in this booke** **folowinge.**

**A.**

**A**braham is dead, and Abraham is alive, fol. cxix. b  
 Abraham, Jephthe, and others, what they didde for  
 loue to their countrey. fol. lxi. a

Abstaine from their wiues men must because of pray  
 ers. fol. ccvii. c

Actes of parliament in our time hath pretended godlines,  
 but in effecte turned to priuate lucre, with the impone-  
 ringe and vndoinge of many others, fol. cccix. b.

Adam by his life time had seporate the issue of Capn from  
 the issue of Seth. fol. lix. c

Adam, though he had not offended, yet Christ would haue  
 ben incarnate, and holwe. fol. cxxxviii. c. d.

Adulteringe womens heare with strange colours, &c. is co  
 trolinge of Gods handys worke. fol. cc. b. c.

Affections of mannes will. fol. lv. c.

Affections about good & godly thinges be laudable. lvi. b

Age crepeth vpon vs manye wayes, and specialle by stu-  
 die, fol. cccxxviii. b c

Almightines of God geueth vs a great light and comforte  
 to beleue all the articles of our fapth, fol. lxxv. a.

Almes geuen againste a mannes will, is nigardelpe ge-  
 uen. fol. cxxii. a b

Almes geuen to the Audentes of the vniuersities is best be-  
 stowed. Eodem. c.

Anaxagoras felicitie. fol. xlv. a

An Ape or counterfetter against every vertue. fol. xliii. a.

Andrewes prerogative and his charitie. fol. ci. c

Angels euer seeth the glory of God, and euer desireth to se  
 it, and so shall we do. fol. cxxix. a. b

**A.**

**Apostle**



## The repertorie.

Aposle, is the name of an office.	fol. c. ii. d.
Apostles be of iiii. maners.	fol. cii. d.
Arrius heresy.	fol. ii. c.
Arrius heresy how it rose.	fol. xix. c.
Articles of our faith be. xii. according to the number of the Apostles, and why they be called articles.	fol. lxxiii. b.
Asia the lesse is full of pleasures.	fol. lvi. d.
Asia, Affrick, and Europ. how they be deuised.	fol. cxi. c.
As, importeth not euer equalitie.	fol. cxxii. d.
Authors of the Stoikes, and their opinion of the. iiii. affecti- ons.	fol. lv. d.
Aulus Gellius story concerning the. iiii. affections.	fol. lvi. c.
Autoritie of prelates, successors to the apostles.	fol. xcvi. b.
Auarice wereth ponge in age.	fol. clxvii. c.
Authoritie of the maister, giveth the scoler a courage to learne in all faculties.	fol. cclxxix. c. d.
Aulters pulled downe, and birdes put vp for the communis with much mutabilitie about the same.	fol. cccxi. d.
Aulters pulled downe by heretikes of Arrius secte, in saint Basilles time.	fol. cccxiii. d.

### B.

<b>B</b> abylon was build. cxxi. yere after Noes flud by Mem- broth.	fol. cccxiii. d.
Baptisme of infantes, contrary to the Anabaptistes. cxlii. a	
Baptisme clenseth all sinnes.	fol. cxix. b.
Bezeleel had the spirite of science.	fol. xlii. c.
to beleue there is one god, or to beleue god, is not suffici- ent, but we must beleue on one god.	fol. lxxiii. d.
Beleue on the holy church, may be saved.	fol. lxxv. a.
Beleue the resurrection. &c. is necessarie to take awaye the feare of death.	fol. lxxvi. b. c.
Bitunia lieth ouer y streytes against Constantinople. cx. c	
Better it is to thine with labour, then to rouse for idles- nes.	fol. clxxiii. c.
Bearing one with another easeth the burden, & so doth co- passion in infirmities of the soule.	fol. cxx. a.
Beutie of face must not be vled as an instrumente of mis- chief.	fol. cclxvi. c.
Bilders bad and good.	fol. clvi. c. d.
Bishoppes must not be so easie or rashly in ordering pre- lates.	

## The repertorie.

Yes, and their persill in so doinge. fol. clxx. d  
 Bishops and preistes were al one in old tyme. fol. cclxxvi. c  
 Bishoppes may commaund, and compell, when? clxxii. a, b,  
 Bloud of Abell cried for vengeaunce, the bloud of Christe  
 cried for mercy. fol. crviii. a  
 Blessinge is diuersely vnderstande and taken. fol. cxvi. b,  
 Blessinge and well sayinge by our neighbours, shalbe re-  
 quitted with blessinge everlastinge. fol. cxvii. a  
 Blessed be they that suffreth for iustices sake. fol. cxix. b  
 Blessed be they that god correcteth, and why? fol. cclxxv. c  
 Bodily members applied to the soule. fol. cxix. a  
 Bondage came other by iniquite or by aduersitie. clxxviii. a  
 Body of sinne. fol. lxxxi. c d  
 Bristow was ful of diuersitie of errours. fol. cxix. c d  
 Brotherhed is to be loued, and not only the brothers cx. c  
 Brotherhead of heretikes and scismatikes is but a cancell  
 or patche of the very true brotherheade, and like a rotten  
 bowe broken of from the tree. Bodem. c

C.

Care and sollicitude we muste caste vpon god. fol. ccviii. b  
 Calling, or election, of two maners, fol. cxii. c. d.  
 Cain for lacke of Goddes feare, was punished with feare.  
 folio. lit. b.  
 Calis Malis. is called in latin *Calpe*, and why it is called ill  
 Calis. fol. cvii. b, c.  
 Capadotia, situation. fol. cx. c.  
 Carnal in liuing, and carnal in knowledge. fol. cli. c. d  
 Carnal and wanton company must be left, though it be to  
 thy paine. fol. cccxxii. d  
 Ceremonies were layde on the Jewes, to kepe them frome  
 Idolatrie. fol. xxxi. c.  
 Cephas, and his interpretation. fol. cii. a  
 Ceremonie hath his name, whereof, and what they be.  
 folio. lxxviii. c. d  
 Ceremonies haue bene vled frome the begynninge.  
 folio. lxxxix. a b  
 Ceremonies whiche seemeth to be of small reason and pro-  
 fitte, why they were commaunded. fol. lxxxvii. b  
 Ceremonies of the olde tyme, were of foure manners.  
 folio, lxxx. c.

H. II.

Ce:



## The repertorie.

- Ceremonies of the Jewes were. vi. c. or more, and verpe**  
**painefull and chargeable.** fol. lxxxii. b. c.  
**Ceremonies of Christes church be of. iiii. maners, sacrifici-**  
**ces, Sacramentes, halowed thinges, and obseruances,**  
**ces,** fol. lxxxiii. c.  
**Christ hid the gloze of his godhead, and why?** fol. i. b. c.  
**Christ might haue geuen to the apostles as great comforte**  
**as the holy gost did, and why Christ reserued the best part**  
**of learninge for to be taught by him.** fol. ii. a. b. c.  
**Christen men varieth from the Philosophers in certayne**  
**conclusions of fortitude.** fol. xxviii. b. c.  
**Children be no mete hearers of discorde, & why.** fol. xxxiii. a.  
**Christ had the true gift of pietie.** fol. clvi. b.  
**Christ firste heard the doctours read and teache, and after-**  
**warde asked questions of them.** Eodem, e.  
**Christ reasoned not with the ignorant (as many doth) but**  
**with the very best of the doctours,** Eodem, d.  
**At Christes supper I. Peter begon to vnderstande Christes**  
**wordes, except ye eat the flesh of a man. &c.** fol. xxxviii. c.  
**Christ feared to comfort them that feareth,** fol. lxx. c.  
**Chast spoules to christ how they mai be knowen.** fol. lxxviii. b.  
**Christe signifieth an office, as a kinge, a preste, or she-**  
**like.** fol. lxxvi. c.  
**Christ, why he chose the death on the crosse.** fol. lxxix. a.  
**Christ was of most pure complexion, therfore his woundes**  
**were moost painefull.** fol. lxxix. b.  
**Christ descended into hel in soule, & why he descended.** lxxx. c.  
**Charitie is compared to a garment.** fol. clxiii. c. d.  
**Christ is a stumbling stone, to whome?** fol. clviii. a. b.  
**Christ is called a stone, why?** fol. clv. a.  
**Church of christ builded on xiiij. apostles equally.** clxiii. b.  
**Christ suffered his paines with ioy and gladnes, in the high-**  
**er part of his soule, but by the lower portion he was in**  
**greatest payne.** fol. clxxxiii. a.  
**Christes faith was first set forth by homely & rude fishers,**  
**and was reprinted and pursued by the mightiest people of**  
**the world, and yet it preuailed.** fol. ccc. b.  
**Christ preached in spirit to the spirites that were harde of**  
**belef in Noes time, is vnderstand. ii. wayes.** fol. cccxiii. d.  
**Christ ouercompe about, the deuill vseth.** fol. clxii. d.  
**Glances**



## The repertorie?

- Cleanes of life is necessary for receiuing of grace.** fo. cxxx. a  
**Codrus king of Athens died for his countrys sake.** fo. xlii. a  
**Couetous men be like molles.** fol. vi. c  
**Counsel or policie worldly many times lacketh the spirite of counsell.** fol. xv. d  
**Counsell of Gamaliel.** fol. xviii. c  
**the gifte of Counsell was in Jethro, whiche Moyses lacked.** fol. xxi. c d  
**Christen man winneth when he is thought to lose, falshood loseth when he is glad of his winninge.** fol. cxxiii. b  
**Consubstantiall, that word is not founde in scripture, yet it must nedes be vsed.** fol. xx. d  
**Conception of Christe in the virgins bodie, is somewhat like the generation of a womme of the moist earth by the heate of the sonne.** fol. lxxviii. a. and. cxxi. c  
**Communion, much mutabilitie in ministring the communion amongst the heretikes.** fol. cccii. d  
**Communio of saintes. is conformite to the cōpany of holy men & women, as wel quicke as dead,** fol. lxxv. c  
**Commaundementes of God be moral lawes, & oughte to be red in churches on sondates & holypdaies,** lxxx. a  
**Conuerge of sinnes is of two maners.** fol. cclii. a  
**Correction beginneth at the church.** fol. cclxxvi. c  
**Corchis, where it is sayd the golden flece was, is in Pontus.** fol. cx. b.  
**Counsell Nicene was kept in Bithinia.** Eodem. d.  
**Comming to Christ is by fapth.** fol. cliii. c  
**Corner stone, the Hebrewes tale of that stone.** fo. clv. c. d  
**new Conuerles to Christ suffreth much wo, and persisteth in goodnes.** fol. cxxviii. d.  
**the Companie in Bristowe brought the common gaires in to the handes of a fewe.** fol. ccc. b  
**Comestations, be al extraordinary banquetings.** fo. cxxxi. c  
**Crime is described,** fol. cclxxv. c  
**in Croked thinges the midle warneth from the extremities.** fol. cccviii. d  
**Creation, what maner a thinge it is.** fol. lxxv. a.  
**Crosses by the high wayes deuoutlye erecte, maliciouslye cast downe.** fo lxxrv. a.  
**Cure we haue every one of his neighbour,** fol. cclxb. d.  
Curio

## The repertorie.

Curiositie about new knackes and new learning is repro-  
ued with remedy against the same. fol. clxxv. b. c  
Luthbert, Sainte Luthberte receiued an anngell for his  
gest. fol. ccclx. b. c

### D.

**D**Arke sayings of Christe made mange to erre even in  
Christes time. fol. xxxvii. d  
Dampned bodie how they shal ever endure. fol. lxxvii. a  
the Denils sinne is irremissible, why? fol. lx. a  
Desire of the holy fathers to se Christ. fol. cxxvii. a b  
Death, of a faire death, and of a foule death. fo. ccxli. b  
Diuine productions. fol. ix. c  
Difference betwixt the minde of a foole and of a wise man,  
about the affections. fol. lvi. c.  
Diuision of tongues was the greatest stroke that euer man  
was stricken withall, after the losse of original iustice. lx. b  
Differ not to beleue, why? by example. fol. lxxi. c  
Die to sinne. fol. lxxxi. b.  
Discretion of spirites, is necessary for him that shall studie  
scriptures. fol. cctx. b. c.  
Dowries or giffes of a glorified body. fo. lxxvii. c  
Dowries or giffes of a glorious body declared. fo. cclxxi. a  
Detraction, and a remedy against detractours. fol. cxi. vii. b  
Desire to haue is couetousnes, and so is desire to saue.  
folio. cclxxiii. b. c.  
Dukes, Captaines, and officers dueties vnder the kinge.  
folio. clxxv. b  
the Demill killinge the latter Adam lost the first Adam, and  
all his posteritie. fol. cxxvii. a  
the Deuil medleth not with some, walketh through some,  
and compasseth about some. fol. cccix. d

### E.

**E**Arth is diuersly vnderstand. folio. lxx. d  
Election of two maners. fol. cxii. c  
Elia the newe citie of Ierusalem. fol. cxxviii. b  
Embrange dayes fasted, with prayers for ordering of prets  
les. fol. cclxxviii. b  
Enny is described, & is mete for no place but for hel. cxi. d  
Enny cometh of vayne gloze. fol. cc. lxxiii. d.  
Enny how it may be put away by sufferinge in the flethe,  
folio. cxxviii. a. b



## The repertorie.

Enuied and disdained, is al new conuersion, as whē Saul prophesied.	fol. cccxvi. c. d
Epicures felicitie.	fol. cli. c
Epictetus determination of the affectiōs	fo. lvi. d
Ephesus is a citie in the countrey of Asia the lesse.	fo. cxi. a
Eue the first woman was made for two vles, and in both she was exceedingly punished.	fol. xcvi. c
Extremities of fortitude.	fol. cxvii. a
Examples of the gospels to forsake our parentes, for to follow Christ in religion.	fo. lii. d
Exhortation to seruantes, & to their maisters	fol. xliii. b.
Example of Christs paines in his most tender body shuld be our armour and defence.	fo. cccx. c
Example of concord betwixt man and wife, the lamprape with the venemous viper geueth.	fo. ccv. c.
Examples declareth and easeth our faith.	fo. ccvii. b.

### F.

Fables pleasantly couereth truthe.	fol. lxi. d
Faith is diffined, and that it is necessarie for mans saluation.	fol. lxxi. a b
Faith, hope, and charitie, be presupposed to the. vii. giftes of the holy goost.	fol. v. b
Faith helpeth intelligence, and contrary wise.	fol. x. d
Faith at rest and vnercised anone decayeth.	fo. lxxii. c
Faith is the instrumente by whiche God preserveth vs in goodnes.	fol. cxxii. a
Faith overcometh all worldlines, and sinne, is declared generally.	Eodem, b
Fear is necessary.	fol. lvi. d
Fear is deuided into sixe members after Damascen.	lxiii. d
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the



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## The repertorie.

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 Make a dinner meritoriously, fo. cclvii, b,  
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**N**arration of. ii. craftes men, of whiche the better witted chused worse. fol. lxxi. a. b.

**N**ame, a good name is a treasure highlye to be regarded, and he that taketh it away cannot be forgiven withoute restitution & that the restitution is verie hard. fo. cxlviii. e

**N**umbze of prisoners taken in the siege of Jerusalem, and of them that were slayne and died by mozeyn. fol. xvii. a.

O.

**O**bey our rulers not tyrannes. fol. cccv. c. d.

**O**bedience not coact but with charitie is required. fol.

**O**bscuration signifieth a behemety in desyre for an others sake. fol. clxxi. d.

**O**bedience of Sara. is an erample to all wivues. fo. ccciii. e

**O**bservaunces of the olde law. fol. lxxxvi. b

**O**bservaunce in Chyistes church. fo. lxxxviii. d

**O**ffer thy self to die rather then renege god or his saythe folio.

B. iii.

Offeringes



# The repertorie.

Offended men be by Goddes longanimitie and longe suf-  
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Oyle signifieth the holy gost. fo. iii. d

Old man signifieth our olde lining. fol. lxxxi. b.

Originall iustice is declared. fo. cxvii. c. d.

Originall sinne. fol. cxviii. a.

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Orderinge of priestes, and the ceremonies aboute the same  
folio. cli. d. s. cli. a. b

Our lord, why Christ is so called & that our lord agreeth  
to God, better then the Lorde. fo. lxxii. a

Ore dunge to stons the slewthfull is vnderstand. clxxiii. d  
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**P**acialite, when it is bled. fo. cxxviii. a

Paule wylled to be sepeate from Christ, for loue to  
hys countrey men, is vnderstande. fo. li. c

Paule was very obstinate at the first in keepinge Moyses  
lawe. fol. lxxi. b

Passions many Christ suffered. fo. cxxviii. c

Paule and the worlde were crucified one to an other.  
folio. cxxxi. b?

Paine that christ suffered for vs, we must take as our owne  
by compassion. fo. cxc. a. b

Paintinge thy heere with red or bright colours is a prophe-  
cenge of the flaminge fire of Hell, whiche thou shalte  
come to. fol. cc. d.

Penaunce is the mooste paynfull Sacramente of Christes  
churche with comfote to ease the same. fo. lxxviii. b.

Penaunce is necessarie is declared. fol. cxx. a

Penall lawes, how they bynde fo. lxxvii. b. c

Peter was byshop of Antioche, and how longe he taried  
there, and that he came from thens to Rome. fo. cv. c. d

Penaunce, the Nininites shall condemne them that wyl  
not do penaunce. fo. clx. c. d

Peace must be sought and runne after els the worlde wyl  
hate it awaye. fo. cxxvii. b.

Pilate how he dyed. fo. xvi. c. d

Piete or pitie is diuersly taken in latyn and also in Eng-  
lyshe. fo. xliiii. b

Pietas

## The repertorie,

**Pietas**, is diffined after lactance and after Saynt Aug.  
folio. rlv.c

**Pietas** is called *latris* in greeke, and in Latin *Religio*.  
folio. roderm

**Piete** or reuerende worship we owe to God, to our coun-  
treys and to our parentes, and the order of these.  
folio. rlviil.b.c.

**Pietas** signifieth mercie pitie and compassion. fo. lv. a b  
**Pitie** on students of the vniuersities is best bestowed.  
folio. liiii.c.d

**Pilgrime** what it signifieth, and how that vocable hath  
ben vsed. fo. clxxv. b.

**Pilgrims** must obserue .vi. thinges in theyr iourney.  
folio. clxxiii.a.b

**Plato** and **Aristotels** scole, that the .iiii. affections must be  
moderate. fol. lvi. a.

**Preachers** must haue sapience, and the heares intelli-  
gence. folio. ri. b.

**Prosperite** and aduersitie, good and ill, be comon to good  
and ill, and why. fo. cccxi. b.

**Preachers** may not cease perceyuinge that their audience  
profiteth not. fo. rii. c.

**Preaching**e profecteth manie maner of wayes. fo. riii. b.

**Priestes** rayment different from lay mennes rayment is a  
necessary ceremony. fo. lxxxxiii. c.

**Preipitation** of sentence, is contrarie to the gyft of coun-  
sell. fol. rxi. a.

**Prophece** necessarie at the orderinge of **Priestes**.  
folio. ccxxxv. a

**Priesthodes** excellencie. fo. clxii. b.

**Primates** and **Priestes** must not be lordly nor lowlyng-  
folio. clvii. a

**Prouse** of man by trouble and by flatterpng. fol. cxxiii. b.

**Praple** the iudge that gyue vs for the woorkes of Justice  
and honesty, like as for the woorkes of mercy.  
folio. ccxv. c. d

**Preachpge** of the Gospel, is called a smell or a sauour  
folio. ccrr. b.

**Precious**



## The reperrorie

**P**recious is the stone our saviour Christ and layde in the  
foundacion. fol. clxxv. a. b.

**P**riestes and kinges, we be all men and women how, woth  
a distinction of priesthood. fol. clxxv. a. b.

**P**riestes spiritually be they, that offereth to God accepta-  
ble sacrifice. fol. clxxv. a. b.

**P**riesthood the Sacrament, and of his excellency. fol. clxxv. c.

**P**rophecie in the ordering of a priest, what it signifyeth.  
fol. clxxv. c.

**P**recellent is a higher terme then excellent, fol. clxxv. c. d.

**P**recelence and his auctorite of a king. fol. clxxv. c. d.

**P**riestes hath suche power and auctorite, as was never  
given to any other creature. fol. clxxv. c. d.

**P**riestes be more necessari for vs then our carnall parents.  
fol. clxxv. c. d.

**P**riestes must not be proude. fol. clxxv. c. d.

**P**retors office amonge the Romanes, & there note a graue  
checke that one gaue to an other of them. fol. clxxv. c. d.

**P**rophetes and apostles and preachers, had harme for well  
speaking and dopnge. fol. clxxv. c. d.

**P**rudence is declared, & of how many maners it is. fol. clxxv. c. d.

**P**rouision we be taught by example of, iiii. little beastes.  
fol. clxxv. c. d.

**P**rudence we be taught by example of the serpent. fol. clxxv. c. d.

**P**urgatory the vocable. fol. clxxv. c. d.

**P**enal of Purgatorie, bringeth mē to carnal liberty. fol. clxxv. c. d.

**P**urgatorie hath be reprobud by the wordes of the canon  
of the masse. fol. clxxv. c. d.

**P**urgation is not the best remedy against a sleaunder, but  
to aboyde the occasion. fol. clxxv. c. d.

R.

**R**eligion of our time was not like the religion in S.  
Iheroms tyme. fol. clxxv. c. d.

**R**egale sacerdotium is expounded. fol. clxxv. c. d.

**R**iche men haue their goodes as prisoners haue their feat-  
ters. fol. clxxv. c. d.

**R**iches that will abyde by vs, is the riches of the soule.  
folio. clxxv. c. d.

**R**iche glotton died in his softe bed, and went to Hell,  
poore Lazarus died in his maungie cloutes, and wente  
to

## The repertorie.

to Abrahams bo some-	fol ccclii. b,
Riche proud men, profecteth not so muche as the poze, ha-	fo. cccxii b
uinge a good heart,	
Rome was called Babilon.	fol. eb b, and, cccxiii d
Rodes the isle, where it standeth.	fo. cix, c
Roboam the pong kinge by the wylfull counsell of ponge	
men, lost ten partes of his kingdome.	fol. ccc, a.
Rules to expounde scriptures-	fol, clxvi, a

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<b>S</b> aluation of our soules is the end of our sayth.	fo cxxvi, d
Saul & Judas how they were chosen.	fo. cxii. c
Sapience or wisdom is of foure maners.	fo. vi. b
Sacramentes of the olde law.	fol, xc. d
Sacrifices.	Eodem c.
Sacred or halowed thinges.	fol. xciii. d,
Sacrifices of Christes churche be many.	fo. xciii. c
Sacramentes of Christes churche be seven.	fol. xciii a
<i>Sactus</i> , holy. signifieth firme, fast & sure in goodnes.	ccxii d
Saba, where it lieth.	fol. clxi. b
Samaritanes were as it were halfe Jewes. why?	fo. cxc, c
Sara called her husband lord, yet husbandes must not be	
lordly towarde their wyues.	fo, cciiii, a
Sacrament of baptisme was signified by the water that in	
does time saued egypt persons in the shippe.	ccxxvi b
Sacrament of the aulter is signified by the steene of meale	
and the gear of oyle, & is likewise preserved and continu-	
ed.	fol, clxi, a, b
Science of scripture is in worse case then any other facul-	
tie.	fol. rrrvi. a
Scilke the gift of h holp goft extēdeth to hā by craftes. rlii b	
Scripture, he that foloweth not holy scriptures knoweth	
not Christ.	Eodem. c
Scripture sometimes speaketh that of the whole, that is	
verified onely in the part.	fo, clxvi, a,
Search the Scriptures, why?	Eodem, c
Seven times a day falleth a iust mā, is expositid.	cclxxv d
Sermons, the quene of Saba shal condempne thē that will	
not take labours to come to heare sermons.	fo. clxi, a
Servantes must obey although their masters be unrea-	
sonable harde.	fol, cxi, c
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## The repertorie

- Servantes must haue a louinge feare towarde their mai-  
sters, example of Ioseph.** fol. clxxvi. d
- Servantes many times become better then their mai-  
sters & bie the their mai-sters childrens inheritaunce.** fo. cxliii. a.
- Sicknes bringeth ill tidings to the sensuall appetite, but  
to reason they shoulde be welcome.** fol. ccxi. b. c
- Shipwracke or perill on the sea, wll make a marchaunt to  
know God more then sermons.** fol. lxliii. b
- Semiramis quene of Babilon reigned there victoriously  
by the space of. xlii. yeares.** fo. cccv. b
- Signe of the crosse, saue the vs from the deuil.** fol. lxxix. a.
- Sit, or stand in heauen, is vnderstande.** fol. lxxxi. b
- Simon the sonne of Jonas, is expounded morally.** fo. cxv. b
- Simon Magus was driven from Antioche, and after ward  
from Rome by S. Peter.** fol. cv. c
- Socrates learned sufferance by his frowarde wyes.**  
folio. ccliii. d
- Sobrietie is temperance the cardinal vertue.** fo. cccvii. a
- Solicitude that is to be exchued.** fol. cccvi. c
- Spirit is diuersly taken in scripture.** fo. cxiii. b
- Sprinklinge of the blood of Christe and of Abel, haue con-  
trary effectes.** fol. cxiii. a
- Spiritual in liuinge, and spiritual in knowledge.** fol. cli. d
- Spiritual who be called.** fol. cccxix. a
- Study in diuinitie bringeth smale profit worldly.** fo. xliii. c
- Stoici & Peripathetici agree in substance of the, illi affecti-  
ons, and varieth onely in wordes.** fol. lvi. c
- Stoupe they must that wll be saued.** fol. ccc. d.
- Stouped Pharao, Achab, Nabuchodonoser. &c.** fo. cccii. c.
- Study of scripture without the holy gost, shall not escape  
heresies.** fol. lxxxvi. d
- Strokes that Christ suffered were more painefull to hym,  
then suche like coulde be to any other man** fo. lxxix. b
- Stone, some falleth on the stumbling stone, and on some the  
stone falleth.** fo. clvi. b
- Strangers we woulde take our selues in this worlde.**  
folio. clxxi. b
- Stuardes we be euery man in goddes household.** cclxv. d.
- Stuardes and the diuersitie of them, is declared by the pa-  
rable of the talentes.** cclxvi. d.
- exam=

## The repertorie.

example of Sufferaunce, we must take of the brotherhead.  
folio. cccxi. c. d

to Suffer paine wrongfully is a speciall gyfte of grace.  
folio. clxxv. d

Sufferinge for Well doinge shalbe rewarded. fo. cccxii. b  
Some suffreth and be neuer the better, like the theefe on  
Christes left hande. Eodem. c. d

Suffering in the flesh maketh a man to cease from sinne,  
*declaratur discurrendo.* fo. cccxxii. c. d

Some Stuardes borroweth much & neuer payeth. clxxvi. d  
T.

That God is swete. fol. clxiii. c

Thoughtes that be good, causeth a good tonge. cccvi. c

Thinke well and thou shalt speake wel. Ibidem.

Trinitie, the workes of the whole trinitie be all one out-  
forth fol. ii. b

Trinitas, that worde is not founde in scripture. fol. xx. d

The whole Trinitie wroughte the incarnation of Christe  
fol. lxxvii. d

Triall of our faith. fol. cxxiii. c.

Tryng of the stumblinge stone. fol. clxxiii. a

*Turpe lucrum*, foule gapes. fol. cclxxix. a

Tonges burneth vp all if they be ill. fo. cccvii. a  
V.

Vashti the Emperisse wiffe to Assuerus, was deposed for  
disobedience. fol. cccvi. c

Water with the word concurring with sayth purgeth the  
soule. folio. cccxvi. a

Watche with prayer. fol. ccli. a

We is a commination of payne euerlastinge. fol. vi. d.

Wertue is the craft to liue well. fol. lv. d

Wertues infused confirmeth vertues acquiste. fol. xi. a

Well doing shal stoppe mens mouthes that rapeth against  
vs. fo. clxxi. a

Wengeaunce, let god alone with the vengeaunce. fo. ccc. a.

Wertuous exercise is mocked and rapled at. clxxiii. c

Wlanders be aboundantly rewarded. fol. cclxi. b

Wines fear of their husbands must be topped w lone. cxxiii. d

The Wines by their faith and good conuersation may con-  
uert the husbände. folio. cccvii. d

Wines



## The repertorie

wyfe must be first taken and afterward proued, otherwylse  
 then any other marchaundise. fol. cc. b  
 wylkiffes herelles when they troubled this realme, rra  
*Vix saluabitur infus*, is expounded. fol. cclxxviii. a  
 women when they woulde be sene to care leasse for their  
 heare or lockes, then they care moost. fol. cxxviii. b  
 womens heare is many times disgised, fol. cxci. a  
 women whose honestie is light chepe, be mooste curiouse in  
 disgisinge them selues. Eodem. c  
 woman is the weaker vessel, is declared. fol. ccvi. b  
 women of Rome in olde time knew not the vse of wine.  
 folio. cccxviii. b  
 worne of riches is pryde. fo. ccv. b  
 women be no meet hearers of moral philosophy. xxxiii. a  
 women how they shuld lerne for their soul helth. xxxiii. a  
 woman was last made and first in faute, Eodem. b  
 women haue taught men witte. fo. xxxv. b  
 worne and not a man, why Christ was so called. lxxviii. b  
 worldly inheritaunce hath. iii. noughtie properties. cxx. c  
 wronges when we ought to remitte them, and when we  
 may redresse them. fol. xvi. a  
 wronge there is none, when the thinge commeth of mere  
 grace. fol. lxxv. b  
 wyues deseruinge to be beaten, reneige their wyues state,  
 and tourne to the seruauntes state againe. fo. ccliii. b

X.

**X** Antippa, Socrates wyfe cast a chamber vessell on his  
 heade, and what he sayd then. fol. ccliii. c. b

Y.

**Y**onge men be no mete hearers of morall philosophy.  
 folio. xxxiii. a. b  
 yonge in age, and yonge in maners. Eodem, & clviii. b  
 yonge men must gently do after their elders. fo. clviii. b

Finis.

**T**he first sermon, containing an introduction to the whole matter of the vii. giftes of the holy goste, And treatyng of the two first giftes called the spirite of sapience, and the spirite of intelligence.



**H**e blessed euangelist sanct John in the first chapiter of hye gospel, after he had somewhat touched the ineffable coeternitie of the second person in trinitie, the sonne of God, with God

B

the father, consequently he descendeth to his temporall generacion in fewe woordes, comprizing the same, *verbum caro factum est et habitauit in nobis*, That worde of God the second person in trinitie was content to come alowe and to take our mortal nature vpon him, and to dwel among vs not with any diminutio or decay of the godhead, for the infinite glorie of God suffereth neither augmentacion or increase, neither decreasyng or decay. It is euer one & after one maner, though it pleased him to hyde the glorie of his godhead for a season, as condescending to the infirmities of them that he should be conuersant withall, and to teache vs the waye of humilitie: and that is it

A.L.

that



The first sermon.

C

that saint Paule sayth, *semetipsum exinanivit formam serui accipiens*, He withdrew his mighty power fro his operacion, for if he had shewed it in his owne lykenes, all the worlde had not been able to haue receiued him. He kept a lower port, euer vsing humilitie and lowlynnes, & suffering the paynes of our mortalitie, with all the despites that the Jewes did to him, tyll in conclusion he came to his paynes on the crosse in his painefull passion. And that he withdrew his power from his operacion in the tyme of his bodily presence heare on yerth appeareth evidently by this, that if it had pleased him, he might as wel haue indued his disciples with the comforte of the holy ghost whyle he bodily taried among them, as to haue differred it tyll the commying of the holy ghost by sensible signes at this holy tyme of whytson tide. In a long sermon that he made to his disciples afore his passion among other holesome lessons he sayd thus vnto the: *Expedi vobis vt ego vadā &c.* It is for your profite that I go from you, for if I go not from you the holy ghost wyll not come to comfort you. I haue yet many thynges to teache you, but as yet ye can not bear them away, but when the spirit of truth the holy ghost cometh, he shall teache you all truthes necessarye for you to knowe. But good lord what sayst thou? Nowe we can not vnderstande suche thynges as we be to be taught, & then we shal vnderstand: How may this be? Is he greater of power then thou art? Can he do more in teching vs then thou canst do thy selfe good maister: Christ

D

to

A

to auoyde this scruple & doubt answered sayng:  
 No sayes, I do not say this for any impotencie in  
 me, or for any inequalitye betwixt the holy ghost  
 and me, for the thinges that he shall teache you &  
 shewe you, he shall not speake them of him selfe  
 but of me. The cause why I say so, is this. *Omnia quę habet pater mea sunt, propterea dixi de meo  
 accipiet & annuntiabit vobis.* All thinges that my  
 father hath, be myne: all power, all knowledge,  
 all connyng be equally, and aswel in the sonne as  
 in the father, and in the sonne fro the father, like  
 as he hath his generacion, production, & beyng  
 of the father: therfore sayth Christ, the holy gost  
 shall take of myne and shall shewe it you & teach  
 it you, for when he shall sensibly come among you  
 he shall shewe you my fathers pleasure, which is  
 all one with my pleasure. All that he shall teache  
 you he shall take and learne of my father and of  
 me. Like as he hath his beyng of my father and  
 of me, and as he is the infinite and ineffable loue  
 of my father and of me. Thus sayd Christ vnto  
 his disciples, for in very deede all the woorkes of  
 the whole trinitie be al one & vndiuidid outfurth  
 among creatures. Loke what one person doth,  
 the same thyng doth all thre persones likewise.  
 Therfore there was nothing that the holy gost  
 taught & Apostles, but Christ could haue taught  
 it them if it had pleased him. But he reserued &  
 left this power of instructing and cōfortyng the  
 Apostles and others by them, vnto the holy gost  
 the thirde person in trinitie, lest if Christ had done  
 all himselfe, they would peraduenture haue  
 thought

All,

thought

B



C

thought there had be no holy ghost at all, or els that the holy spirit had not been of equal power with Christ, and with the father of heaven. In very dede afterward there riss a pernicious sect of heretikes, as Arius and his faction whiche meruellously troubled al the world in their time, sayng: that the seconde person in trinitie was but a creature and lesse of nature & power then the father, And that the holy ghost was also a creature, and a minister and messenger of the father and of the sonne, and lesse of power then either of them both. Because Christ would not haue his disciples to erre in this point, he reserved the best porcion of learnyng & of godly comfort from them, that the holy spirit might teache it them for their comforte, that so they might knowe the dignitie of the holy ghost, and might haue cause to glorifie and honour him, like wise as they honoured the sonne, and the father by the doctrine of Christ, whiche euer attributed and imputed all his loze & instruction, preaching & miracles doyng, vnto the father, as it is plaine in many places in the gospels. Therefore in as

D

much as they had heard much of the power of the father, and had heard many holesome exhortacions of their maister Christ, & had seen many merueilous woorkes & miracles done by Christ the very sone of God the father, and knewe very litle manifestly & plainely of the holy spirit third person in trinitie: therefore as at this tyme by the high wisdom and counsell of the godhead, the holye ghost shewed himselfe lighting vpon the Apostles

**A**  
 Apostles in fire tongues, geuing them suche instruction and knowledge, suche comfort & boldnes, as they neuer had befoze. And againe, because they should not thinke the holy ghost greater of power then the father or the sonne, he warned them afoze, sayng: *Quaecunq; audiet loquetur.* All that he shall heare, he shall speake to you. As who should say, tho the giftes that he shall inspire you withall shall be wonderous, yet like as he hath his beyng of my father and of me, so all cunning, knowledge and other giftes he hath of vs and equally with vs, like as he is equal and one in substance with vs. And in signe and token of his godhead and godly power, it foloweth there *Et quæ uetura sunt annuntiabit uobis.* In this he shall specially shewe his godhead, because it accordeth most & cheifly to God to knowe secretes to come after, and of his godhead it cometh that men haue suche knowledge reueled vnto them, therfore *Ecclie* sayth. *Annunciate quæ uentura sunt in futurū, & sciemus quia dii estis uos.* Tell vs what thinges shall come after, and so wee shall surely knowe that you bee goddes. This quickned their spirites that our sauour Christ tolde them, that the holy ghost should instruct them of thinges to come after, for there is nothing that mans mynde desireth moze then to knowe what world shall be hereafter, and what shall fall after our daies. And the Apostles were verie inquisitiue in suche thinges; therfore many tymes they asked of Christ whether he went, and which was the way, and when he would come to the iudgement



The first sermon.

**C** ment, and when Jerusalem should be destroyed  
and not one stone left on another. And when he  
would come to take his kyngdome vpon him,  
and what signe therof they shuld haue, with ma-  
ny suche other questions concernyng thinges to  
come. Of this thought & carke of mynde our sa-  
uiour Chzist dispatched them, when he tolde the  
that the holy ghost should teache them & instruct  
them of all thynges to come that were mete and  
conuenient for them to knowe. Nowe this pre-  
supposed of the godly power of our sauioz Chzist  
by whiche he might haue made his disciples as  
partite in all giftes of grace as þe holy ghost did,  
and the cause why he did not so, descending to my  
pzinclpal purpose I will speake accozding to this  
holy tyme and solemne feast of the aboundance &  
plentie of grace, with whiche his manhode was  
indued aboue al other men and women that euer  
had grace, And which he deriueth & distributeth  
to all his saythfull people that receiueth grace.  
Of him the Prophet sayth, Psalmo. xliiii. Vni-  
te deus, deus tuus oleo letitiæ præ consortibus tuis.  
Kynges and preistes whiche bore the figure of  
Chziste were annoynted with material and cor-  
ruptible oyle, but Chzist was annoynted of god  
the father wth the oyle of gladnes, that is to say,  
with the holy ghost, which was figured and sig-  
nified by the sayd material oyle. With this oyle  
of gladnes he was enbzuied aboue al his felowes  
moze excellently then any man whiche he is con-  
tent to take and vse as his felowes coinheritors  
and copartners of the loyes of heauē. They haue  
graces

A

B

graces distributed to them severally by partes,  
and the graces that one man hath, another man  
lacketh, and men hath them after a remisse and  
slacke maner, not fully nor perfectly: And they  
that haue graces of one kynde, yet some hath the  
more fully and perfectly then some other hath.  
But Christes manhode had all graces after the  
highest maner that could bee geuen to any crea-  
ture. He was full of grace, not by measure, but  
aboue measure. Saint Stephan was full of  
grace, Stephanus plenus gratia, Act. vi. But howe  
He had as much grace as was sufficient for him  
to preache Christ, and to suffre persecution and  
martyrdome patiently for Christes sake. And so  
is every good mā and woman full of grace after  
a certaine sufficiencie, according to their nede, and  
as it is profitable for them. The blessed virgin  
Marye was called in Gabriels salutation plena  
gratia, full of grace, by a special prerogative or a-  
foze others, in as much as it pleased him of whō  
commeth all grace and goodnes, to take her in so  
gracious fauoure as to take his fleshe and bloud  
of her most pure birginal body. But the māhode  
of Christ had all the giftes of grace after a cer-  
taine excellencie and superabundance, by which  
he might deriue and distribute grace to all faith-  
full people, even like as the head in vs geneth in-  
fluence to al partes of the body in the vse and ex-  
ercise of all sensible mouinges as appeareth, for  
when the head is a slepe or mortified with Bal-  
seies or suche diseases, all other partes of the bo-  
dy be astonied and can do litle or nothing. And  
contrary



**C** contrary, when the head is of good temperature and well at ease, al the body is the better & more apt in euery membze to do his office, by reason of suche influence as is deriued from the head vnto them. Suche influence of grace doth our sauioz Chzist geue to all chzisten people, for he is oure head and we his lymmes oz membzes, and that godly liuelyness of grace that we haue, we haue it of his store and plentie of grace. Of this store and plentie of Chzistes grace the blessed prophet Esay maketh mencion, speaking of the misterie of Chzistes incarnation, sayng: capi. xi. There shal a slyppe or rodde spryng out of the rote of Iesse and a floure shall ascende out of his rote, and on him shall rest the spirit of God, the spirite of sapience and of vnderstanding, the spirite of counsell and of fortitude, the spirite of science and of pietie, and the spirite of the drede of God shall replenishe him. **D** By this slyppe oz rodde is vnderstād the humble virgin Mary very flexible and plyant by humilitie. The floure ascending out of that rote signifieth the swete floure of our redemption, our sauour Iesus Chzist whiche rose and sprong out of the stocke and roote of Iesse otherwise called Ilat, kyng Dauids father by the sayd slyppe oz rodde Mary discēding lyneally of Iesse by Dauid and by other holy patriarkes, And on this floure shal the holy ghost rest, with the seuen gistes of grace whiche be there called seuen spirites, because thei be the gistes of tye holy spirite by appropriation though they come of the whole trinitie as is afoze sayd. Of these vii. gistes of grace that were  
so

so excellently in oure sauiour Christ, and by him were distributed and diuided to all them that be apt to receiue them, I purpose (God helping) to intreate, partly this day, differring vntil another tyme or tymes (when it shall please God) them that I shall not haue leysure or oportunitie to speake of nowe. And here is to be noted for them that be learned, that the scholastical doctours be of diuers opinions in conferring and comparing these seuen gyftes of the holpe gost, to the seuen p[ri]ncipal vertues, thre theological, Fayth, Hope and Charitie, & foure cardinall, Prudence, Iustice, Fortitude, and Temperaunce. And also to the viii. beatitudes that Christe speaketh of, Matth. v. And to the frutes of the spirite spoken of, Gala. v. So that by many diuisions and subdiuisions they reduce al these seuen gyftes of the holy gost vnto the seuen p[ri]ncipal vertues aforesayd, & also to the sayd beatitudes and frutes. And contrarywise they reduce all the sayd seuen p[ri]ncipal vertues, beatitudes, and frutes, vnto these seuen gyfts of the holy gost, cōsidering the scriptures exp[re]ssing all one thing in substance, exp[re]sseth it in diuers places by diuers wordes. And now with more wordes, now w<sup>th</sup> fewer: And in some place omitting that they exp[re]sse in other places. Other sayth ful reasonably, that Fayth, Hope, and Charitie be presupposed to all these seuen gyftes, as the rote in a tree or in a plant is presupposed if the tree shall bryng furth leaues, blossoms or frutes. And as we see that the Carpenters axe or tole can do no worke except it be

A

B

Sco. iii.

di. xxxiiii.

&amp; xxxv.

B.i.

handled



The first sermon.

C

handled of the workeman, and ioyned to him by such handeling or touchyng, euen so our soules be not moued to the exercise of any of these seven gifts: except they be after some maner ioyned to the holy gost, which must be by faith, hope, & charitie. These be the very meanes to ioyne man to god & to al godly exercise, therfore wher these be not, there the holy goste doth not inspire anye of his seven giftes. Example we haue of S. Paule which though he were a vessel chosen to be replenished with grace, yet he had not hys gyftes of grace furethwith after his stroke that he had as he was commyng vnto Damaseus: but he was thre dayes starke blinde and soze astonyed and afrayd, & by this feare with prayer & fasting, he was prepared to faith, hope, and charitie, & consequently to aboundance and plenty of grace superadded to the graces of faith, hope & charitie.

D

Then seing that these thre most necessary vertues be presupposed to the other gifts of the holy gost, if I should do quēadmodum sapiens architectus, like a wise maister of the works, I should first intreate of them, as to lay the foundation afoze I begin to garnish the ouer and hier part of our spirituall building. But because I dout not but ye haue oft and many tymes heard of them at large, omitting them as presupposing the foundation to be alredy sufficiently layd, I will descend to my principal purpose, aduertising you, that who so euer lacketh the said graces of faith hope, and charitie, and will not dispose hym selfe by prayer to obtaine them: he shall vnprofitably heare

heare any preaching of the foresaid seven giftes  
 of the holy goste. Then supposing the best that e-  
 uery one of vs hath them, let vs prosecute & pro-  
 ceede to intreate of these seven giftes, and first of  
 the first gift, that is, the spirite of sapience, or the  
 gift of sapiēce. And because that (after the minde  
 of the Logicians) where is any equiuocation,  
 first we must make a distinctiō afoze we giue de-  
 finitions, therfoze it is to be noted that sapience  
 or wisdom is takē foure maner of waies, as ap-  
 peareth Iacob. iii. where the apostle asketh this  
 question: Is there anye one amonge you wise or  
 wellearned? If ye will say yea, then sayth the a-  
 postle, let him shew that by his woorkes, In man-  
 suetudine sapientiē, curteisly, tractably, or gentle-  
 ly ordering his wysedome. Where contrarye if ye  
 haue bitter zeale and enuye in your hartes with  
 struiuing and brawling, you nede not to be proud,  
 deceiue not your selues, for thoughe you thincke  
 your selfe neuer so wise and iolpe fellowes, and  
 thou scolding woman neuer so iolpe a dame, yet  
 this is not the wisdom that commeth from a-  
 boue, from God almighty, the giuer of all good-  
 nes: But this is earthly wisdom, beastly wis-  
 dome, and diuelish wisdom, where ye haue ex-  
 pressed foure maner of wisdomes, wisdom that  
 commeth from heaven of Gods gift, and thre o-  
 ther wisdomes that commeth of our gostly ene-  
 mies. Let vs exclude these thre, and we shal the  
 soner perceyue, vnderstande, and beare awaye  
 what the godly wisdom is. One of these thre  
 noughtis wisdomes S. James calleth earthlye



C

wisedome, and that is it that couetous men be  
 combed with all, whych be euer like wantes o:  
 Moles moiling in the ground, and when they  
 shuld ascēd aboue such worldlines to godly me:  
 ditacions, as to here sermons o: diuine seruice,  
 they be as blinde as the Mole. Either they can:  
 not perceiue any thing of godly o: heauenly cou:  
 sail, o: if they perceiue it, yet they haue no sweete:  
 nes in it, but down they would headlong to their  
 lucre and aduauntages againe, like as a Mole  
 if a man would feede her with wine and wastel,  
 she will none thereof, but do wne againe to the  
 ground she will, and there she is more strong thē  
 a Lion, and after her maner wiser then anye o:  
 ther beast. Example of this earthlye wisedome  
 we haue in the gospel Luc. xvi. when Christ said  
 No man can serue two masters, and ye cannot serue

D

God and your riches, it foloweth, the Phariseis that  
 were riche, heard al these thinges, & laughed Christ  
 to scorne. So if a man do preach o: exhort the co:  
 uetous men not to put to muche affiaunce and  
 confidence in the vncerteinty of their riches a mā  
 shall haue a mocke o: a shrewd woord. But let thē  
 beware of the comminacion that is writ. Luk. vi  
 Ve vobis diuitibus qui habetis hic cōsolationem ves:  
 tram. Wo be to you riche men, whiche haue your  
 consolation and comfort here in this world. Ve,  
 is a comminacion of payne euerlasting, whyche  
 shall fall vpon theym, beside the tempozall woe  
 and pain that they haue in keping their goodes:  
 for they be rather possessed and holden of theyz  
 goodes, then possedeth and holdeth them. And  
 they

A

they haue their goodes, as we say a man hath a  
 paire of fetters or shackels vpon his legges, more  
 to his paine then to his pleasure. This conside-  
 red S. Paule, wrytting to Timothe. i. Timo. vi. di-  
 uitibus huius seculi precipe nō sublimē, sapere, neq;  
 sperare in incerto diuitiarum, sed diuites fieri operi-  
 bus bonis facile tribuere, &c. Commaund the rich  
 men of this woorld not to be proude in their own  
 conceiptes, neither to trust in the vncertaintie of  
 their riches, but to be riche in good woorkes and  
 good deedes, to geue gently without froward-  
 nes, &c. The other wisdomē called beastly wise-  
 dome they haue, that be ouer muche geuen to the  
 pleasure of their bellies, and consequently to the  
 pleasure of the flesh and lechery. For of glotony  
 foloweth lechery, and this is the wisdomē of  
 them that studieth nothinge so muche, as howe  
 they may please their bellies, as where to get a  
 delicate cup of wine and good chere. These S.  
 Jude in his epistle calleth spottes, for they spot-  
 teth and defouleth thē selues by ebrietie and sur-  
 fets, and spotteth other mē by their yll examples  
 and euill occasions geuing. Hi sunt (inquit) in es-  
 pulis macule conuiuantes sine timore seipsos pascē-  
 res. Against al these speaketh our sauour Christ.  
 Luc. vi. Ve qui saturati estis, quia esurietis. Wo be to  
 you that be farced, stuffed, and full fed, for you  
 shall be a hungred at your iudgement, when ye  
 shall beg refreshing, and none shall be giuen you,  
 and this paine with which Christ doth threaten  
 holuptuous persones is inflict and laid on mens  
 neckes, sometimes here in this woorld as we haue  
 seen

B



C

seen by many men which hath mispende all that their fathers left them, goodes, and landes, and all, and haue be ready to begge or steale for very nede, and for very lack of their accustomed fare. Much like vnto Esau, whyche for a messe of pottage sold his first frutes. Gene. xxv. et Contempsit quod vendidisset: And he litle esteemed, yea rather despised that he had so sold them. So these yong ruflers be not soze, but rather doth maligne and create and chase, and be readye to fighte when a man would vmbzayde them for so mispendynge all their substance, worse then the prodigall and wastefull sonne that is spoke of in the gospel, which after that he had scattered and wasted by his lose liuing, all the goodes that his father left hym, yet at the last he tooke remorse and repentance, and returned home to his father againe.

D

The thirde euill wisdom is called diuellishe wisdom, which they haue that be wise and wittye enough to do mischief, but good they can do none: They be wylle to circumuent men, and to deceiue them in all busynes, exchaunges, bargayning, bying and selling, and such other exercyse. And such be they also that by oppression leapeth vpon mens shoulders like Apes as much as in them is, keeping them downe that they shall neuer come vpp to anye thriste or ryches, and that wyl be gladde to wayte men a chereid turne, so that no man shall espye them, or knowe that they do it, and many times when they haue done a man a chereid turne will make a man beleue that they be their best frendes. All these be carnall

carnall wysedomes and woꝛldly wysedomes,  
 that bꝛingeth a man to death euerlasting. Rom.  
 viii. prudentia carnis mors est, And it is counted  
 very folyshenes afoꝛe God. Of suche wysedome  
 speaketh Chꝛiste. Luc. xvi. The chyldren of thys  
 wicked worlde all sette in malignitie and mys-  
 chiefe be wyser then the chyldren of light, the  
 chyldzen of grace, the chyldzen of God. And he ge-  
 ueth laude and prayse to the father, because he  
 hath hid the misteries and secretes of the trewe  
 faith of Chꝛist from them that be woꝛldly wyse  
 and farre casting, and hath reueled, vttered, and  
 declared them to suche as be chyldzen, that is to  
 saye small and little in malice, humble and low-  
 lye in harte and spirite. For on suche the holye  
 goste wyll spꝛedde hyꝝ gyftes, and on none of  
 theym that thynke theym selues so woꝛldly  
 wyse, whyche be verye fooles afoꝛe God. The a-  
 postle Saynte James capit. iiii. declareth what  
 is this godlye sapience oꝛ wysedome commynge  
 from almighty G O D aboue, by the effectes  
 and properties of it. Firste (saith he) it is chaste  
 in deedes and in exteriour behauiour, for where  
 the filthynesse of lecherie is, there is no vertue  
 that can please God, and thys is contrarie to  
 beastylye wysedome. Then it maketh peace, as wel  
 wythin a mannes selfe, oꝛ in a mannes owne  
 conscience, as outwarde to others, dyrectlye  
 agaynst dyuellysh wysdome, that is euer quare-  
 lyng and waytyng shꝛewd tournes. It keepeth a  
 measure and good manner in worde and deedes,  
 And

A

B



C

And so doth nother beastly wisedome noz diuelish wisedome, Easye to be counselled or intreated, where earthly wisedome (according to the properties of the earth) is hard to be perswaded agaynste his lucre oz aduantage. Agreeing with good men, as none of the other thzee wisedomes doth, And full of mercy in hart and dede, And full of good frutes, that is to say, good woꝝkes, wher as of the other wisedomes cometh no goodnesse but it be colourable & bainglozious, oz for some sinistre purpose, ludging without simulacion, oz faining. Not shewing iustice and indifferencye outward, bearing indignacion and parciality in hart inward. Such an humble hart had Salomon when he made his supplicacion and petition to God in Gabaon. *iii. Regum. iii.* where he offered to God a thousand hostes oz beastes to be all burned in Gods honour (as the maner was then) sayinge: I am but yonge, and knowe not how to beginne, noz how to procede oz make an ende of my matters: Therfore giue vnto me thy seruaunt (O good Lorde) a disciplinable hart, ready and apt to learne what and howe I ought to doe, that I maye iudge thy people, and dyscerne oz put difference betwyxte good and yll, wythoute whyche no man can be able to iudge these people, they be so many in number. Thys desyre and prayer of thys yonge kynge Salomon pleased God wonderousely well. And because he asked not long life, nother riches nother the death of his enemies, but onely, wisedome to geue discrete iudgement, Almighty god said

D

said to him: I haue done as thou hast said. Dedit  
 tibi cor sapiens & intelligēs in tantū vt nullus ante te  
 similis tui fuerit nec post te futurus sit. I haue geue  
 thee a heart indued with Sapience and intelli  
 gence, in so muche that among all the kinges of  
 Israell that haue bene afore thee, or that shall  
 come after thee, there was neuer none like thee.  
 Here ye haue expresse mencion of the two firste  
 giftes of the holy gost, Sapience and Intelligence,  
 wittines or fine and cleare vnderstandyng. Of  
 the which, Sapience properly serueth for iudge  
 ment in speculatiue causes, chiefly concernyng  
 almighty God, and celestiaall creatures and veri  
 ties or truthe about the same, iudgyng and de  
 termining that to them a mā shold surely adhere  
 & lepyne, & to refuse the contraries, as false & re  
 pugnant to the truth. And I must now speake  
 breuely or toyntly of the gift of sapiēce & of þe gift  
 of intelligence or vnderstandyng, as the prophet  
 Esay rehearseth them coupled and linked toge  
 ther, because one of them adourneth and helpeth  
 another. For Sapience is much the lesse if it lack  
 Intelligence or wittines. And wittinesse with  
 out discrete iudgement of Sapience is very vn  
 profitable. And even like, the gift of counsaile  
 without fortitude or manlinesse is of no price.  
 Nother manlines without counsell or good ad  
 uisement. No more is science without pietie or  
 pietie without the discretion of science. And fear  
 muste haue some of the saide giftes concurrent  
 with it, or els no good will come of it. Then to  
 our purpose. Because that our knowlege natu  
 rally



The first sermon.

**C** rally beginneth at some of our fiue exteriour or  
outward senses, which we call the. v. wits, if our  
knowledge shall be eleuate aboue that his com-  
mon course to heauenly matters, as be thinges  
parteyning to our sayth. it hath nede of some su-  
pernaturall light, by whiche it may ascende and  
pearce into the knowledge of such thinges as by  
his natural power he cā not attayne to. As that  
there be thzee persons in one substance of the  
Godhead. And that the father by his secund and  
fruteful memozy produceth and getteth his one-  
ly begotten sonne the second person in trinitie:  
And that the father and the sonne by their fe-  
cunde and frutefull will bringeth forth the holpe  
gost coeternall, and of equall might and power  
with the both. And y that one God thus distinct  
in thze persons by his endles and mighty power  
at his pleasure, and whē he thought good, made  
**D** all the world of nought. And that by his onely  
goodnes he maintaineth and p̄serueth the same  
so that if he would once withdraue his hande of  
maintenaunce but one little moment from hys  
creatures: they should sodainely fall to nought  
as they came fro. And that all the glozious com-  
pany of aungels he made to honour him, like as  
all other creatures, after their kindes and ma-  
ners doth. And where as some of the aungelles  
swarued from the grace that they were creat in,  
and were dāned to be the horriblest creatures  
and in most payne of all creatures of the world,  
the others persistyng & standinge in their good-  
nesse, were confirmed in grace, so that now they  
can

can not fall, but continuallye remaineth in the  
 glorious fruition, sighte, and loue of God, euer **A**  
 ready to do his commaundemēt in heauen, and  
 at his pleasure here in earth toward vs mortall  
 men. Hebr. i. These and such high misteries of  
 heauenly matters to perceiue, and as it were by  
 the sharpenes of mans witte to pearce into the,  
 (as man may here in this grose and corruptible  
 bodye) perteyneth properly to the gifte of vnder-  
 standynge, *Ad donum intellectus*. And the more  
 perfectly that this gifte is inspired into man, by  
 the holy gost: the more distinctly and plainely he  
 shal perceiue such hie secrets, though perceue the  
 as he shall do hereafter in glozy, we can not yet.  
 And by mature and wise iudgement to discerne  
 these verities from their contraries, perteyneth  
 properly to the gifte of Sapience, or godly wis-  
 dome. *Ad donum sapientię*. As to discerne one  
 God from the false Gods: To know that the.iii **B**  
 persons in Trinitie be equall in power, and not  
 one of them minister or seruaunt to the other, as  
 Arius saide. To know that there is but one ma-  
 ker of all thinges, & no more, and not to put two  
 creatours, one of good thinges, an other of euyl  
 thinges, as Manicheus saide. And to iudge when  
 the angels of God doth trulye Gods message.  
 And to discerne them from the aungels of dark-  
 nes, which many times disguise them selues in  
 to the fashion of the angels of light. These and  
 such other hye iudgements in heauenly causes,  
 pteineth properly to the gift of sapience or godly  
 wisdom. For this supernaturall gift of Sa-  
 pience



The first sermon.

**C** pience the wise man prayed. Sapi. ix. Da mihi sci-  
dium tuarum assistentem sapientiam. Geue me the  
wisdom from aboue that is euer assistent bi thy  
seat of glozy, and from thence is deriued and in-  
fused oꝝ send downe to menne. Because that, Si  
quis erit consummatus inter filios hominū, si ab illo  
fugerit sapientia tua in nihilum computabitur. If a  
man be neuer so profound and excellent in mans  
wisdom, if he lacke this godlye wisdom (good  
LORD) he shall not be esteemed wise, but rather a  
fole, in as much as worldly wisdom is counted  
but foolishnes afoze God. i. Corin. iii. And the pro-  
phet Dauid prayed that he might obtayne thys  
supernaturall gift called Donum intellectus, the  
gift of intelligence, wittnesse, oꝝ fine and cleare  
vnderstandyng, saying: Psal. cxviii. Da mihi intel-  
lectum vt discam mandata tua. Geue me intelligēce  
**D** that I may learne thy cōmandementes. Where  
it is highly to be noted that this noble king and  
prophet whiche so well knew Gods lawes, and  
that saide he had kept Gods eloquent sayinges,  
yet now he prayed foz finer and clearer vnder-  
standyng, by whiche he might yet better ascende  
and pearce into the same. And we haue nede so  
to pray as the prophet did, that this gift of In-  
telligence may be geuen vs to helpe our sayeth,  
like as in many cases our faith helpeth our intel-  
ligence oꝝ vnderstandyng, accordyng to the say-  
ing of Esay. vii. Nisi credideritis, non intelligetis.  
As saint Augustine and others redeth that let-  
ter. Excepte ye beleue, ye shall not vnderstande.  
Foz many thinges there be whiche except ye be-  
leue

leue, ye can not vnderstande, as the articles of  
our sayeth, with other like. And many truthe **A**  
there be, that we can not beleue except we haue  
vnderstandyng, either by hearyng the preacher,  
by instruction, or by study, as Paule sayth: Ro. x  
*Fides ex auditu auditus autem per verbum Christi.*  
And this is acquiste sayth gotten by labour,  
studie, or hearyng: and so is vnderstandyng pro-  
porcionablye to the same, whiche bothe be made  
moze firme, fast, and certaine, by sayth infused,  
and by Intelligence or vnderstandynge infused  
and geuen from aboue of the holy gost. And this  
gift of Intelligence is neuer withdrauen from  
good men, specially about such thinges as be ne-  
cessary for mannes saluation to be knowen, al-  
though some men haue it in a higher degree the  
some other haue: but about other thinges not **B**  
necessary to be knowen, it is withdrauen, to pul  
men downe, that the matter & occasion of pride  
and curiositie may be taken away, and lest men  
should be to proud of gods gifts: and accordyng  
to this speaketh saint Iohn. i. Ioh. ii. *Vnctio eius*  
*docebit vos de omnibus.* The oymment, infusion,  
or inspiration of the holy goste will teach you in  
all thinges necessary to be learned, although be-  
ry good men haupng the grace that maketh the  
acceptable and in the fauour of God, may be dul  
and little or nought perceiue of other truthe,  
without whose knowledge a man maye come to  
heauen wel inough. Chrysostome in a sermon De  
*Spiritu scō*, bleseth a moze familier & playner di-  
~~stinction~~ distinction of these two giftes, Sapience, and In-  
telligence



The first sermon:

**C** telligence, sayng: When it becometh a doctour  
or a teacher to speake plainly, his gifte is called  
the spirite of Sapience. And where nede is that  
the hearer do wittily perceiue that is spoken, the  
gifte that he muste haue, is named the spirite of  
vnderstanding, which also is called the spirite of  
reuelation, whē nede is to learne profound mat-  
ters. Reuela oculos meos & cōsiderabo mirabilia de  
lege tua. sayth the Prophet. Reuele or vncouer  
mine eyes, drawe the curtayne from afoze the  
eyes of my soule by this gift of intelligence, and  
I shal consider marueylous thynges of thy law.  
The spirite of Sapience (sayth Chrysostome) is  
geuen to the teachers, and the spirite of Intel-  
ligence and vnderstandyng is geuen to the hear-  
ers. I preache, thou vnderstandest, and takest  
the minde of my saynges hauynge the gifte of  
Intelligence, although thou canst not teach. As  
**D** the Preacher by the spirite of Sapience iudged  
what was best to be vttered and expressed for thy  
erudicion: so thou by the grace of Intelligence  
takest his words as they be meant, and learnest  
that is for thy soule health. Almighty God wil-  
lynge to shewe, that as he sendeth the spirite of  
Sapience to the teacher, so he sendeth to the  
learner the gifte of Intelligence, that he maye  
perceiue suche thynges as be Godlye. Geueth  
to the mouth of the Preacher the grace of Sa-  
pience and to the heart of the Learner the  
grace of Intelligence. Sapience is the ar-  
mour of the mouth, and Intelligence is the har-  
nery

neys of the hert. Therfore sayeth the Prophete.  
*Os meum loquetur sapientiam & meditatio cordis  
 mei prudentia. Psal. xlviii.* My mouth shall speake  
 Sapience or wisdom, and the recozdyng of my  
 hert shall shew prudence, intelligence, or vnder-  
 standyng, perceiuyng the thyng þat I am taught.  
 Yet here you must diligentlly note, that perfitte  
 Sapience is not so much to knowe Goddes elo-  
 quence, as for to liue accoꝝdynglye to Gods elo-  
 quence and to his holy worde: And Intelligence  
 is little worth, where a man worketh not accoꝝ-  
 dyng to that he hath learned. But what shall I  
 say of them, that hearyng Gods eloquence dayly  
 declared vnto them, yet hauiyng their mindes oc-  
 cupied aboute other businesse, regardeth not to  
 beare away that they heare, and will not learne  
 and vnderstande to do well accoꝝdyng to that  
 they learne. And what shall I saye of them that  
 may get vnderstandyng, and wil not come wher  
 as they maye haue it: but when they heare of a  
 sermon toward, will get them selues out of the  
 church, saynyng some busines to excuse their ab-  
 sence, or els will get them to the Alehouses, or  
 tauernes, or els wil sit talkyng on the crosse in  
 the churchyard, or on the churchyard walls, mak-  
 kyng other as lewde as they be them selues by  
 their yll examples, so that for all the preachinge  
 that is in their towne where they dwel, they be  
 neuer the better, but much the worse, whose iust  
 dānation by gods iuste iudgment must nedes fol-  
 low as I could declare abundantly if tyme wold  
 permit.



The first sermon:

**C** permit. Yet one thing I wold faine discusse by þ  
way without any great digressiō frō my princ  
pal matter: & it is this: in this case now touched,  
that is to say, when the person, vicare, curate, or  
preacher, perceiueth that few men or none be the  
better for his preachynge, whether then and in  
that case the preacher ought or may cease from  
preachynge, as thinkynge his sapience, his iudge  
ment, and his learnynge in Gods scriptures yll  
bestowed amonge them, because they regarde it  
not, and be neuer the better for it, hauynge none  
intelligence or godly wittnesse gendred or con  
ceiued in their mindes, neither any refozmation  
or amendement in their liuings, nor in their ma  
ners, by al the labours of the curate, or the prea  
cher: For this ye shall vnderstande, that though  
the negligence of the audience discōfōrteth and  
discourageth the preacher greatly, yet he cā not  
**D** so geue ouer and cease, bicause of Gods commi  
nation and threating by his prophēt Ezech. xii,  
sayng: that if the watch of Israel, the curate, or prea  
cher se his flocke do noughtielye, and will not tell  
them of their fault, nor rebuke them that they may  
amend, he will require and aske their blood of him.  
He shall answer for them at the day of dome.  
Naturall examples we haue to encourage and  
comfōrt the preachers in this behalfe, that he be  
not dismayed but take patience. For we se by ex  
perience that the beyues of waters floweth and  
runneth, although no manne come to water his  
cattell at them: and welles although no manne  
draw by water at them, yet they spinkleth, boi  
leth,

leth and wellethe by. And brooked, although nei-  
 ther man nor beast drinke of them, yet neuer the  
 lesse they kepe their course and floweth. So he  
 that preacheth must lette his beeyne of sapience  
 flow and runne among his audience, although he  
 no man drinke of it, take hede vnto it, or receiue  
 it. In this case was Hieremy the prophet, when  
 he saw no profite or encrease of vertue come by  
 his prophecieng and preachynge, but rather  
 persecution and trouble, mockinge, laughinge,  
 and scornynge, by whiche he was once mynded  
 to surceasse and leaue of, preaching. Yet he saith:  
 that sermo domini factus est in corde meo, quasi  
 ignis exestuans claususq; in ossibus meis, et defeci fer-  
 re non sustinens. cap. xx. The woorde of God was  
 like flaming fyre in my hart (saith this prophet)  
 and it was closed wythin my bones, so that I  
 left my former purpose, and coulde not forbear  
 to speake in Gods name. Then if he were thus  
 vexed in keepynge silence, what shall become of  
 vs if we ceasse, specially where none such perse-  
 cution is as he suffered, but rather where manye  
 taketh good heede and would fayne learne. Ma-  
 ny profite cometh by declaryng the woorde of  
 God, which shoulde comfort and encourage the  
 preacher to be doing, not wythstanding that the  
 audience be negligent. One is, that noughty per-  
 sons remembryng a sermon will be abashed and  
 ashamed of them selfe, and will not be so shame-  
 lesse to do as they were wont to doe. As when  
 the preacher speaketh against riatours, and ra-  
 uerne hunters, the synners remembryng the  
 woordes



The first sermon.

**C** holp word, will be moze ashamed when he goeth  
into the tabern thē he was wont to be. This is a  
certeine kinde of feare called verēcundia, bashful-  
nes or shamesfastnes, it is timor ex expectatione  
connicij, a feare of reproche or rebuke, least anye  
man would chide or checke him, or say yl by him.  
This is a very good affection, therfore, if by our  
preaching yet at the least wise such an affection  
may be strikē into the hart of any one of our au-  
dience, we may be glad of it. An other vtilitie &  
profit is, although by my preaching I make not  
all men better, yet some men be the better there-  
fore, and they that be good, be moze modest and  
vertuous by my sayings. And although I haue  
not set by them that be sycke, yet them that be  
whhole I haue made stronger to stande in theyr  
goodnes, and moze stedfast. The third profit, al-  
**D** though I haue not perswaded men to daue, yet  
to morowe I maye peraduenture, and if not to  
morow, I may the next day after, or the fourth  
day, or in tyme to come. Example we maye take  
of a fisher and the fish that longe nibbleth at his  
bayte, yet at the last he is taken and cast on land.  
Likewise a husbandman, if he would gae of go-  
ing to ploughe, because he seeth disemperance  
and troublous weather manye tymes, and loo-  
seth hys labour and cost, we shoulde all dye for  
hunger. Likewise the shypman or the mar-  
chaunt, if for one storme or twayne, or one losse  
or twayne, he should abhorre and gae of goyng  
to the sea, there would at the last no man auen-  
ture to the seas, and then farewell this citie of  
Bristol,

A  
C

Bystoode and all good trade of marchandysse  
 and occuyping by sea: The husbandman often  
 laboꝛeth and breaketh one peece of grounde, and  
 litle or nothing gayneth, yet at last recovereth in  
 one yeaꝛe the losse of many yeres afore. And the  
 Marchaunt man although he hath had losse by  
 shipwꝛacke diuers tynes, yet he absteyneth not  
 to passe and seke out straunge portes, and ma-  
 ny tymes auentureth on bys olde busyness with a  
 Cabao, gathered of borrowed money, and dothe  
 full well, and commeth to great substance and  
 riches. Then considering that these men besto-  
 weh so great studie and labours about transi-  
 toꝛie thinges that will perishe: Shall we by and by  
 suretie and leaue preaching, if we be not hearde  
 as we woulde be. Their condicion and ours is  
 not like: they lose both labours and cost, but we  
 shall be sure to receiue rewarde of God foꝛ oure  
 labours, foꝛ we haue done that we be bounde to  
 do, we haue layde oure Lordes money to vsurpe  
 and foꝛ increase, as he biddeth vs do. Moꝛeouer  
 considering that the diuel neuer despayzeth oure  
 destruction, but euer looketh foꝛ it wythout rest,  
 shall we despayze the health & saluation of oure  
 bꝛothers: Christ that knew well al thinges that  
 should come after, ceased not to admonishe and  
 teach Judas, who he knew wold neuer be good,  
 the what shal we do toward oure bꝛothers which  
 we knowe not whither they will be good or noe  
 Of Judas he spake: One of you shall betray me, I  
 speake not of you al, for I know whom I haue cho-  
 sen: One of you is the dyuell. He cast them al in an  
 D. ii. anguish,

B  
C



The first sermon

**A** Anguill, lest he should publicly and bitter the frat-  
**C** four, and should make him past shame by many  
fest and open reppose. The apostle according to  
this sayth: 4. Tim. ii. Goddes seruauit must be no  
wrangler, but gentle toward al men, teaching them  
that resyste the truthe, if peraduenture God wyll  
glue them penance towarde the knowledge of  
truthe. And thus I truste thys doubt is solued,  
which I nowe moued, and that we must do our  
dutie, still preaching and teaching, and let God  
alone with the profit and increase to grow ther-  
of. And here for thys tyme I must surceasse, be-  
cause I haue long protract the time, perceiuing  
your attentue eares and diligent audience, not  
doubting but that you will kepe in remembrance  
that I haue sayd of the introductio and entring  
**D** into the whole matter of the seuen gistes of the  
holy gost, and of two of the same: One called the  
sprite of sapience, the other the sprite of vnder-  
standing. Of the other ye shall heare moze here-  
after by the grace and helpe of the holpe  
gost, who wyth the father and wyth  
the sonne lyueth and reyg-  
neth one God for euer  
and euer.

Amen.

of the gyft of Counsaile.



Wherewithfull audience, when I preached last in this place, I promised to declare vnto you the seven gyfts of the holy gost, which (as the prophet Esaye saith) rested on the humanity of our saviour Christ most abundantly. And entering that matter, I spoke of the coeternitye, and of the equall power of the holpe goste, with the father and the sonne. And how the manhood of our saviour Christ had all graces after a higher maner then ever had any other creature. And then howe all these seven gyftes presupposeth faith, hope, and charitie, in him that shall receive them. And then I declared what sapience is, and howe manye wayes it is taken. And then joyntly of the gyfte of intelligence or understanding, and why I shoulde so brieflye or joyntlye speake of them. Nowe consequentye I muste speake of the thirde gyfte of the holy gost called the spirite of counsaile, or the gyft of counsaile, which like as all the other gyftes were given to the manhood of Christ, and by him to vs, like as the holy gost by him is spred on vs, and fro him as from the head, be all gyftes of grace deriued vnto vs as to his limmes or members, as I haue afore said. For declaration of this gyft of counsel ye shall vnderstand that this gyft of the holy gost like as all the seven gyftes be gyuen to man to help all other vertues that man hath, whether they be naturall, or gotten by assuefaction, exercise, vse, or custome, and also to make man more pliant



C

pliant, apt & easy to be styrred & moued to goodnes by the inspiration oz mouing of the holy gost as the chylzen of God. *Quicumque enim spiritu dei aguntur, hi sunt filij dei.* Rom. viii. God is euer redy to moue vs to goodnes, though we of our selfe be full dull to go forwarde, hauing al the studie of our hartes set to yll at all tymes, rather then to goodnes. Gene. vi. Yet where the lyght of reason ouercometh sensualitie, some intellectuall & morall vertues springeth forth, as it was in the paygnim philosophers, of which some were taken for excellent in the vertue of temperaunce, some in liberalitie oz other vertues, whiche yet for all their good qualities and vertues gotten by their great paynes and labours, lacked the grace that shoulde make them goodmen and acceptable in the sight of God, because they lacked faith, the foundation and ground of all sure spirituall and gostly building. To helpe the said gifts gotten naturally oz by assuetudine greatly auaileth this gift of the holy gost the gyfte of counsaile, which is a supernaturall gift of deliberatio oz aduise ment superadded to that natural gift of reason, of which the philosopher speaketh: *vi. Eth. oportet prudentem esse bene considerantem.* A prudent man, a wel practised man (saith he) must be far casting & a good counseller. But this property of reason called counseling, oz forecasting, oz worldly policie that the philosopher speaketh of, maye be without this supernaturall gyfte of counsaile that we now speake of, for a man may compasse, cast, & contriue alwaies (be they neuer

D

so many

A

To many) to bring his purpose or his friends pur-  
 pose to passe, and yet may faile of his intent if he  
 lacke this godly counsaile that we now speake of.  
 And the waies that he thinketh to make for his  
 purpose, shal make cleane contrary against him,  
 as it is witten: Psal. ii. Populi meditati sūt inania:  
 Astiterunt reges terræ & principes conuenerunt in  
 vnum aduersus dominum, et aduersus Christum e-  
 ius, Which to the letter was witten by prophetic of  
 the conspiracie of the chiefe rulers amonge the  
 Jewes with Herod and Pilate againste our sa-  
 uiour Christ. For they had contriued by theyr  
 counsaile how to destroy Christ (as appeareth by  
 the Euangelistes) as it wer by destroying of him  
 to save them selues that they should not lose their  
 place and the people. Ioh. xi. Wist if the Romanes  
 should heare of such a man to be in their countrey  
 that had so great a retinue of disciples as Christ  
 had, they might peraduenture surmise a conspi-  
 racie, & consequently some tumult & rebellion  
 against the Emperours power, which might be  
 occasiō that he should send an army into the coun-  
 trey & destroy the countrey, and take them & all  
 the people into captiuitie. This was a fat cast: &  
 a fat cast for countrey, but it was not the gift of coun-  
 sell & wisdom of the holy ghost, & therefore it proued  
 not with the but went all against them, for the  
 feare that they feared, & optined to the cleane con-  
 trary to their miscontriued counsell. For in deede  
 the Romanes came at length and destroyed the  
 countrey, & took the people into miserable captiui-  
 tie, & because none that had to do in this matter  
 should

B



The second sermon.

**C** should scape unpunished, the vengeance began  
at the great men that were taken for chief Judges  
in the condemnation of Christ. For Herodes  
was depriued of his kyngdome, by Caius the  
emperour, and was banished perpetually to Li-  
ons in Fraunce, and with him Herodias his in-  
cestuous concubine, by whose meanes blessed  
John baptist was beheaded. As Iosephus antiqui-  
tatum, lib. xviii. ca. xliii. writeth. And Pilate after  
he had ruled in Iewrye ten yeares, was dyuen  
home to Rome by Vitellius general gouernour  
of Syria, to answer to such iniuries and tiran-  
nye as he had done in the countrey: As Iosephus  
writeth Antiquitatum, lib. eodem, cap. vii. And at  
Rome (because he was an vnjust Judge against  
Christ) he was vexed and put to so much trou-  
ble, sorowe, and mischiese: that desperatly he  
beat hym selfe to death with his owne handes,  
**D** as Eusebius writeth in the ecclesiasticall storie,  
the second booke and. lii. chapter. And the cite of  
Ierusalem, and the people of the Iewes for  
their iniquitie against Christ, were by the Em-  
perour Vespasian and Titus bys sonne subdued  
and destroyed, even in the time of thers paschal  
feast, at which time they had done their malice  
against Christ, because the tyme of vengeance  
might answer & agree to the tyme of the cause of  
the same. At the paschal time they shed the most  
innocent blood of Christ, & even then the venge-  
ance for his blood fell vpon them & vpon their chib-  
dys and issue, according to their owne desire, say-  
ing: Sanguis eius super nos, & super filios nostras.  
Let

**L**et the vengeance for his blood (sayd they) lye  
 vpon vs and vpon our chyldezen. And so it did, for  
 euen at the same time of the yere. xlii. yeres after  
 the Emperoure Vespasian, and his sonne Titus,  
 after they had destroyed the chiefe Townes and  
 strongest fortalities and holdes of the Realme,  
 came to besiege that citie, and in the whole tyme  
 of that battaile toke prisoners. lxxx. vii. thousand.  
 And at the same siege were slaine, and that dyed  
 by famine and moeyne, commyng chiefely of the  
 stinche of the dead corpes lyng vnburied to the  
 number of a. xi. C. thousand, as Iosephus wri-  
 teth in the seuenth booke of the Jewes battayle,  
 and. xvi. Chapter. Therfore it soloweth in the  
 psalme reherfed, *Qui habitat in celis, irridebit eos.*  
 Almighty God that dwelleth in heauen wyll  
 laugh the to scoyne, as he did in dede whē he rose  
 frō death to life againe, not withstanding & they  
 thought him sure inough being once dead, & not  
 withstanding al the keepers that were set to kepe  
 his body frō stealyng. *Et dñs subannabit eos.* Our  
 Lorde will wyng the nose at the, which wordes  
 importeth a greater indignation & anger then  
 derision dothe, and was put in execution at thys  
 moste horrible, strage, and destruction of that  
 citie, and at the takyng away of the saide priso-  
 ners, whiche they feared, when they said, that if  
 they let Christ scape their handes, the Romayns  
 would come and take their citie, and carpe away  
 the people. Here you may see what it is to take  
 counsaile against god. The wise mā saith. *Pro. xxi.*  
*Non est sapientia, non est prudentia, non est consiliū*



**C** contra dominum. There is no sapience, there is no  
 wittines, there is no counsaile against our lord  
 God. Sapience is the cognition and iudgement  
 of diuine and high causes, which is not amonge  
 heretiks that soweth coke & yfledes among the  
 corne, setting forth sectes and diuisions. Suche  
 wisdom how well learned so euer it seemeth to  
 be, is not the true sapience, because it is againste  
 our lord God, which is the god of peace and not  
 of dissention. Also be thy capacite neuer so quicke  
 to perceiue and vnderstande the lessons of holye  
 scripture. Yet if thou haue amarū zelum, a bitter  
 affectiō, trustyng by thy learning to checke & re-  
 buke other men, or to allure other to thy sect, fa-  
 ctiō, or opinion, as some mē haue done, reasoning  
 agaynst Purgatory because they would by that  
 destroye prayers for the dead, and so cōsequent-  
 ly put downe abbeyes, & chauntries whiche were  
 founded for such praiers, or if thou glozy to much  
 in thy learnyng, al this maketh contra dominum,  
 against God, and is not the true vnderstandyng  
 or wittines, that is the gifte of the holye goste.  
**D** And likewise of the thirde gyfte (of whiche wee  
 nowe entreate) Donum consilii. As longe as  
 thy caste leaneth ouer muche to mannes inagi-  
 nation, and setteth not God afoze, but rather  
 worketh agaynst God, as ye hearde of these  
 that compassed and counsayled for the deathe of  
 Chryste, so to saue theim selues, it is not the  
 counsaile that is the gyfte of the holye Gooſte,  
 for it is agaynst our Lorde GOD. It lea-  
 neth to muche to worldlinesse, and to mannes  
 cast

A
 caste, grounded on malice and euill will, there  
 foze it coulde not holde. Accoꝝdyng the sayng  
 of Gamaliell that honourable learned manne  
 among the Jewes: whē the chiefe rulers among  
 the laied their heads together, & toke theyꝝ coun-  
 sayle how to put ꝑ apostles to death foꝝ pꝛeching  
 the sayth of Christ, Up stode this Gamaliell, and  
 gaue the better counsayle, aduertisynge the to be-  
 ware how they ordꝛed these mē (meanynge) the  
 apostles of Christe, & not sodainly to precipitate  
 their iudgmēt against the (foꝝ this precipitacion  
 of sentence sodaynhelpe wꝑthout mature deliber-  
 ration oz aduise ment, is the contrary to the gyft  
 of counsayle that we now speake of, that is, the  
 thirde gyfte of the holye gost.) Thys he persua-  
 ded by two exampls, firste of one Theudas,  
 whychē (after Josephus) blyng supersticious  
 craftes, toke vpon hym to be a great Prophet  
 and so deluded the people, that he made ma-  
 ny of them to sell their goodes, and care foꝝ  
 nothyng but to folowe hym. And so brought  
 a greate multitude after hym to the water side  
 of Iordane, to the nōumber of foure hundred  
 disciples, where he promised them wꝑthin thre  
 dayes nexte folowynge, to deuide the water,  
 and to go ouer with them drye shodde as Jos-  
 ue did wꝑth hys companye. But whyle they  
 were taryng foꝝ thys myracle, came on them  
 the Capitayne of the countrey wꝑth hys Ar-  
 mye, and strooke of Theudas heade, and destroy-  
 ed and scattered all his secte and retinue. After  
 him came an other, Iudas Galileus which brought



The second sermon.

**C** By among the people a pernicious error, that it was not lawfull for them to pay any tribute to the Emperour, or to any other alien, because they were the elect people of God, and payed to God first frutes, tithes, and offerynge, with other dueties. This pleased the people wonderously well, because it set them at an vnlawfull liberty whiche carnall people moste desireth. And so a great multitude folowed him, whiche sone after were all destroyed wth hym. To my purpose, (saith Gamaliel) it is best ye let these men alone, for if the counsaile and way that they take and folow, come of mannes inuention by any carnall and worldlye cast, it will be broken, it will not hold nor continue, no moze then the enterpryse of Theudas, or of Iudas Galileus did. But if it come of God ye can not breake it, it will stande, it will prospere and go forward, ye can not let it, except ye will repugne against God, which no mans power is able to do & to preuaile: repugne it may as al sinners doth, but preuaile it can not. Of these thre stozies compact in one ye se plainly that where so ever in any counsaile men work on Gods halfe, haupng Gods pleasure afoze their eyes, the counsaile goeth forward. And contrary, where men haue no respect to god, but rather to worldlines, it is not the counsaile comming of the holy gost, and it will not hold, but shal proue contrarie to the entent of the counsailers. as we haue sene by many other examples in our tyme. And suche misconstrued counsailes be and ever hath bene the confederacies and counsailes of heretikes,

A

ritiks, therfoze they haue not continued noz holden, but euer haue bene dissolued and broken.

Examplis of Arrius and his cōfederacy, Delatigius, Manes otherwise called Cubricus or Manicheus, Sabellius, and suche like: And here in our realme of Wicliffe, whose heresies sore troubled this realme in the tyme of kinge Edward the thirde, and woꝛse afterwarde in the tyme of king Henry the fift, when a great multitude of that faction conspired against the king. But because this counsaile came of man and not of god, it would not hold, their counsaile was detecte, & the captaynes taken, hanged, and burned. Likewise nowe in our tyme, Luther in Saxony hath taken to his counsaile and confederacy, many of our Englishe men beside them that he hath infected within this our realme, their counsaile and confederacy hath no part of this gift of the holy gost, that I call the spirite of counsaile, because it is grounded on carnalitie, and therfoze finally it will be broken, though the almighty God for our synnes suffre vs to be flagelled & troubled w<sup>th</sup> it, how long no mā knoweth but god alone, though we trust in God their time be short, for their errors commeth to lighte euerye daye moze and moze. And by the diligent and studious labours of our soueraigne & moste gracious Prince king Henry the eyght, and his encouragyng of greate clerkes to inuestigate, trye, and searche oute the mere and sure truthes of the scriptures, they be so manifestlye impugned, that no man can be neglected or deceiued with them, but such a one as

B

King Henry the eight  
set forth a booke against  
Luther, in  
defence of  
the popes  
authoritie.



**C** in the cleare light will not open his eyes to se the  
 day light. That the counsaile and confederacye  
 of all suche heretyks is grounded on carnalitie,  
 it can not be hyd. Arius heresy rose by occasion  
 that he could not be promoted to the bishoppricke  
 of Alexandria, where he was priest and reader,  
 Inimicitia, Enmitie that he had then against A-  
 lexander, whiche was then promoted and made  
 Bishoppe, and also his owne pride, ambition,  
 and auarice, these be called Opera carnis. Gala. v.  
 They cometh of carnal man. Likewise Wicliff,  
 because he was disappoynted of the promotion  
 that he would haue had to be heade of a house in  
 Oxforde. And Luther disdayning at other mens  
 exaltation, auantage, and profites, and others  
 hath maligned here tofore for like occasions and  
 suscite and sette furthe their heresies for lyke  
 occasions, whiche be all carnall, and for carnall  
 libertie laboureth with al their might, vnder the  
 pretended colour of euangelicall libertie. In be-  
 reye dede the sayth of Chyiste, and the gospell of  
 Chyiste geueth vs a libertie, but not that liberty  
 that they claime by it. It setteth vs at libertie,  
 out of the deuils daunger that we were in afore  
 Chyistes comming. It setteth vs at libertie and  
 not bounde to the ceremonies of Moyses lawe,  
 but to saue that it setteth vs so at libertie & wee  
 may do what we will, they sclaunder the gospel  
 of Chyiste, and falsely be lye it. Gala. v. Vos in li-  
 bertatem vocati estis fratres, tantum ne libertatem in  
 occasionem deris carnis sed per charitatem spiritus  
 seruite inuicem. Ye be called to a libertie by the  
 faith

sayth of Christ, but beware that by your libertie  
 ye take no occasion of carnallitie or sensuall luste  
 or pleasure, but one helpe an other by the spirite  
 of charite. And saint Peter saythe. i. Pet. ii. Quasi  
 liberi & non quasi velamen habentes malicie libertas  
 rem sed quasi serui dei. I woulde (sayth saynte  
 Peter) ye shoulde order your selues as free  
 men and as menne at libertie, but not to take  
 your libertie as a clooke for malice or euill li-  
 uynge, as these that call theim selues euangelis-  
 call brothers doth nowe adapes, whiche coun-  
 teth them selues by their sayth at libertie to eat  
 when they wyl, and what they wyl, wyth-  
 out anye delect choise or exception of dayes or  
 tymes, wythout anye exception, choise, or di-  
 uersity puttynge, betwixt any kindes of meats,  
 fishe, or fleshe, indifferentlye at all tymes.  
 Yea, and that is moze horrible and shamefull to  
 rehearse it (if they were anye thinge a shame to  
 saye it) that all fleshe is free for all fleshe to  
 eate it, that the pleasure of the belly desireth  
 or to vse in carnall luste, whether it be syster  
 with the brother, and yet moze horrible then  
 so, the parentes with their owne chyldren, and  
 the chyldren wyth the parentes, if bothe par-  
 ties be agreed. A soze stroke of God, that he  
 hath suffered menne to runne so at large, and  
 to fall to such shamefull and beastly blindnes a-  
 gainst nature, & all for lacke of this gracious spi-  
 rite of counsaile that we now speake of. Likewise  
 of purgatoz which some men make so ragged &  
 lagged that a mā can not tel what to make of it.

When



**C** Menne can tell well inough by science and good  
learnynge what to make of it, but by experience  
no man can tell what it is, but he that hath bene  
there. But now to declare and to proue Purga-  
toz by scriptures with the expositiōs of auten-  
ticall doctours, though he it be very easy, because  
the matter hath bene so laboured among clerks,  
yet I should make to great a digression from my  
principall purpose, which is to declare vnto you  
this thirde gyft of the holy gost, the gift of coun-  
saile, whiche as I saide, is not grounded on car-  
nalitie, nor bringeth any man to carnall liberty.  
As in very dede this opinion of no Purgatoz  
dothe. Here I will not contende aboute this vo-  
cable Purgatory, I meane the middle or meane  
place betwixt heauen and hell, in whiche some  
soules be stayd afoze they can come to that most  
pure and cleane cite, into which nothing can en-  
ter excepte it be of the cleanest sorte. For whiche  
place if I coulde imagine a moze accomodate  
and conuenient vocable or terme, I woulde be  
glad to vse it, bicause the scriptures hath not the  
sayd word Purgatory. Albeit, I knowe ryght  
well that in all Scripture wee reade not this  
worde Trinitas, or thys woorde Consubstantialis,  
yet God forbid that we should denye the blessed  
Trinitie in the Godhed, the sonne to be consub-  
stantiall and of one substance with the father, or  
the holpe gost to be of one substance with the fa-  
ther and the sonne, Arrius that pernicious here-  
tike when he was conuincd and compelled by  
aunthozities and reasonynge to graunte that all  
three

three persons in trinitie were of one and equall  
 substance, had none other refuge, but to sticke in  
 the vocable or terme homoussion, that we call in  
 latine consubstantialis, or vnus substantia, and in  
 Englyshe, of one substance, because that word  
 is not bled in scripture, he would none therof, al-  
 though he could not denye the thinge: a poore  
 cloke of defence (God knoweth) to graunte the  
 thinge, and to barpe in the name. Therfore so  
 that I might agree with this audience, and they  
 with me, that there is suche a stape and a meane  
 place of punishment after this life, I would not  
 care though I neuer called it Purgatorie, but  
 let A. be his name. To denye the sayde A. and to  
 say y there is no such thing, bringeth a man to a  
 carnall libertye, and geueth man occasion bold-  
 ly to continue in sinne to hys liues ende, trusting  
 then to crye God mercye for his misliuyng, and  
 then to go throughe (as they speake) I trow they  
 meane to go by and by to heauen, as well as he  
 or she that hath liued in vertue & prayers, paine,  
 and penance all the dayes of their liues. And so  
 shoulde they be in beste case, that be lechers, ad-  
 uouterers, couetous, byzbers, and oppressioners  
 and extorcioners, bserers, perurters, dicers, and  
 carders, hunters, and haukers, and all suche of  
 the worst sort: where contrarie the true beleue  
 that he that hath not done condigne and conue-  
 nient penaunce here, shall be punished greuously,  
 accor dyng to the grauitie of his misliuyng,  
 afore he enter into that most clere and pure city,  
 (though god may of his absolute power forgeue

f

such



**C** such a longe misliuer for one woorde of repen-  
taunce at his laste ende.) Yet this will make a  
manne beware of him self, and to amende his li-  
uynge, surely thinkyng (as the truth is) that for  
his vicious pleasures in whiche he hath delited  
in his lyfe tyme, and hath not sufficiently satisfi-  
ed for hys faulte he shall haue afoze he come to  
heauen, suche punishment and payne as the lest  
parte therof shall greue hym moze then all his  
vnlawefull pleasures haue done hym solace or  
comforte. Thys counsaile and conformitie of  
good and faythfull people wythdraweth menne  
from sinne, where contrarye, *Consilia impio-  
rum fraudulenta*, the disceiptful counsailes and  
conuenticles of wycked menne, rather prouo-  
keth, and geueth menne comforte to continue in  
sinne. I was once in a solemne audience, where  
I heard a famous preacher laboure soze to im-  
pugne the sayde meane place, saynge, that if it  
**D** there were anye such place at all, it is a place of  
ease, quietnesse, and rest, alledgyng for his pur-  
pose the woordes of the Canon of the Masse,  
after the seconde memento. *Qui nos preces-  
sant cum signo fidei & dormiunt in somno pacis*  
Where we praye for them that begone afoze vs  
wyth the character, pryncle, and signe of charytes  
saythe, and sleapeth in the sleape of peace.  
These menne lyke as they take the wordes of  
the Masse, and of the seruyce of the churche  
when they semeth to make for theyr purpose,  
woulde **GOD** they coulde be so contente to a-  
lowe and admit th: same in other tymes and  
places,

places. It foloweth there right. *Ipsis domine & omnibus in Christo quiescentibus locum refrigerij lucis & pacis, vt indulgeas deprecamur.* Where we pray our Lord God, fauourably and with chery thing to giue them a place of cooling and refreshing contrarie to heate, a place of light contrarie to darkenes, a place of peace contrary to trouble and vnquietnes, either by perplexitie and confusion of minde, or by terrible visiōs or otherwise. Now if their newe purgatorie be a place of tranquillitie, a place of lycht, and a place of rest and peace, it should be but all labour lost for vs so besyly to pray that they may come to suche a place, saying that they haue it already. Then to theyr allegation, *Dormiunt in somno pacis*, you must vnderstand these wordes by a like saying of our sauiour Christ Ioh. xi. After that he had a messenger sent to him from Martha and Mary, that Lazar their brother was sore sicke, he taried in the place where he was then beyonde Iordaine, for the space of two dayes, and then sayd to his disciples *Lazarus amicus noster dormit*, Lazar oure frende sleepeth. I will go into Ieruse where he dwelleth and wake him of his slepe. Then sayde his disciples: Sir if he sleepe, he will be safe anone, when he hath slept inough. They were as wylse then, as oure newe purgatorie menne be now. They thoughte Christ had spoken of that rest that man and beast must nedes haue after theyr labours, or els shall fayle and dye, whyche we call commonly sleepe.

*But*



The second sermon.

But Chyriste meained of the sleape of deathe.  
**C** Dixerat autem Iesus de morte eius, Als he expressed  
 by and by playnely, saynge: Lazarus mortuus  
 est, Lazarus is deade. And thys is it that ho-  
 ly churche in that place of the masse calleth slea-  
 pyng in the sleape of peace, as Chyriste spoke in  
 like case. And as the Prophete speaketh in hys  
 person. Psal. xv. Caro mea requiescet in spe. My  
 bodye shal rest in hope to ryse againe. Then con-  
 sideryng that holy church after the maner of ho-  
 ly scripture, bleseth to call death by the name of  
 sleape, wee muste be wise and well ware to  
 what thinges, what wordes may agree, and by  
 reason wherof they do agree, or els by our wordes  
 we maye deceiue our audience, as well as oure  
 selues. If we thinke that this slepe or death co-  
 meth to man by reason of the soule, we erre very  
 sore, for the soule neuer dyeth, but is immortall,  
**D** as well by the consent of the paynym Philoso-  
 phers, as by the auctoritie of holy scripture. De-  
 us Abraham, deus Isaac, & deus Iacob. Exod. iii.  
 Non est autē deus mortuorū sed viuentium. Mat. xxii  
 Abraham slepeth, and Abraham is wakyng, A-  
 braham is dead, and Abraham is alue. The one  
 parte you wyl graunte for it is true, the other  
 is the saynge of Chyriste whiche can not be false.  
 The firste is true by reason of the bodye. The se-  
 conde is true, by reason of the soule. The soule  
 is departed from the body, the body lacketh his  
 life, therfore we saye. the manne is deade.  
 The soule is immortall, and cannot dye, there-  
 fore by that reason Chyriste sayde Abraham is a-  
 lue.

live. So now because the bodies be out of pain,  
 we say the men rest or slepe in the slepe of peace. **A**  
 And because the soules be departed in the state  
 of grace, and in the way of saluation which they  
 haue not yet perfittly obtained: we pray that thei  
 may come to the place of refreshing, to the place  
 of light, and to the place of peace euerlasting in  
 heauen. And thus we must take the woordes of  
 the masse aboue reherced as they were meened,  
 and we shall gyue no handfast to the contrarye  
 errour. And I would they should not so rashely  
 precipitate their sentence in such weighty mat-  
 ters, except they had some better ground. Thys  
 precipitatio headlong thosyng out mens sentence  
 without iudgement, is contrarie to thys gift of  
 the holy gost, that we now entreate of the gyft  
 of counsaile, as I touched afoze. **B** This was the  
 fault of Jephthe Iud. xi. which when he should pro-  
 ceede to battell against the Ammonites, he made  
 his vow to God precipitater headlong and rash-  
 ly, without counsel or aduise ment, y what so euer  
 came first against him to meete him at his doze,  
 after his coming home, he would kill it & offer it  
 by to be burned in sacrifice to almyghtye God.  
 So it chaunced that when he came home after  
 his victoꝝ, his own doughter (which he had and  
 no mo children) met him with timbers and such  
 instrumentes of melodie as she had to welcome  
 him home. When he saw her, he tore his clothes  
 and cryed: alas my doughter, thou hast deceiued  
 me, and art deceiued thy selfe. This precipitati-  
 on hurt king Dauid, notwithstanding his great  
 wisel



The second sermon:

**C** wisedome and manyfolde vertues, when he fled from the persecution and commotion that hys own sonne Absolon rayled against him, one Seba that was seruant to Miphiboseh (Jonathas sonne, newew to Saul the kyng) came to kyng David, and brought him presents of such dainties as myght do hym pleasure, and to hys seruantes in that distres and trouble. As Alles for them to ride on, breade and wine and frutes to refresh them in their iourney, fleyng from the host of Absolon. King David asked him, where is thy master Miphiboseh? He made a lye on hys master, saying: he tarieth behinde in Jerusalem, trusting now to be restozed to þe kingdome of Saul his graundfather. King David by and by rashly without iudgement oz further aduiselement (the partie neither called noz heard) precipitate thys sentence, *Tua sint omnia que fuerunt Miphiboseh.*  
**D** *ii. Reg. xvi.* Take thee al that Miphiboseh had. And so he gaue awaye to a lying knaue all that good gentlemans goodes, whiche he was sozre for afterward when he knew the truth. He shuld not a neded to haue be sozre if he had auoided this precipitacion by the gift of counsell, whiche the holy gost for then, withdrew from him, he had it not. For such causes saith Ecclesiasticus: *Sine consilio nihil facias, et post factum non penitebis. xxvii.* Without counsell and aduiselement do nothing, & after thy deede thou shalt not repent oz be sozre. These giftes of the holy ghost be not so coherent oz linked together, that who so euer hath one of them must neades haue all the other. The pzo-  
phete

phete Esay sayth, that our sauiour Chriſte had  
 them all, and ſo he had ſuperabundantly. Et de A  
 plenitudine eius uos omnes accepimus. Iohn. i.  
 and of his plentye all we take our giſtes. Of o-  
 thers we reade not that had them all continual-  
 ly, but we finde that ſome that were excellent in  
 ſapience, or iudgement in Godly cauſes and hea-  
 uenly matters, and coulde inſtruct and teach no-  
 bly well, lacked the gyft of counſayle to direct  
 and order hym ſelfe and others accorſyngly, and  
 had nede of other mennes counſayle. And con-  
 trarſe he that is excellent in geuyng counſayle  
 maye be weake in the ſpeculation or iudgement  
 of heauenly or Godly matters. Exo. xviii. It is  
 writ of Moſes which had receiued of God the  
 ſpिरितe of ſapience, by which he was able to geue  
 vnto the people the lawes of God, and to teache B  
 them the ſame, yet he bled to ſit from moornyng  
 to night hearyng cauſes, and geuyng ſentences  
 and iudgementes betwixte parties amonge the  
 people, and ſo fatigated and weryed him ſelf and  
 the people alſo. Iethro his father in law conſider-  
 yng how that labour was to great for any one  
 manne to ſuſtaine, and alſo how the people were  
 combrd, taryng ſo longe for deciſion of their  
 cauſes, while they might haue bene ſoner ſped,  
 that ſo they myght haue departed euery man to  
 his owne, and haue bene better occupied at home  
 ſayde playnelye to hym. Stulto labore conſume-  
 ris. &c. Both thou and thys people ſpende and  
 waſte your ſelues in a foolyſhe labour, for  
 thys buſynelle is about thy power and myghte,  
thou



The second sermon:

**C** thou art not able alone to sustaine all this buſſie labour, but heare my wordes and my counſayl, and our Lord ſhalbe with thee. Let this people haue the in ſuche thynges as pertayne to God, that thou mayſt ſhew vnto him what they ſaye, and mayſt ſhewe vnto the people againe the ceremonies and the rites and maner of worſhipping God, and the waye that they ſhall go, and the workes that they ſhall doe. And prouide among al this people men of power and that feareth God, and that haue truth in them, and that hate auarice or couetouſnes, and make of them officers, ſome ouer a thouſande of thys people, ſome ouer a hundzed, ſome ouer fiftie, ſome ouer ten, which may iudge the people at al times, and what ſo euer great matter ryſeth among them, let them referre it to thee, and let them iudge the ſmaller matters and none other, & ſo thou ſhalt be moze lightned and eaſed when thy burden is deuyded amonge other. **D** If thou doe thys, thou ſhalt be able to fulfill Gods empery and authoritie, and ſhalt be able to ſustaine that God bydeth thee doe, and all thys people ſhall returne with peace to their houſes or lodgynges at tyme conuenient. When Moyses had heard Jethroes counſail, he did all thinges as he counſeld hym. Nowe to my purpoſe, becauſe no man ſhall be proude of the giſtes that God hath gyuen hym, we maye ſee here that Moyses hauyng ſo excellently the giſt of ſapience to iudge and diſcerne and alſo to teache and inſtruct in Godly cauſes, yet as then he lacked the giſt of counſail, which  
this

**A**  
 this strainger Iechro an alien, and not of the people of Israel (tho as then he was conuerted to the faythe of one God) had, as appeareth by the hole some counsaile that he gaue vnto Moyses, by which as well Moyses selfe, as all his whole host were noblye releued of almighty God, by the mouthe of Iechro his father in lawe, geuyng hym that good counsaile. Therefore I shall most intierly desire you to pray to God for this gracious gift of counsaile, and according to the same to procede in all your assemblies, consultations, deuisinges, in al thinges that you shal go about, euer auoyding precipitacion and rathe settinge on in anye of your doinges, and so you shall not afterwarde repent your doinges or your sayings thzough the help of God, to whom be al honour and glozy for euer.

**B**  
 Amen.

**C** The thirde sermon, treating  
 of the fourth gift of the holy gost  
 called the spirite of  
 fortitude.



God and worshipfull audience, because it is long sith I preached among you of the giftes of the holpe gost which heretofore I promised to declare vnto you, as oportunitie would serue. Nowe I trust you remember that in my last sermon that I preached of that mat-

G. i.

ter



The third sermon.

**C**ter I spoke chiefly of the gift of godly counsaill, which(as I said) is a supernaturall gift of deliberation or aduiseement, superadded to the gyft of prudence or policie, that some men haue naturally or by exercise, or worldly compasynge or casting, for al these may faile and deceiue men, if this gift of godly counsaill be away, as appeareth plainly by the counsaill of the Jewes against Christ to put him to death, for feare that els the Romaines would come vpon them and destroy their citie, and drue al the people into captiuitie, and so vpon thys they rested not tyll they had slaine Christ vpon the crosse, and then thoughte them selues safe inough, til the Romaines came within a season after, and destroyed the chief citie Jerusalem, and toke the people that wer left to most miserable bondage, as I said in my last sermon of that matter.

**D** By thys it is moste euydentlye true that the wyleman saythe : Non est sapientia , non est prudentia , non est consilium , contra dominum. Prouerb. xxi. There is no sapience , there is no wyttines , there is no counsaill agaynste oure Lorde God . As longe as thy cast leaneth ouer much to mans imagination, and setteth not god afoze, but rather worketh against God: thys is not the counsaill that is the gift of the goly gost. No more is the counsaill or confederacie of heretikes, for they be ever grouded on carnall lustes enmitie, malice, or some other carnalitie, and nothing godly, but inducing men to carnall lybertie, as I declared of diuers heresies , and speciallye

**A**  
 allye of the heresye that denieth purgatozpe, set-  
 tyng men at loose libertie, spending theyr lyues  
 in voluptuousnesse, trustyng by one woorde of  
 repentaunce to come to heauen, as soone as  
 they that haue lyued in vertue and penaunce  
 all dayes of their lyues. Then I declared  
 that to choose furthe or choose furthe mennes  
 sentence vnadvisedly, which is called precipita-  
 tion, is contrarie to this godlie gift of counsaile,  
 and howe that hurted king Dauid the Prophet  
 and made hym to gyue awaye to a false lying  
 wyetche all the goodes of Niphiboleth, whiche  
 afterwarde he repented and was for. Then sy-  
 nallye I tolde you that Moyses lacked thys  
 gifte of counsaile when he lasse all daye longe  
 hearing the causes of the people, and geuing sen-  
 tences on the same, wearyng him selfe, and the  
 people also, when Iethro by the holye spirite of  
 counsaile (whiche he then had) aduised hym to  
 constitute and sette vnderofficers to beare part  
 of hys paines and labours. And then Moyses  
 without anye disdayning, without any obstina-  
 cye or surdynesse, lowlye and obedientlye dyd  
 thereafter, and constantlye by the spirite of For-  
 titude broughte that to effecte that Iethro hadde  
 counsailed hym. And lyke as thys counsailler  
 Iethro had the spirite of C O D, the spirite of  
 counsaile; so had Moyses the spirite of fortitude,  
 strength or manlynesse, to sette thys order a-  
 monge the people, as hys father in lawe hadde  
 counsailed him.

**B**  
 It was no small enterpryse among so brutish,



The third sermon.

**C** willfull and sturdye a multitude as that people were, to bring such a newe rule, and to set so ordinate a Hierarchie among rulers, of which some should be lower, some higher, ordinatelye butyll they came to Moyses in arduous matters, and causes of difficultie, and at the last to almightye God, where the causes emergent were aboue Moyses capacitie: for that people was so harte that they would not easely go to the fote, but they would for every trifle go to the head, or els they woulde not be ruled nor pleased. Fortitude is a morall vertue, and fortitude is a gyfte of the holye goste. That morall vertue maye be where this gift of the holy gost is away. Fortitudo (after Aristotle ill. Eth.) Est virtus secundum quam fortis sustinet timeret & audet que oportet, cuius gratia oportet, ut oportet, & quando oportet. Fortitude is the vertue by whiche a manlye man or a verie mā susteineth or suffreth, feareth & auentureth on, or dare do such things as he ought to suffer, feare, or aduēture on, & for that cause, for which he ought so to do, & as he ought, & whē he ought to suffer, feare, or auenture. But the philosopher doth so exactlye trym and pare this vertue, that he pareth almost all away. And yet we Christen Philosophers muste pare away somewhat more of that he leaueth, and so as ofe tyme haue al done, we shall see that this morall vertue like as all other morall vertues withoute the assistance and grace of the holye goste be as Claye sayth. lxxiii. Quasi pannus menstruatus omnes iusticie vestre, be filthy and verry vile in the sight of God. All vertues

A

ues consisteth in the meane and middle betwixt  
two vices, and because the extremities sometime  
haue no name, we expresse them by circumlocu-  
tion, sometime by two or three things for one,  
and sometime by negatives: As here inpauidus  
without feare, is one extremitie of this vertue  
fortitude, such a one is he that nothing feareth,  
neither earthquakes, fire, nor water, but suche  
a one semeth rather insensate and mad, the bold.  
Likewise in boldnes or venturousnes, he that  
will auenture where is no likelyhoode to scape,  
is in this extremitie of fortitude, and is called  
folishehardye, and semeth to be proude and pre-  
sumptuous rather then bold, a fainer or counte-  
safter of boldnes, rather then truly bold or man-  
ly. For comonly such men hath a certein feare of  
hart inwardly annexed to their boldnes, begyn-  
ning boldly, and at the last will run away with  
shame. He that excedeth in the other extremitie  
and contrary part, that is feare is called comon-  
ly timidus, a coward, afrayde of his shadowe, or  
where is no cause why he should feare. Such be  
they that in all perils despayreth, their hart say-  
leth them, cleane contrary to fortitude or manly-  
nes, whyche hath euer good hope to overcome,  
where by the iudgement of reason is any likely-  
hood to ouercome. So that generallie fortitude  
is exercised about feares and boldnes or hardy-  
nes, as it were to suppress and correct feare, and  
to moderate and measure hardines or boldnes.  
Certein conclusions the Philosopher putteth in  
which we Chyristen men varie from him. One is  
this

B



The third sermon.

**C** this : He that desireth rather to dye then to sustaine aduersitie, as pouertie, shame, reproche, or rebuke, is not manly, for such (after him) haue a certain feare in them, and worketh rather of a tenderneſſe or ſhannes of hart, then of fortitude or manlineſſe. Contrary to this we rede of Judas Machabeus the valiant captaine, that whē Aſſias protectour of that huge part of Aſia, betwixt the riuer of Euphrates, and the ryuer of Nilus, in the abſence of Anthiocus the king had ſend by the commaundement of the ſayde kyng into the land of Iuda. xl. M. ſootemen, and. vii. M. horſemen to invade that land, and to deſtroy it handſmothe, ſo that there ſhould remayne no memoꝛie of the Jewes in all that lande. Then this noble captaine Judas Machabeus gathered his people together, and after faſting that daye, with ſeruent and deuout prayer to God, made a ſolempne exhortacion to hys people, where he ſaide to my purpoſe : *Meliuſeſt nos mori in bello quam videre mala gentis noſtrę et ſanctorū. i. Mach. iii.* It is better for vs to dye in battail, then to ſe the trouble & paines of our nacion & of holy mē. Whet he preferred death tempoꝛal to experience of miſery & choſed rather to dye, then to ſustaine the calamitie, wretchednes & ſhame, that they ſhould come to, if their enemies ſhoulde haue the ouerhand ouer them, & yet the true fortitude & manlines in Judas Machabeus paſſed the mālines of al the paignim cōquerours that Ariſtoſtle could recite. Ariſtoſtle ſaith alſo : *fortis quanto eſt virtuoſior & felicior, tanto fit in morte triſtior.*  
A manly

A

A manly man the more that he hath of that vertue, & the more felicitie that he hath, the more heuy & sorrowful he is at his death, because that by death he is deprived & disapointed of þe greatest felicitie, benefit, & goodnes that may com to man, which felicitie (after him) maye be gotten in this world. For though they put an immortallitie of the soule, yet of the state of soules after this present life, they little determine, but leaue it so ragged, that a man can not tell what to make of it. But where the Philosopher saith for a conclusion fortis quanto est, &c. his faith was no better, but we by our faith know that the life to come, is much more excellent then this present life, full of misery and wretchednes, ever mutable and vnconstant. Notwithstanding for the naturall amitie betwixt the soule and the body, they be full lothe to departe asundre, & naturally feareth such departure, therefore in the ouercoming of this feare, & in the contempt of this life & in leoparding on great perils for equitie and iustice sake, & for the faith of Christ, and for the life to come: standeth principally our fortitude, this gift of the holy gost, by which the holy goste moueth our soules, & setteth vs furth to obtaine & come to the end of euery good worke that we begin, and maketh vs to escape & passe al perils that maye let our good purpose. And where the paines of death, or the fear of death many times ouerthroweth & turneth the fraile minde of mā that mā of him selfe can not overcome the perils of this world, & come to þe reward of his labors,

but

B



C

but giveth ouer hys good purpose, afoze it be  
 parfite and perfourmed. Here the holie goste hel  
 peth mans minde, giuyng a certain boldnes and  
 trust to come to rewarde euerlasting in heauen  
 as to the most parfite ende of all good woozkes,  
 and the very escape of all perils. To this end the  
 true fortitude this gift of the holy gost, hath hys  
 pzincipall eye and respect. This excellent giste of  
 fortitude oz manlynelle rested in our Sauour  
 Chzist (as Esay speaketh) and made him to put  
 away and shake of the passions of our fraile mor  
 talitie, which made him to feare death, and to be  
 pensyfull and heauye, when he sweat water and  
 blood in his agonie, remembzng the death that  
 he should to. Bnt anone he cōsidered hys fathers  
 pleasure, & by fortitude went fourth to mete the  
 that were sent to take hym, and consequētlie  
 suffred his painfull passion on the crosse, as he  
 was determined foꝛ to doe. Wherefoze God the  
 father exalted him, and gaue him a name aboue  
 all names, and that is had in reuerence of al cre  
 atures. Many we rede of in the olde testament  
 and in the new, that boldlye contempned deathe  
 foꝛ iustice sake, whyche had euer their pzincipall  
 respect and eye to rewarde euerlasting: As Esay  
 which wyth a sawe was deuided in two partes:  
 Jeremye the pꝛophet was stoned to deathe foꝛ  
 pzeaching to the people the woꝛd of God. And. ii.  
 Mach vii. is wꝛittē a marueilous stozie of a mo  
 ther & her. vii. sōnes, in which this gift of the ho  
 ly gost the gift of fortitude oz mālines appereth  
 excellently. When she with her. vii. sonnes were  
 conuen

D

**A**  
conuented afore the kinge and the iudges, they  
were requited to eatte certayne meates that were  
prohibited and forbidden by the lawe, and to tal  
to the rites of gentilitie, which they refused con-  
stantlye, and therfore were condemned to dye, &  
were brought to execution: the eldeste sonne  
had first his tonge cut out of his heade, then the  
heere and skine of his head striped of together,  
his fingers and toes cutte of, and when he was  
almost spent, yet he was cast into a great vessell  
like a fryngge panne, and fire put vnder, & there  
he was bzoyled and fayed vntill he was deade.  
His mother & his bzothers lokynge on him, and  
one comfortynge another manfullye. to dye in  
Gods quarell, and for the keppynge of his lawes  
sayynge: *Deus aspiciet veritatem & consolabitur in*  
*nobis.* God will loke vppon the truthe, and will  
haue comforte among vs. The second was like-  
wise serued, sayinge that his tonge was not cut  
out, and at his laste ende saide to the kynge. *Tu*  
*quidem scelestissime. &c.* O thou moste mische-  
uous manne, thou destroyest vs in this presente  
life, but the king of all the worlde will raise vs  
bp againe in the resurrection of life everlasting,  
that dyeth for his lawes. The thirde shewed  
furth his handes and his tonge, and said I haue  
the possession and ble of these thinges from hea-  
uen aboue, but now I despise them for the lawe  
of God, because I hope and trust to receiue them  
of him againe. And euen so all the bzothers were  
arayed, vntil they came to the seuenth. And that  
marueilous mother comforted them euerye one,  
**B**  
sayng



**C** saynge: I can not tell howe you did appeare  
 within my bodye, for I gaue you not spirite and  
 lyfe, and I did not toyne together the limmes  
 of euerie one of you, but the creatoure and ma-  
 ker of the worlde, that fourmed and fashioned  
 mannes natiuite, and that founde the originall  
 beginninge of all thinges, wyl restore vnto you  
 agayne with hys mercy both spirite & lyfe, euen  
 as you wold despyse your selues for hys lawes  
 sake. Antiochus the kinge thinkinge him selfe to  
 be dyspised and set at nought, counsayled the mo-  
 ther that she shold entreate & geue good counsaill  
 to the youngest sonne, and to saue his life if it  
 might be. And she stowped downe to him moc-  
 kyng Antiochus the kinge, and saide: My  
 sonne, haue mercie on me that bare thee nyne  
 monethes within my bodie, and gaue thee milke  
 of my brestes thre yeres space, and nurced thee,  
 and brought thee vnto the age that thou arte of,  
**D** I desire of thee (my sonne) that thou do loke on  
 heauen and earthe, and all thinges that be in  
 them, and do vnderstande that God made them  
 all of nought, and so it maye come to passe that  
 thou shalt not fear this butcherly hangman, but  
 shalt be made worthy to haue such brothers as  
 he gone afoze thee. Take thi death and such part  
 as they haue done, that in the tyme of gods mer-  
 cy I may receiue thee againe with thy brothers.  
 While she was thus sayng, the yong man bold-  
 ly cald vpon the tormentors, sayng, that he wold  
 not obey the comaundement of the kinge, but he  
 wold obey the comaundement of gods law geue  
 them

them by Moyses. And after a sharpe lesson & cō-  
 mination geuen to the king, the king was infla-  
 med with anger, & was woode against him more  
 then against al the other brothers, & so the good  
 yong mā departed, trusting on god in all points,  
 & at the last, the mother after her sons was spēt  
 & put to death. Of like fortitude, mālines & bold-  
 nes we read in the new testamēt of s. Steuen, &  
 saint James, & other in the actes of the apostles.  
 we read also of saint Peter, s. Andrew, Bartho-  
 lomew, Laurence, Vincent, & many other whose  
 passiōs be red in Chzistes church, of which al & of  
 others like thapostle, Heb. xi. saith. Alii distenti sūt  
 non suscipientes redemptionē v̄ meliorem inueniēt  
 resurrectionem, alii ludibria & verbera experti sūt.  
 Some were racked & drauen in pieces, not lo-  
 king for any raunsome, that so they might find a  
 better resurrectiō, some suffred mocks & stripes,  
 & more ouer fetters & pilones, & were stoned to  
 death, some were cutte in pieces. In al these and  
 such other timiditie & cowardnes was far away  
 & this gift of the holpe gost, fortitude, mālines  
 & strong hert lacked not, by which thei were so cō-  
 stant in suffryng aduersitie for Chzistes sake, in  
 hope of reward euerlastyng. Amen.

The fourth sermon, treatyng of the  
 first gift of the holy gost, called the  
 spirite of science.

The fiste of these gistes of the holy gost, is  
 the spirite of science, or the giste of science  
 or cunnynge, for whiche you shall vnder-  
 stand the science is not so pzeisely taken here as



**C**ogitions speaking of science calling it the knowledge of a conclusion proued by demonstration, but science as we now speake of it, descendeth and cometh alowe, and is properlye the iudgement in the articles of our saythe, and in such other Godly verities as extendeth them selues to creatures and to mannes actes and doinges accordinge to saint Pauls sayng: Faith worketh by loue, And so doth all the whole holy scripture more consistyng in practyse and exercise then in speculation. This gift of science or cunnyng as we now speake of it, extendeth also to handcraftes, and occupations as I shall declare hereafter. And it presupposeth the gift of counsaile (that I spoke of latel) by whiche we may with studie, deliberacion, and aduise ment, attayne to the knowledge of mans actes, and to the knowledge of creatures. But because that many times

**D** mennes wittes in their study and in their singular or priuate counsailes, be ready to inuent or imagine of mennes actes, and of other creatures laynge a parte the gifts of counsaile and good iudgement, so cometh many times to mennes minde, deception, error, holatye, & heresie, contrary to true science and cunnyng, gelosie, suspicion, sclaunder, and infamye, contrarie to quietnesse of liuinge. Example we haue of the people of Israell, whiche hadde inbided so much of Moyses lawe, and wedded their wittes so obstinately to that learnyng, and leaned so carnally to the same, that notwithstanding all Christes doctrine, and all the preachinge of the Apostles, they

thought no way to saluation, but by obseruynge  
 and fulfylling the woorkes of the lawe of Moyses,  
 as except men were circūcised, they thought  
 menne coulde not be saued. And after a manne  
 had touched anye deade thinge or anye vncleane  
 thinge, excepte he should sequester him selfe. vii.  
 dayes from the company of cleane people, and except  
 he were washed the thirde daye and the. vii.  
 daye with a certayne water made for the same  
 purpose, he should dye, with many such ceremonies  
 and vsages which were then commaunded  
 to be vsed, and were no moze but shadowes and  
 figures of our sauoure Christe, and of the time  
 of grace that now is, and they shoulde nowe  
 cease when the veritye signified by theim is  
 exhibited and perfourmed, like as nighte ceaseth  
 when the day commeth, and darkenesse banisheth  
 awaye by the presence of lighte. Thys they  
 would not vnderstande nor learne for any  
 mannes exhortacion, but rather persecuted to  
 death all them that instructed the in this veritie.  
 In this case was sainte Paule, firste befoze his  
 conuersion, and many of his contrey menne and  
 kinsfolkes the Jewes, of whiche he saith. Testi-  
 monium perhibeo illis quod emulationem dei habent  
 sed non secundum scientiam, Roma. x. I beare  
 them witnes that they haue a zeale and loue to  
 folowe the learnyng that God hath geuen them  
 by Moyses, but they lacke science and cunnynge,  
 they folow not good vnderstandynge, in that in  
 whiche they thinke them selues cunnynge, for the  
 saide ceremonies were no moze but Iusticia car-  
 nis



**C**nis vsq; ad tempus correctionis imposita. Certaine  
 obseruances laide on their neckes, carnallye to be  
 obserued and kept, to occupy them and holde the  
 vnder obedience, and to keepe them from the  
 rites and blages that the gentyles bled in theyr  
 ydolatrie, tyll the tyme of correction, the tyme  
 of refozmacion (whiche is the tyme of Chyistes  
 commyng) at whiche time they should surceasse  
 and be bled no moze. Such a zeale and loue to  
 learnynge hath manye nowe adayes: And of  
 their learnynge and knoweledge (whiche they  
 thinke they haue) they wyll make as great glo-  
 ry and boast as did the Jewes of their learning.  
 And yet their zeale and learnynge shall be with-  
 out that science that is this gift of the holy gost.  
**I**n this case be they that so arrogantly glozieth  
 in their learnynge had by study in the englysh bi-  
 ble, and in these sedicious Englyshe bookes that  
 haue bene sent ouer fro our englysh runagates  
 nowe abidyng wyth Luther in Saronie. Of  
 their studie you maie iudge by the effect. When  
 menne and women haue all studied, and counte  
 them selues best learned, of their learnynge men  
 pceiue litle els but enuie, & disdainyng at others,  
 mockynge and despisyng all goodnes, raylynge  
 at fastynge and at abstinence fro certayne meats  
 one daie afoze an other, by custome or commaun-  
 demente of the church, at Masse and mattens,  
 and at all blessed ceremontes of Chyistes church  
 ordeyned and bled for the auancement and set-  
 ting

ringe forth the of Goddes glozpe not without pro-  
founde and greate misteries and causes reason-  
nable. By this effecte you maye iudge of the  
cause, the effecte is nought, therfore there must  
needs be some faulte in the cause. But what  
saist thou? Is not the studie of Scripture  
good? Is not the knowledge of the Gospels and  
of the newe Testamente, godlye, good, and pro-  
fitable for a christian manne or woman? I shall  
tell you what I thinke in this matter, I haue  
euer bene of this minde, that I haue thought it  
no harme, but rather good and profitable that  
holie Scripture shoulde be hadde in the mother  
tong, and with holden from no manne that were  
apte and mete to take it in hande, specially if we  
coude get it well and truely translated, whyche  
wyll be verpe harde to be hadde. But who be  
mete and able to take it in hande, there is the  
doubte. I shall declare this doubte by an other  
like. The Philosopher. i. Echi. Declareth who  
be mete and conuenient hearers of the science of  
mozall philosophie. And there he excludeth from  
the studie of that learnyng all yonge menne and  
women, whether they be yonge in age, or yonge  
in maners and condicions, they that be yonge in  
yeares, be no conueniente hearers of Mozall  
philosophye, because they lacke experience of  
thinges that be taughte in that facultye, which  
be Actes of vertue, and vertuoussse Iynunge,  
principallye intended in Mozall Philosophie,  
of



The thirde sermon

C

of such maner of liuyng, youth hath no experience, or very little, and therfore they can not discern theim from their contraries when they heare them spokē of, neither discern the meanes whiche be vertues from the extremities that be byces, no more then a blinde man can iudge colours frō their contraries, or can perceiue howe much the nigher that any meane colour draweth to white, so much the more it scattereth and disperseth the sight, and hurteth it, or on the contrarie parte, howe much the nigher in degrees it approacheth to the blacke colour, so much the more it gathereth the syghte close together and helpeth the sight, and comforteth it. To tel this tale to a blinde manne is all labour loste, for he can not tell what you meane (after Aristotle) because a childe knoweth not the artes of vertue, of whiche Morall philosophye treateth (for the ende of that philosophye is well doyng, and good liuyng). Therfore to teache a childe the rules of that facultie, is a vaine labour. And also because youth is much geuen to folowe their affections and their lustes, they be no kindly scholers of morall philosophye, for the vehement inclinations that they haue to do their luste, maketh them that morall lessons, teachyng the exercise of vertue canne not printe in them. And for the same cause they that be yong in maners though they be olde in yeres (as the counsaylers of Roboam Salomons sonne were) And such as be a great meyny of our lustye yonkers now adayes olde inoughe to be wise, and yet as lewde they be

D

be as they were at twelue yeare olde, and muche  
 worse. They be so headstrong, and so obstinate,  
 ly set to satisfie their concupiscence, and to take  
 their pleasure, that they will not learne any les-  
 sons for the contrarie. And so they can not at-  
 taine to the ende of mozall philosophie which is  
 vertuous workes. Women also a fraple kinde,  
 berpe obedient to their fansies, and to earnestly  
 and eagerly folowynge their lustes, be berpe vn-  
 mete scholers of mozall philosophye. Nowe to  
 my purpose, the ende of Diuinitie is good do-  
 inge as appeareth plainely by Moyses and the  
 Prophetes in the olde Testament, by our saui-  
 our Christe in the Gospels, and by the Apostles  
 in their Epistles in manye places. And therfore  
 diuinitie is not called a speculatiue science, but a  
 science of practise or doynge. Then as the Phi-  
 losopher reasoneth of the hearers of philosophie  
 I maie saie likewise, that childezen whether they  
 be childezen in yeres, or childezen in condicions & vici-  
 ous maners for their wilful prouitie & headines  
 to satisfie their lustes & pleasures, whether they  
 be menne or women, can not perceiue the diffe-  
 rences, and diuersitie of such good workes as be  
 taught in diuinitie nother þ things that be spo-  
 ken of in diuinitie, their passiōs doth so sequester  
 and alienate their wittes from consideracion of  
 them, that they shall be little or nothing the bet-  
 ter for hearing of them, if they come where they  
 maye heare of them, as at sermons, lessons, and  
 exhortacions, to which they come verie seldome,  
 they loue nothings worse, and thinke no tyme  
 worse

A

B



**C** woꝛde spent the þ time while thei be hearing the  
 woꝛd of god, ful like the that our sauntour Chꝛist  
 speaketh of Mat. xiii. reciting þ prophet of Esa: *Auribus grauitꝛ audierunt, It greued the to heare  
 the woꝛde of God, et oculos suos clauferunt, they  
 shut fast their eyes. Nequãdo oculis videant, Lest  
 they might se with their eyes þ woꝛks of Chꝛist,  
 & the right way to heauen. And lest they should  
 heare with their eares, & with good will vnder-  
 stãd the liueli woꝛd of god that might saue their  
 soules, & might be conuerted frõ their misliuing  
 that so I might heale them (saith Chꝛiste) from  
 the soꝛes of their soules that be their synnes.*  
 For in al such maner of sayinges you muste vn-  
 derstãd þ the impossibilitie, yea rather the diffi-  
 culty to do wel, is of our self onely, & not of god.

**D** Therfoze s. Austine saith they could not beleue,  
 by which it is to be vnderstand that they wolde  
 not beleue: they wold not molifie their hartes to  
 receiue holy instruction. How maye a mā teache  
 the whether charitie oꝛ loue be þ vertue oꝛ woꝛk  
 of the body oꝛ the soule, oꝛ of both, oꝛ whether  
 it be the woꝛke of reason oꝛ of the wil. Likewise  
 of fruition in whiche shall stand our beatitude &  
 gloꝛy in heauen, whether it be the operation of  
 the wit, oꝛ of the wil oꝛ of both. And also of An-  
 gels what maner thinges they be, & howe God  
 speaketh to the, & one of the to another, though  
 thei haue no tōges. And how thei mai moue frõ  
 place to place, considering that they fill no place,  
 for thei be no bodies. A hūdzed such things must  
 be considered in the scriptures, whiche it is but  
 vaine

baine labour to teach childzen, neither to the that  
 be childish, & leud in cōditions. I meane the that  
 of election & of very purpose doth nought, & hath  
 a pleasure in noughtye liuyng, in which neyther  
 such high cōsideracions as I now touched, nei-  
 ther any mozal rules oz lessons of good liuing cā  
 pzeint, oz haue place, they be so blinded by yll cus-  
 tome, & roted in the contrarie vices, & in vicious  
 liuing. Neither to the most part of women being  
 very sensual parsons and much addict & giuē to  
 folow their lusts & affections which here amōg  
 you in this town not onely studieth & scriptures  
 but also teacheth it, and disputeth it. S. Paulo  
 i. Corinth. xiiii. woulde that a woman if she wold  
 learne anye thing for her soule health, she should  
 aske of her husbände at home, that he may teach  
 her if he be so well learned, oz that he maye aske  
 of them that be-learned, and so teache his wyfe,  
 least peraduenture if women shoulde haue re-  
 sozte vnto learned men, to reason matters, oz  
 to aske questions for their learnynge, by ouer-  
 muche familiaritie some further inconuenience  
 might mischaunce to bothe parties. She muste  
 not playe the reader, she must not kepe the scoo-  
 les, but rather Mulier in silencio discat cum omni  
 subiectione: docere autē mulieri nō permitto i. Tim.  
 ii. Let a woman learne in silence without many  
 wordes, & without clattering, with al obediēce &  
 subiection. For I will not suffer a woman to be  
 a teacher, least peraduenture taking vpo her to be  
 a maistres she maye were proude and malaperte.  
 She must consider her creation, that a woman  
 was

B

C

 Elise  
 Richard.

D



The fourth sermon.

was last made, and first in faulte and in sinne.

**C** Wherefore it becometh women to knowe their condition & to be subiect, and not to reforme and teache menne. Once she taught and marred all, therfore Paule woulde haue her teache no more. But here you must vnderstand as wel for the philosophers minde of the hearers of moral philosophy, as for .i. Pauls minde of the students in holy scriptures, that although nether children in age, neither in conditions, all geuen to take their pleasures, and to folowe their lustes, be appropriate and most conuenient hearers of philosophy, because they lacke experience of vertuous workes and by childishe playng the boyes, and playnge the wantons be customed in lewdenes, yet thys notwithstanding if they be vnder awe and feare of their parentes or of maisters, or of officers, they maye take profite by hearynge Philosophy, in as much as if they be straightly holde to such learning, they may be disposed to vertue and restraint from vice by the same. And muche like it is of the studie of scriptures, if such voluptuous persons be compelled to haunt sermons, lessons, and exhortations, by suche meanes the folishnes and ignorance that is knitte in the heart of the wanton and childishe persone maye be driuen away by the rodde of discipline. And I reade of many blessed women that haue bene vertuously brought vp in youth, and well exercised in holys scriptures, as they that saint Hierome wrote to, and many others whiche we worship for blessed saintes in heauen, to whiche God gaue grace to subdue

subdue their affections and lustes, and by that  
 they were the moze mete to receiue the giste of  
 science and cunnynge by the scriptures. But I  
 rede not that they were readers, preachers, or  
 disputers of scriptures. Many wise questions  
 they bled to aske and were without countresai-  
 yng satisfied with such answers as were given  
 them by them that were learned. I doubt not  
 but they bled to teache their maydes at home  
 such lessons as might make them chaste and de-  
 uout. For women may be exercised in teaching  
 after that maner, as appeareth by Saint Paul  
 Tit. ii. saying that aged womē among other ver-  
 tues, must be, bene docentes, vt ad castitatem eru-  
 diant adolefcentulas, well teaching, that they may  
 enforme their yonge women to chastite, and to  
 loue their husbands, and to loue their childzen,  
 to be cleane in countenaunce, in wordes, and in  
 bodie, to be good huswiues benignas et subditas  
 viris suis, boner & boughsome to their husbands.  
 So farre blessed Saint Paule giueth women  
 libertie to teache, but not to teache men. All be it  
 saint Jerome in the preamble of his expositiō of  
 the psalme: Eructauit cor meū verbū bonū noteth  
 that Ruth, Iudith, and Hester haue bookes inty-  
 teled to their names, and that they taught men  
 wit, and so did the wyse woman of Techua con-  
 clude king Dauid with her wyse questions that  
 she asked hym, and taughte him by the subtile  
 riddles that she proposed to hym, and mitigate  
 hys anger wyth the pretye example that she  
 brought in, ii. Reg. xiiii, but in dede muche of her  
 wyse



**C** wisedome in her so doing, came of the wytt of  
**A** Joab, that sent her to the kynge to intreate for  
 Absalon that he myghte be restozed agayne into  
 hys countrey. The blessed manne Aquila and  
 hys wyfe Pryscilla when they hadde hearde A-  
 pollo preache Chyiste, they called him asyde and  
 better taughte hym in the faythe of Chyiste in  
 some pointes then he was taught afoze Act. xviii  
 But here the scripture expresseth not whether  
 the man Aquila, or the wyfe Pryscilla taughte  
 Apollo. And it maye well be that they bothe in-  
 structed hym. For the holpe spirite of God brea-  
 theth and inspireth his gistes where it pleaseh  
 hym, and by theym that it pleaseh hym, whe-  
 ther it be men or women. Therefore it maye so  
 be that it pleased GOD to illuminate the sou-  
 les of women, and by theym for the tyme to  
 teache menne. Sometyme for the reproch and  
 confusion of menne to make theym ashamed of  
 their dulnesse and sleweth. As it is wrytten Iu-  
 dicum. iiii. that Delboza the Prophetesse iudged  
 the people of Israell, and aduanced theym to  
 warre agaynst Sisara captayne of the warres  
 of Jabin kyng of Canaan, in so muche that  
 Barach a noble manne amonge the people  
 durst not go to the battayle agaynst Sisara  
 except thys good woman Delboza woulde go  
 wyth hym. And sometyme women haue instruc-  
 ted men for other secrete causes, such as GOD  
 onely knoweth.

But thys is not to be taken for an argu-  
 ment

ment because it is rare and seldome, but of  
 a common course it becommeth women to be  
 subiecte and to learne in sylence, and if they will  
 teache, then to doe it wyth modestye and secret-  
 lye, and not openlye to dyspute and teache men,  
 and that is Saynte Paules mynde as I sayde  
 afoze. Scripture is in worse case then anye  
 other facultye, for where other faculties take  
 bypon theym no more then pertayneth to theyr  
 owne science, as the Physicion treateth of thyn-  
 ges pertaynyng to the healthe of mans bodye,  
 and the Carpenter or the Smith medleth with  
 theyr owne tooles and woozekemanshyppes. So  
 la scripturarum ars est quam sibi omnes passim ven-  
 dicant, hanc garrula anus, hanc delirus senex, hanc  
 sophista verborus, hanc vniuersi presumunt lace-  
 rant docent antequam discant, as Saynte Hier-  
 rome saythe in hys epistle ad Paulinum.

The facultie of Scripture onely, is the know-  
 ledge that all menne and womē chalengeth and  
 claymeth to them selfe and for theyr owne, here  
 and there, the chatterynge olde wyfe, the do-  
 trynge olde manne, the bablynge Sophister, and  
 all other presume bypon thys facultye, and  
 teareth it, and teacheth it afoze they learn it. Of  
 all suche greene Diuines as I haue spoken of  
 it appeareth full wel what learnynge they haue,  
 by thys, that when they teache anye of their  
 Disciples, and when they gyue anye of theyr  
 bookes to other menne to reade the fyrste sug-  
 gestion why he shoulde labour suche bookes, is  
 because



The fourth sermon:

**C** because by this (say they) thou shalt be able to oppose the best priest in the parish, and to tel him he lieth. Lo the charitie. Suppose thou haue science or cunnyng by thy studie in scriptures, yet thou hast not this gift of the holy gost, of whych we nowe speake, for it is not without charitie: *Scientia inflat, charitas edificat*, Such science maketh a man proude, but charitie edifieth & dothe good. If a man thinke he knoweth any thing by such science wythout charitie, he knoweth not yet how he ought to know it. *i. Corin. viii.* he considereth not that he oughte to vse hys science with humilitie, and wyth charitie towarde hys neyghboure, and that is the science that God alloweth. For lacke of this charitie, bayne is thy studie, thy science banisheth away to bainglozy, which agreeth not with the holy gost. And when the holy gost is absent, then beware of studeye in scripture specially aboue all faculties, for without his special assistance, thou shalt not scape heresie, rather defoulinge the scriptures with thy expositions and y<sup>e</sup> application like swine treading pearels vnder their feete, and readye to inuade, and all to teare them that haue the true knowledge and vnderstanding of scriptures. Of such speaketh the prophet. *Psa. liiii.* *Contaminauerunt testamentum eius.* Where he speaketh of them that without charitie treateth the scriptures, & haue defouled them, leauing the vnitie of charitie, and taking every one away by them selfe in their owne confederacie, refusing the vnitie and conoord of good and faithfull people. But what hath

hath come of them: It foloweth diuisi sunt ab ira vultus eius: They haue been deuided by the anger of Gods face. What better marke can wee haue to marke heretikes? Arrius was deuided with his confederacie, Pelagius with his faction, Nouatus, Manicheus, wycliffe & such other which haue been deuided fro the congregacion of good and faithfull people by excommunication here in this woold, and it is to be feared least they be excommunicate from the celestiaall congregacion, & be perished for euermore, excepte peradventure some of them did penaunce at the last caste, but whether ouer late penaunce be sufficiente, it is doubt. What profit came by the diuision and seperacion of such heretikes: It foloweth there appropinquauit cor illius, the harte and mynde of him that deuided the by his anger, came nigher to mens knowledg by the scriptures. For many thinges were hid and vnknewen in the scriptures, but when heretikes that bered the church and troubled it with their questions, were persecuted and cut awaye, then the harte and will of God in the scriptures, was vnderstand & knowen. For there was nothing so parfitely knowen nor so commonly knowen of the blessed trinitie and of the diuine productions, afoze that Arrius barked and rayled againste it, as was knowen afterwarde. The sacrament of penaunce had neuer be so well knowen as it is, if Nouatus that heretike had not taughte his faction to despise the seconde table or rasse after hyppocrytisme, that is penaunce, the seconde helpe and remedye to



### The fourth sermon.

**C** saue men soules. Baptisme is the first that rid-  
deth a man from originall synne and from actus  
all synne if any be afoze committed: After which  
baptisme if a man fall to synne agayne, penance  
is the second remedy. Nouatus would none ther-  
of, but that if a man synned after he was baptis-  
sed, he was remediles and could not be saued. He  
glozied to much in his owne sinceritie and clere-  
nes of his lyuing. And so of the syngle lyuyng of  
priestes, of the inuocation of Saintes, & of theyr  
prayers for vs, of purgatorie, of ceremonies of  
the church, of images, which you without sciēce  
call idols. In all Christendome were scarce so  
many that could exactly & profoundly and so re-  
dely declare and reason the truthe of these mat-  
ters and defend theym from barkers and from  
gnawers & raylers afoze this wicked new lear-  
**D** ning ryse in Saxony, and came ouer into Eng-  
land among vs, as you shall finde now in one v-  
niuersitie, or in one or two good towngs: So that  
generally by the excluding and putting away of  
errours & heresies the will of God cometh nigh-  
er and is better knowē, declared vnto vs by the  
scriptures wel labored and truly vnderstanded.  
It foloweth in the psalme *Molliti sunt sermones  
eius super oleum, et ipsi sunt iacula.* The wordes of  
God in scripture which afoze were hard, by the  
exercise and labour of catholike clerkes be made  
very soft, yea moze softe, easye, and soople then  
oyle, and be made harnes and dartes, or weapōs  
for the preachers. Of the hardnes of scriptures  
(in which our new diuines finde no hardnesse)  
riseth

A  
 riseth al heresies. And so they did euen at the be-  
 ginning in Chzistes time. When Chzist said lo. vi  
 Nisi manducaueritis carnem filiij hominis et biberi-  
 tis eius sanguinem, nō habebitis vitam in vobis: Ex-  
 cept you eate the fleſhe of the ſonne of man, and  
 drink his bloud, ye ſhal haue no life in you. Ma-  
 ny of his diſciples hearing theſe woozdes ſayde:  
 This is a hard ſaying, & who can abide to heare  
 him ſay thus? And after that time many of his  
 diſciples gaue backe, and walked not with him,  
 they kept him no company: the ſaid our ſauour  
 Chzist vnto the. xii. y he had choſen apoſtles: wil  
 you begone alſo? Peter aunſwered: good may-  
 ſter to whō ſhall we go: Thou haſt the wordes of  
 euerlaſting life. I pray you take hede, and learne  
 here of S. Peter meekely to rede and take the  
B  
 woozdes of GOD in his ſcriptures. Byd Pe-  
 ter vnderſtande Chzistes woozdes, for whyche  
 a greate manye of hys ſcholers gaue backe, and  
 companyed not wyth Chzist? Aye verelye, no  
 moze then other byd. But yet he woulde not  
 ſhake of hys mayſter for the obſcureneſſe of  
 hys woozdes, neyther deſpyſed hys woozde  
 though it were obſcure and darke, neyther  
 tooke vppon hym arrogantlye to deuine and a-  
 rede what was hys mayſters mynde and mea-  
 nyng by his woozde that was ſo darke, as ma-  
 ny of our yonge diuines nowe adayes wyll not  
 ſtycke to doe, and rather to ſaye boldlye, and to  
 confirme it wyth an horrible othe, I am ſure  
 thys is hys meanynge, and thus it muſt be vnder-  
 ſtanded, when they be ſarre wyde.



The fourth sermon,

**A** So did not Peter but taried his time, and so by  
**C** sufferance and good abiding at the maundye a-  
foze the passion, when Christ by consecracion co-  
uerted bread and wine into his precious body &  
bloud, then he perceiued what Christ meant by  
his saying afoze rehearsed: Nisi manducaueritis; &c  
except you eate the flesh of a man, and drinke his  
bloud, you shall haue no life in you. &c. and so did  
other of the apostles there present then first vn-  
derstand the word. And euen then Christe spoke  
certayne woozdes that might haue giuen them  
light to vnderstand him, saying: Si ergo videritis  
filium hominis ascendentem vbi erat prius: If you  
shall se the sonne of man ascend to heauen wher  
he was afoze, as who should say, when you shall  
see him ascend with a whole body, then you shal  
perceiue that this carnall and grosse vnderstan-  
**D** dinge that maketh you nowe to murmur and  
grudge, profiteth nothing at all. At that blessed  
supper the apostles knew that Christ should as-  
cend whole, and that they shoulde not teare the  
body as they there saw it with their kniues, nor  
gnow it with their teethe, that the bloud should  
run about their teethe, neither eate it roasted nor  
sod, as men eate the meate that they bye in the  
chambles, but that they should eat it in an other  
facion then they saw it the, that they should eate  
his body and drinke his bloude in a maner that  
shoulde not lothe nor abhorre theyr stomakes,  
vnder the fourme and facion of bread and wyne  
that they were daylye bled to. Thus S. Peter  
knewe not at the first, and yet he spoke to Christ  
full

A

full reuerentie and louingly, as it were, saying:  
 aske not whether wee will be gone and forsake  
 you, though your woordes be so obscure that wee  
 can not perceiue them. For this we knowe that  
 verba vitæ eterne habes, thou hast the woordes of  
 life euerlasting. As yet he dyd not vnderstande  
 Chyestes woordes, but full louinglye he beleued  
 that the woordes that he vnderstoode not, were  
 verye good. Woulde **GOD** you woulde when  
 you rede þ scriptures, vse such a modesty & suche  
 charity, that if the sentence be hard and strange,  
 then not to determine your self to an vnderstan-  
 ding after your owne fancie, but abyde a tyme  
 with longanimitie and easy sufferaunce. Et lac-  
 ra super dominum curam tuam, & ipse te enutriet.  
 Referre thy mynde to Gods pleasute, caste thy  
 care vpon **GOD**, and he will nourishe thee, he  
 will send thee light, prouiding for the some man  
 that is wel learned & substancially exercitate in  
 the scriptures to teache thee, specially if it be ne-  
 cessarye for thy soule health to knowe it. If it be  
 not necessarye for thy soule healthe, but such as  
 thou mayest be safe inough, whether thou know  
 it or not, and mayest come to heauen wythoute  
 the knowledge thereof (as a thousande places  
 in scripture be suche) then lette it passe, and say  
 with Saynte Peter: Domine verba vitæ eterne  
 habes. O Lorde **GOD** thou hast the woordes of  
 euerlasting life. The woordes be good, because  
 they be the woordes of **GOD**, although I doe  
 not vnderstande them. Thus orderpge your  
 selues in the studie of holpe scriptus, you do like  
 good

B



The fourth sermon.

C

good men, and lyke gods seruauntes, and God wyll be good Lorde vnto you. Et non dabit in eternum fluctuationem iusto. And wyll not suffer you finallye for ever to fleete and wauer inconstantlye, runnyng from one opinion to an other, from one illusion to an other, thou shalt stay thy selfe by the ancour of saythe, and that shall keepe thee from the rocks, that be perelous heretikes. For if thou fleete and wauer tyll thou fal on one of them, thou shalt haue suche a crash of false doctrine and leude vnderstandyng that thou shalt not auoyde chypwzacke, thou shalt not come to the porte of safe knowledge, ne to the port of ease, quietnes, and caulmenes everlasting in heauen, if thou be made by suche false doctrine to erre in the essentiall and necessarye pointes of thy belefe.

D

Therefore in your learnynge see that you vse charitie with humilitie and lowlynesse of hart, and then you shall shewe your selfe that your learnynge is the true science gyuen of the holye goste, of whyche we now entreate. And by the same gift you shall as well know what you shall beleue, as to iudge and dyscerne the thynges that you shall beleue, from the thynges that you shall not beleue. And also you may ascende to so hyghe knowledge, that you shall be able to declare the articles of your saythe, and to induce and perswade other men to beleue, and also to conuince and ouercome countersayers, and such as woulde impugne the faith. Althoughe it be not gyuen to all menne to ascende vnto so hyghe a degree

A

a degree of science . And because I spoke euen  
nowe of Images and Idolles , I woulde you  
shoulde not ignorauntly confounde and abuse  
those termes, takynge an Image for an Idolle,  
and an Idolle for an Image, as I haue hearde  
manye doe in thys cite , as well of the fathers  
and mothers ( that shoulde be wyle ) as of theyr  
babies and chylzen that haue learned foolysh-  
nesse of theyr parentes . Nowe at the dissoluci-  
on of Monasteries and of freers houses many  
Images haue bene caried abrod, and gyuen to  
chylzen to playe wyth all. And when the chyl-  
dzen haue theym in theyr handes , dauncynge  
theim after their childe the maner , commeth the  
father or the mother and saythe : What nasse,  
what haste thou there? the childe aunsweareth  
(as she is taught) I haue here myne ydoll, the  
father laugheth and maketh a gaye game at it.  
So saithe the mother to an other , Fugge , or  
Thomme, where haddest thou that pretie I-  
doll : John our parishe clarke gaue it me, saythe  
the childe , and for that the clarke muste haue  
thankes, and shall lacke no good there . But if  
thys follye were onelye in the insolent yowthe,  
and in the sonde vnlearned fathers and mo-  
thers, it myght soone be redressed . But youre  
preachers that you so obstinatlye folow , more  
leaninge to the bulgar noyse and common erro-  
roure of the people, then to p[ro]founde learnyng  
they bable in the pulpittes that they heare the  
people reioyce in.

B

And



The fourth sermon,

**C** And so of the people they learne their sermons,  
and by their sermons they indurate their audy-  
ence and make the people stubbourne and harde  
to be perswaded to science, contrarye to theyr  
blinde ignoraunce, as well in this point of **I**ma-  
ges and **I**dolles, as in manye other like. They  
would haue that this latine worde **I**magō signi-  
fieth an **I**dole, and so these new translations of  
the english bibles hath it in all places, where the  
translatours would bring men to beleue that to  
set bp **I**images, or to haue **I**images is idolatrye.  
And therefore where the scriptures abhorreth **i**-  
dols, they make it **I**images, as though to haue **i**-  
magerie, were idolatrye, that God so greatly ab-  
horreth. But you must vnderstande and knowe  
that an **I**mage is a thinge kerued, or painted, or  
cast in a moulde, that representeth and signyfy-  
eth a thing that is in dede, or that hath be or shal  
be in dede. And so speaketh our Saviour Christ  
of an **I**mage, when the Pharisees send their dis-  
ciples w<sup>th</sup> Herodes seruantes, to aske hym  
thys question: whether it were lawfull for the  
Jewes to paye tribute to the Emperour or not?  
He called them Hypocrites, and bad them shewe  
him the coyne or money that was vsually payde  
for the tribute. They brought him a denere, wee  
call it a peny. He asked them: *Cuius est Imago hec  
et superscriptio* Mat. xxii. Whose is this **I**mage &  
the scripture about? They answered: the emperours.  
Note here (good frendes) that Christ as-  
ked not *cuius est idolum hoc* Whose is this idole  
for he knewe it was none, but that it was an  
**I**mage

image, as is the Image of our soueraigne Lord  
the king vpon his money coyned in London, in  
Bristow, or in other places, whiche no man that  
hath witte woulde call an Idole. For Saynte  
Paule sayth. i. Cor. viii. Scimus quia nihil est Idolū  
in mundo, & quod nullus est deus nisi vnus. We  
knowe that an ydole is nothinge in the worlde,  
and that there is no God but one. Where the  
blessed Apostle referreth muche vnto science in  
this matter of ydoles, and of meat offered vnto  
them, and spoke to them that were learned, and  
shoulde haue conning to discerne in this mater:  
sayinge in the beginnunge of that. viii. Chapter.  
Scimus quoniam omnes scientiam habemus. We  
knowe, for all we haue science and conninge to  
iudge of these meates that be offered to Idoles,  
what know we? Scimus quia nihil est Idolū in mū  
do & quod nullus est deus nisi vnus. We haue this  
science, and this we know, that an Idole is no-  
thinge in the worlde, and that there is no God  
but one. An ymage is a similitude of a naturall  
thinge, that hath be, is, or may be. An ydole is a  
similitude repzelenting a thing that neuer was  
nor maye be. Therefore the ymage of the cruci-  
fixe is no ydole, for it repzelenteth and signifi-  
eth Christ crucified, as he was in dede. And the  
Image of Saint Paule with the sword in his  
hande, as the signe of his martir dome is no I-  
dole, for the thinge signified by it, was a thinge  
in dede, for he was beheaded with a sword in  
dede: but an Idole is an ymage that signifi-  
eth a monster that is not possible to be, as to sig-



The fourth sermon:

**C** nisse a false God whiche is no God in dede. For  
as S. Paule sayde, There is no God but one: As  
the Image of Jupiter set vp to signifie the god  
Jupiter, is a false signifier, & signifieth a thinge  
of nothinge, for there is no God Jupiter. And  
the Image of Venus to signifie the goddes Ve-  
nus is nothinge, for that is signified by it, is no-  
thinge, for there is no the goddes Venus: As in  
a lyke speakynge we say Chimera is nothing, be-  
cause the voyce is sometyme putte to signifie a  
monster, hauinge a head lyke a Lion, with fyre  
flamynge out of his mouth, and the bodye of a  
goate, and the hynder parte lyke a serpente or a  
dragon, there is no suche thyng, althoughe the  
poetes faine suche a monster, therefore the voyce  
**D** Chimera is a false signifier, and that is false is  
nothinge, therefore we say Chimera is nothinge  
but Chimera signifiynge a certayne mountayne  
in the countrey of Licia, flaminge fyre out of the  
toppe of it, bredynge and hauyng Lions nryghe  
about the hier part or toppe of the same hyl, and  
downwarde aboute the mydle parte, hauynge  
pastures where breadeth goates or suche other  
beastes, and at the fote of it marshes or moyste  
grounde breadynge serpentis: such an hyl there  
is in the sayde countrey, and of the diuers dispo-  
sition of the partes of the sayd hyl, the fiction of  
the forsayd monster is ymagened, whiche is no-  
thinge, and therefore so we say that Chimera is  
nothing, but the same vocable put to signify the  
hyl in Licia aforesayd is somewhat, and a true sig-  
nifier, for it signifieth a thinge that is in dede,  
as

as appeareth by Pomponius Mela, lib. i. and Soline A. Cap. lii. with their expositours, and euen so it is true that Paule sayth that an Idole is nothing, for there is none suche thinge as is signified by it, there is no God Saturne, there is no God Iupiter, there is no Goddes Venus, but I saye moze, that yf a man coulde carue or paynte an Image of Iupiters soule burnynge in the fyze of hell, or lykewise an Image of Venus soule there burnynge. If Saynte Paule had sene suche a picture or ymage, he woulde neuer haue called it an ydole, or a thyng of nothyng, for it shoulde signifie a thing that is in dede, for Iupiters soule is in hel in dede, and so is Venus soule, and other lyke taken for Goddes made of mortall men.

After this maner good frendes, you must by science and connyng, learnedly speake of Images and Idoles, and not to confounde the wordes, or the thinges signified by them, takynge one for an other. And by this you maye perceauie, that when you wyll arrogantly of a proude hearte medle of maters aboue your capacitie, the holy goste withdraueth his gyfte of science frome you, and that maketh you to speake you can not tell what, for the holy goste will not inspyre his gyftes but vpon them that be humble and lowlye in hearte. And because I sayde heretofore, that this gyfte of science as it is here taken, extendeth to mecanical science, and handy craftes. This appeareth by the text. Exo. xxxi. when the holy tabernacle shoulde be made in deserte, almyghty God prouided an artifice, and worke-



The fourth sermon.

- C** man for the same nonce called Beseleel sonne of Huri, sonne of Hur, of the tribe of Iuda. **I** haue filled him (sayth God) with the spirite of God, Sapiētia, intelligentia, & sciētia in omni opere. **I** haue geuen him sapience, by whiche he might wel discern and iudge of the thinges that god woulde haue made, in so much that he was able to teach others the thinges that he knewe by goddes reuelation and instruction. And this properly pertyneth to the gyfte of Sapience, as **I** haue sayd afoze. **I** haue fylled hym with the spryzt of intelligence or wyttines, and fine and cleare perceyvinge and vnderstanding, by which he may more perfittly pearce and enter with his wit into the thinges that be taught him, then he shoulde haue done if he had lacked the sayd gyft of intelligence. **I** haue also (sayth God) fulfilled Beseleel with the gifte of science. Of whiche speaketh Chrysost. in a sermon of the holy goste after this maner.
- D** When Moyses made the tabernacle in wyldernes, he had nede then not onelye of doctryne and learnynge, but also of the gifte of a mayster craftes man, to knowe howe he shoulde sew together fyne clothes and sylkes of pzeious colours, and howe to weaue them, plat them, and shape them together. And howe he shoulde cast golde and other metalles necessary for the ceremonies there to be vled, and howe to polythe pzeious stones, and also to frame the timber for the same tabernacle. For these and such other purposes almighty God gaue him and to his workeman Beseleel, the spirite of science, that they mighte frame all  
suche

suche thinges accordingely. And euen so in your  
 occupations and handy craftes, when you exer- A  
 cise your selues diligentely and truely withoute  
 slouth, withoute disceate, gile, oz sutteltie in all  
 your exercise, ordering your selues to your neigh-  
 bour, as you would be ordered your self, so longe  
 youre occupation, exercise, and labour is adnex-  
 ed and ioyned with charitie, and semeth plainely  
 to come of the holy gooste: for without charitie  
 this giste of science comminge of the holy gooste  
 will not be, no moze then other vertues infused.  
 And contrarye, lyke as euerye good thinge hath  
 an enemye, oz at the leaste wise an ape oz a coun-  
 terfeiter, as fortitude oz manlines hath folyshe  
 hardines oz rashe boldenes, which semeth man-  
 lines and is not so, so hath science oz conninge,  
 gile oz sutteltie, whiche counterfeiteth conning, B  
 and is no true conninge, in as muche as it is  
 withoute Charitie, and also withoute iustice.

Cicero ex platone, i. offic. Sciencia que est remota a  
 iusticia calliditas potius quam sciētia est appellanda.  
 Science remoued from iustice is rather to be cal-  
 led wplynes then science. And to this purpose,  
 it is necessarye that you seruauntes do youre du-  
 ty to youre maysters obedientlye with feare  
 and quakyng, in simplicite and playnes of  
 hearte, as vnto Chziste, not seruinge to the eye,  
 as to please man, but like the seruauntes of  
 Chzist, doinge the will of God with hearte and  
 all. Ephe. vi. not deceauing your maisters by your  
 idlenes, oz els beinge occupied about your owne



The fourth sermon.

**C** busines, when your master thinketh that you be in his labours. And lyke wyse you maysters do you to your seruantes, instructyng them in theyr occupations, for whiche they came to your seruyce, accoꝝdyng to the trust that theyr parentes and frendes hath put you in, that they maye get theyr lyuyng and yours with truth & iuste dealyng and honestye, and medle not to muche with other mens occupations that you cannot skyll on, leaue whyle ye be so curious in other mens matters not pertainyng to your lernyng, you decaye as well in your owne occupation, as in the other, so fallynge to penurye, extreme povertie, and very beggery. For when a tayler forsakynge his owne occupation wyll be a marchaunt venterer, or a shomaker to become a groser, God sende him well to proue. I haue knowen manye in this towne, that studienge diuinitie, hath kylled a marchaunt, and some of other occupations by theyr busy labours in the scriptures, hath shut vp the shoppe windowes, faine to take Sanctuary, or els for mercerye and groserye, hath be fayne to sell godderds, steanes, and pitchers, and suche other trumpery. For this I shal assure you, that althoughe diuinitie be a science verie profitable for the soule health, yet small gaynes to the purse, or to the worlde aryseth by it. Not that I intende to reprove the studye of scriptures, for I extoll it and prayse it aboue all other studye, so that it be vled as I haue sayde afore, with modestye and charitie, with longanimitie and easye sufferance, tyll God sende the  
a true

a true instructour, not infected with wylful and  
newfangled heresyes: From whiche I pray god  
to defende you all, and sende you teachers indu-  
ed with such science as may instructe you in the  
truth, by whiche you may attayne to loyes euer  
lastynge. Amen.

The fyfte sermon, intreatynge of  
the spirite of Pietie.



Owe right worshipful audience I  
must aunswer to your expectation,  
not doubtinge but that ye loke I  
shoulde persourme the promise that  
I haue made you in tymes paste,  
when I toke vpon me to declare vnto you the  
vii. giftes of the holpe goste, whiche as the pro-  
phet Esay. xi. sayth, rested on our sauour Christ,  
and by hym be deriued to his saythfull people,  
to euery one as it doth please his goodnes to di-  
stribute them, to some moze of them, to some fe-  
wer, and not so many. And to them that receiue  
the giftes of one kynde and maner, yet some per-  
sones hath them moze intensly, moze fullye, and  
moze perfittly, & some moze remysly, moze faint-  
lye, and not after so perfitt facion oz maner, as I  
haue heretofore declared at large, which I trust  
in God is not all forgotten. I praye of the sayde  
giftes I haue stripped and passed ouer after the  
capacitie of my pooze witte, nowe consequentlye  
succeedeth the. vi. of the saide giftes, called Spiritus  
pietatis, oz donum pietatis, the gift of Pietie. This  
wozd pietas oz pietie, the latin terme is so ambi-  
guose



## The fiftē sermon:

C
 guouse, & so diuersly bled, both in the scriptures  
 and also of the doctours, that me thinketh it be-  
 ry hard to make it plaine in the english tonge for  
 your capacitie. The translatours of the Bible in-  
 to englishe, calleth pietas godlines, and his con-  
 trary impietas vngodlines. But thus speaking of  
 Pietie, it semeth to comon and large to be one of  
 these. vii. giftes distincte from the other, because  
 that thus speakinge of it, it agreith to the other  
 vi. giftes that I haue spoken of. For the gyft of  
 godly counsell is a certayne godlines: the gift of  
 fortitude also is a certayne godlines: The gyfte  
 also of the dreade of God is a godly gifte, and a  
 certayne godlines, as hereafter shall appeare.  
 And if I should english it & call it pitie, yet there  
 I should fall into an other equiuocation: for this  
 word pitie is not euer taken after one maner in  
 the englishe tonge: sometime it is taken for mer-  
 cy or compassion that we haue on the miserie of  
D
 our neighbour that is in paine or trouble, & thus  
 is pietas sometime taken as I shal shew hereafter  
 & sometime otherwise, as when we say to an vn-  
 thrist or a comon malefactor, it is pitie to do the  
 good. Here it signifieth rather an offence, a fault  
 or an ill thing, & so speaking, I thinke this english  
 may come of pio, a verbe, or piaculū taken in ma-  
 lam partē, for a crime or a sinne, as we take sacer,  
 or such other, sometyme to signifie that is holye  
 & good, and sometime that is cursed & noughte.  
 But we haue not yet the principal significatiō of  
 pietas that we now speke of. Therfore more spect-  
 ally to speake of pietie, ye shall vnderstand & the  
 paygnims in theyr wrytinges bled & same terme

and (as they thought) in the same signification  
 as we vse it. Cicero, ii, officiorū. Deos placatos pi-  
 etas efficiet & sanctitas. They were deceiued by er-  
 rour and worshipped many Gods, yet this they  
 thought good to pacifie, cōtent, and please their  
 gods by pietie & holines. Albeit their pietie, holy-  
 nes and integritie or clearenesse of liuyng in thē,  
 were but counterfait and vnprofitable for their  
 soule healthe, and for saluation of their soules,  
 in as muche as it lacked the foundation of faith  
 whiche as I saide in the firste Sermon that I  
 made here of these seuen gistes, is presupposed  
 necessarilye to all these seuen gyftes of the holye  
 Goost. Lactancius firmianus diuinarum instituti-  
 onum, Li. iiii, ca. ix. inueighing against the erreure  
 of the olde Philosophers, whiche sayde that  
 mans felicitie stode in the knowledge of corpo-  
 rall thinges as Anaxagoras did, whiche when he  
 was asked wherfore, or for what cause he was  
 bozne? answered. Solis ac celi videndi causa. I was  
 bozne and brought into this worlde (sayth he) for  
 to see the sunne, and the heauen or the bodies a-  
 boue, as meanyng that in the beholding of thē  
 with our bodelye eyes hadde stande all our per-  
 fection, where he ought rather to haue confessed  
 and magnified the power of him that made the  
 Heauen, and in contemplation of his maiestye,  
 that is to saie, in the interiour sight of our min-  
 des, occupied about his highnes, and in loue cor-  
 respondente, to haue constitute our felicitie sted-  
 fastlye, continuynge in the same, while wee be  
 here in this corruptible bodie, till at the last wee



The fiftē sermon.

**C**hāpe attayne and come to the cleare fruition of the same in heauen without any impediēte or let. Therfore if a man were asked now wherefore he was made, he should not answer to stare vpon the skye (as Anaxagoras saide) nother to folowe the carnall lust of this fleshe, as Aristippus sayde, nother to be without payne, and to take thy ease or thy pleasure generallie, as Epicure sayde. But rather to saye and answer that we were made and brought forth into this world for to worshippinge God, whiche begote vs to doe hym seruice. And this after Lactancius. is called Pietas, Dei parentis agnitio. The knowlege of God our father and maker not speaking of bare and naked knowlege of GOD as they hadde.

**D** Quicum cognouissent deum, non sicut deum glorificauerunt. Roma. i. Whiche when they knewe GOD did not honour him as GOD, nother thanked hym for his gyftes, but played the fooles, fallynge to Idolatrye, makynge Goddes of menne, birdes, and beastes. Therfore sayth .i. Augustine. iiii. ciui. ca. xxiii. Pietas vera est verax veri dei cultus. And as he saythe. x. ci. ca. i. it is called by the Greke word Latría, which is properly that seruice that pertaineth to the worshipping of God, & may be called also by an other latine word, Religio, Religion which properly signifieth the worshipping of God, and taketh his name (secundū Lactanciū li. iiii. ca. xxviii. A religando, because that by the bonde of the seruyte and worshippinge that wee owe to God, GOD hathe bounde manne to hym to do hym seruice, as to  
our

our Lord and master, and to do him woꝛshippe, A  
 honour and reuerence as to our father. Thus he  
 hath bounde vs to hym by the saythe that he in-  
 fused and poured into vs at oure chꝛistenynge  
 and wee haue bounde our selfe to hym by our  
 promysse that wee there professed, for hys sake  
 to renounce, refuse, and forsake the deuyll, and  
 all hys pompe, and proude woꝛkes, and so all  
 wee were there made religious persones, appli-  
 ed and appoynted chieflýe to thys seruyce that  
 I nowe speake of, pietas, that is to saie: the true  
 woꝛshippyng of GOD, oꝛ the inwarde habite,  
 qualitie oꝛ giste of the soule, by the holýe Goste  
 geuen to man oꝛ woman, by whiche a manne oꝛ  
 a woman hauing it, is inclined to goodnesse, and  
 made well disposed, well minded, prompte and  
 ready to serue GOD, and to do hym woꝛshippe. B  
 But because it is playne by the Prophet Esay,  
 (where my matter is grounde) that all these  
 gyftes rested in the manhode of our Sauoure  
 Chꝛiste, whom he called the flower that shoulde  
 rise vp out of the rodde, springynge forth from  
 the roote of Jesse. Let vs searche the scriptures  
 whether it do appere by his actes that he hadde  
 this gift. Luke ii. when he was twelue yere olde  
 and able to take some labours, he wente wyth  
 his mother and wyth his foster father to Ie-  
 rusalem. They casting no perylles, wente home-  
 ward after the solemnitie of the feast, thinking  
 that Chꝛiste hadde been in the companýe of the  
 neighbours that thē went together homwarde  
 frō Hierusalem after the maner as Pylgrymes,



The fiftē sermon.

**C** bled to go in flockes together. Thus they passed the way a whole daies iourney afoze thei missed him, when thei missed him it was no nede to bid the seke, they had lost their greatest iewel. They sought him among their frends & acquaintance and coude not finde him, the nexte daye they returned backe to Hierusalem, the thirde day they sought all aboute in the Citie, the fourth daye, that is post tridium, after thze dayes they found him in the temple sittynge among the doctours, hearynge them, and askynge questions of them. He first hearde them reade and teache, and then asked questions, and opposed theim. Woulde **GOD** our Bible clerkes woulde so do nowē a daies, that they woulde firste heare and learne, and afterward to oppose, for so they should profite them selues, and theim that they do oppose. Where nowē when they do oppose, it is wythout anye learned maner, and moze for a bayne glorie, or for to publishe and open mennes ignorances, rather then to instruct them, and that appeareth, for commonlye they be doinge & most busie with theim that be vnlearned, rather then with them that be learned. Our sauour **Christe** occupied not him selfe soe, but gate him selfe amonge the verye beste of the doctours that were in the Temple, firste geuinge good aduertens and audience to their sayniges, and then opposynge them for their learynge. And after thys maner his Parentes founde him occupied, hys mother saide vnto hym: Sonne, why haue you serued vs so: your father and I with sorowe and

and care haue sought you. And Chyriste said vn-  
to them, why sought you me? know ye not that  
I muste nedes be in those thinges that be my fa-  
thers? Or aboute my fathers busines? Where  
he called the resozting and commyng to the tem-  
ple, and there to be occupied in contemplation, in  
preaching, readyng, teaching, disputynge, or  
reasonyng, his fathers matters, his fathers bu-  
sinesse. And in this he declared this gift of pietie,  
(that I now speake of) to be in him, and that  
by this gifte, he was inclined so to do, and so to  
occupy him selfe in the seruice of his father, and  
in the worshippynge of almighty God. And after  
when .i. John Baptiste was cast in prison, then  
came our sauiour Chyriste abroade, and preached  
his holye doctrine in Galilee and other places.

Luke. iiii. and in his progresse he came to Naza-  
reth where he was nourced and brought vp in  
his childhode. And there came into the churche  
on the Sabbath daie as he was wont to do, and  
stode vp and redde a porcion of the scripture as  
the maner was. The scripture was of the pro-  
phesye of Esay. ca. lxi. Spiritus domini super me  
propter quod vnxit me, euāgelizare pauperibus mi-  
sit me, &c. After he had redde it, he clasped vp  
the booke, & deliuered it to the clerke or minister  
that hadde the keepynge of it, and sate downe like  
a doctour, or a reader in his chaire, or on his stole  
and expounded and declared the same scripture,  
applyng it to him selfe as the true litterall sence  
of that scripture did pretende, saynge: Hodie  
impleta est hec scriptura in oculis vestris. Now this



Scripture is fulfilled afore your eyes. The holpe  
**C** spirite of God was on him, and did annointe him  
 and sende him to preache to the poore people, that  
 be poore in spirite, and lowlye in herte. All this  
 was the seruice of his father, redoundyng to his  
 worshippinge, and to his fathers honour he applied  
 all his preachinge. Ioh. xiii. The sermon that you  
 haue hearde, is not mine, but it is my fathers  
 that sende me. Also, Ioh. xv. In this my father  
 is glorified, that you maye bringe furthe muche  
 fruite, and may be made my scholers. He did not  
 attribute or geue it to his owne glorie or prayse  
 that his disciples increased in knowledge, and in  
 the fruite of good works comming of the same,  
 but to the glorie and prayse of his father. Like-  
 wise that his disciples and we by them be Chri-  
 stes disciples, he willeth vs to geue laudes and  
**D** glorie therfore to the father, although þe fathers  
 glorie and his by reason of his Godheade, were  
 & is all one. Thus ye may well perceiue through  
 the Gospels, howe vehemently and earnestly he  
 was geuen to the true seruice and honour of god  
 seeking the glory of God, and not his owne glory  
 or the glory of his manhode. Ego non quero glo-  
 riam meam est qui querat & iudicet. Ioh. viii. which  
 is the berpe exercise and practise of this sixt gift  
 of the holy gost called in latine pietas in englyshe  
 the worshipping of God, or the gifte of grace by  
 whiche we be prompte and ready, and glad to wor-  
 shippe God. And when we be so disposed, taking  
 example at our Sauour Christe, commynge to  
 his holpe Temple or churche dedicate to Gods  
 ho-

honour, where his holy word is redde and song, **A**  
 expounded, preached, and declared, and there oc-  
 cupie our selves in contemplation and prayer like  
 good christian people, it is a great signe that we  
 be partakers of his plenty, haupnge this gifte of  
 the holy goost deriued vnto vs by our Sauoure  
 Christe. And this (I thinke) is one proper signi-  
 fication of pietas, and is as saint Ambrose, i. offi.  
 xxvii. sayth, the firste and principall parte of our  
 iustice, and the beginnyng of wisdom, to know  
 of whom we haue our wit and al other goodnes  
 and to do him seruice accoꝝdyng to his benefite.  
 Albeit if we should extend and enlarge the name  
 of pietas, of reuerende worshoppe, we shall finde  
 that wee owe seruice or reuerende worshoppe to  
 our countrey, & also to our parents that brought **B**  
 vs into this world, and nursed vs, cherished vs,  
 and helped vs when we could not helpe our self,  
 and also to thē that be nye of kinred to vs. So  
 that this vncorrupt pietas, semeth now to haue .iii.  
 significacions, to whiche he agreeth, secundum  
 analogiam quendam, as the Logition speaketh.  
 After a certayne order likewise, as there is an  
 order betwixt the thynges signified, we owe a  
 reuerende seruice and worshoppe to almyghty  
**GOD**, as to our maker, mainteyner, and re-  
 demer, as I haue layde: Wee owe also a re-  
 uerende seruice and worshoppe to our countrey.  
 Wee also owe a reuerende honoure and worshop  
 to oure fathers and mothers, & to thē that be to  
 vs nexte of kinred. But we be not so bounde to  
 serue our countrey as wee be to serue **GOD**, nor  
 so



C
 so straightly bound to our parentes & kinned as to  
 our countrey. If the whole countrey or the whole  
 realme in which thou were borne, would moue  
 thee to do that facte, or that thinge that shuld be  
 contrarie to Gods pleasure, and contrary to his  
 holy scriptures, forsake thy countrey, esteeme it  
 not, take no parte with them, but cleaue faste to  
 Gods holye worde, and resiste euen to death, the  
 malice and frowardenesse of suche miscreantes  
 as would moue thee to the contrarie. Did not the  
 Apostles so? Were they not al Jewes borne? was  
 not all the whole countrey bended to extinct the  
 remembraunce of Christe? Howe oft were they  
 commaunded they shoulde not once preache or  
 speake of his name vnder paine of stripes? yea,  
 vnder paine of death? But all this would not  
 serue, all this could not disseuer them fro Christ,  
 nor from publishyng of his fayth, and of his holy  
D
 name, nother trouble, nor perplexitie, nor distress,  
 nor hunger, nor nakednesse, nor peryll, nor perse-  
 cution, nor sword, axe, or anye weapon. **Rd. viii.**  
 Seconde, we be more bounde to our countrey  
 then to our parentes or kinned, in so muche that  
 if there would anye fozeine Potentate, or alien  
 power, attempte to inuade the Realme where  
 thou art inhabitant, & of the nacion, yea: though  
 thine owne father, vnckle, brother, & all thy kin-  
 red that thou hast were on that partye, so irrup-  
 ting into thy coutry, thou oughtest to forsake the  
 al, & to fight against the al for the defence & saue-  
 gard of thi countrey, yea: & that goeth nere to the  
 then so) to forsake thy selfe and thine owne lyfe  
and

A

and health, and to put thy selfe in ieopardy for  
thy countrey sake. The payntin capitayns did  
so, the holy men that scriptures doth commend  
and repute them in Catalago sanctorum, in the  
rolle and number of saintes did so likewise. Co-  
drus king of Athens in a battaille against the Pe-  
loponensis, perceiued by an aunswere that the  
Deuill had made speakinge in an ydole to the said  
Peloponensis, that they shoulde haue the victo-  
rye, if thei killed not the capitaine of the contra-  
ry parte: Wherfore the whole hoste was com-  
manded to saue Codrus the kinge of the Athe-  
nensis in anye case. This was not so secretely  
done, but it came to Codrus eare, which for the  
peticie and loue that he hadde to his countrey, di-  
sgised him self like a pooze labourer with his sith  
on his backe, and so came amonge the host of his  
enemies, and what with shrowde wordes and  
misbehauour, and with his sith he displeased  
the souldiours, and hurte one of them with hys  
sith, whiche turned to him, and with his speare  
staffe killed him. When this was knowen, the  
Peloponensis fled, and so the Athenensis had  
the victorie, without anye moze bloudshedding.  
In a certayne cōtrouersie betwixt the Carthagie-  
nensis, & the people of Cyrene, a certayne citie in  
Libia, (of which it is touched. Act. ii. Et partes Li-  
bie que est circa Cyrenem,) it lieth eastward from  
Carthage, now I trow called Tunes toward  
Egypt, bothe in Affricke. In a contrauersie (I  
saye) betwixt those two parties for the meynes  
or boundes of their territories and dominions,

B

A

which



**C** which continued long to the great murther & destruction of the people of both parties. At the last it was agreed betwixt bothe, that at a certaine time appointed betwixt both þ cities there should certayne curriers be send furth, & where so euer they met, there to be meyste stones pitched, & such markes made whereby it myght be knowne for euer howe farre bothe lordshippes dyd extēde, they that were sente out of Carthage were twoo brothers Phileai called, but so it was that these brothers were come a great waye further then the other partye thought they should. And so the Cyrenensis pretended some fraude to be in the setting forth of these mē. But they for theyr countreys sake, and for the auoydaunce of further trouble of the same, for to assure the contrarye partie that the thing was done without collusion offred them selfe there to be buried quick, that theyr tombes or graues might be the verye meares in this purpose, with whyche the other partie thinking no man woulde make suche an offer for the defence of a false matter was content, and so ceased that controuersie. In holre scriptures we haue examplēs abundaunt, how that neither father nor mother, wyues neyther mens own naturall children coulde withdraue men from the loue of their countreys, in so much that when some of theim were banished and driue out of theyr countrey, yet whē thei herd that theyr countrey was in daunger & distresse, they sticke not to forget al displeasures and unkindnes, & to do the best they could to saue their countreys. It is writ, Gen. xliii, That þ holy patriarch

**A**brāhā, being but a straunger in the land of Canaan, now called the holy lande, had such reuerend loue to the countrey wher he was inhabitāt, hearing that. iiii. kings with their hostes had inuaded the countrey about Sodom & Gomoꝝ, & had spoyled the countrey, & take away many prisoners, amōg which thei had taken Loth his brothers sonne, he assēbled together all his retinue, *Expeditos vernaculos trecentos decē & octo*, & followed the chāse, & ouertoke these kings, & beset thē about in the night season, & slew them, & recovered all their pray, & bzought home againe Loth with all his substance. He might haue sit still at home, if the loue that he had to his countrey in which he was thē sustained for the tyme, as Denis ſō, had not pricked him for ward, *Iud. xi.* It is red of Jephthe which i dede his bzothers had banished out of his countrey, yet after ward it chanced that the Ammonites inuaded the people of Israell, & wasted & destroyed thē right sore, & specially that part beyond the riuer of Iordane called Gilaad. wher this Jephthe was boꝝn. The people of Israel were sore discoraged & their enemies so enhaūced & the lād was almost destroyed, then came messagers to this Jephthe wher he was in his exile, desirig his aide & succour. He vmbzaided thē of their vnkindnes, saipng: Be not you thei that hate me & bzliued me out of my fathers family: & now ye be cōpelled by very nede to come to me for helpe. Not wstanding he was moued w that natural & louing reuerēce & he had to his countrey, & said to thē messagers & if thei wold make hī their captain he

**B**



**C** woulde put him selfe in ieopardie for them, and  
to do the best he coulde, And so he did, and des-  
troyed their enemies, and set the lande at rest.  
In like maner did Dauid. 1. Reg. xxiii. When he  
was dzien out of his countrey by the surye and  
madnes of king Saule, he hearde that the Phi-  
listies inuaded and destroyed Ceila, a certayne  
towne in the dominion of Saule, and prepared  
him self to battaile against them, all his frendes  
and kinsfolke that were then wyth hym entrea-  
tynge him to the contrarie. Where *Pietas erga*  
*patriam*, the loue that he hadde to his countrey  
wrought moze in him then all the carnal loue to  
his frends and kinsfolkes, and also then the un-  
kindenes of Saule that hadde dzien him out of  
his countrey, where he for yll repaid good again,  
he fought with the Philisties, he toke all their  
cattell and prouision for vittayles. *Percussit e-*  
*os plaga magna, & saluauit habitatores Ceile.* He  
made a great murther amonge them, and saued  
the inhabitauntes and people of the towne Cei-  
la. In like maner be all nations bounde by the  
lawe of Nature, and by Gods lawe, to defende  
their countrey. And wee for our realme, In so  
much that if there woulde any foraine potentate  
(as I saide) or any other seditious persons at-  
tempte to infringe or breake the lawes Godlye  
made for the conseruation and quietnes of thys  
realme, we be bounde to do the vttermost of our  
power for the suppression, and extinctiō of them,  
yea, though they were our naturall parentes or  
next of kinne that woulde so offende. Like wise

if any malefactours, sedicious, and rebellious  
 persons woulde raise anye vnlawefull assembly,  
 commocion, or insurrection againste the peace,  
 and tranquillitie, and quiet cohabitation of the  
 people in the countrey or realme where thou art  
 inhabitaunt: Yea, though thine owne parentes  
 and nexte of kinred were on that partye amonge  
 such rebellions, the pietie, and reuerende honour  
 and loue that thou owest to thy countrey, should  
 make thee to do the vttermoste of thy power to  
 resist the, and suppress their malice. In so much  
 that if there be any of our Englishe men in exyle  
 or banished out of their countrey, or such as for  
 their offences dare not come into their countrey,  
 yet if they might perceiue in the countreys where  
 they walke any murmuring or repliing against  
 the Godlie and lawdable lawes of this Realme,  
 or if they might perceiue anye perill or perturba-  
 tion, trouble, or warre, to be moued against vs:  
 the lawe of Nature shoulde moue them to stape  
 all suche daungers, and to the vttermost of their  
 powers to resist them, Yea, though they should  
 put their liues in ieopardye for the sauegarde of  
 their countrey. Example ye haue now heard of  
 the Ethnicks, and also of the holy Patriarches,  
 Abraham, Iepthe, and Dauid. And holy Moy-  
 ses after the offence of his people in Idolatrye,  
 makinge the calse tanquam Apin Egiptiorum des-  
 um, praied to Almighty God for mercy and par-  
 don for their offence, saynge: Aut dimitte eis  
 hanc noxam, aut si non facis dele me de libro tuo quē  
 scripsisti. Exo, xxxij. A beheement pletie and loue  
 that



The fiftē sermon.

C

that he had to his countrey men, that he prayed,  
 saynge: Either forgeue them (good Lorde) or  
 if thou wilt not, then strike me out of that booke  
 of lyfe that thou hast wrytten in thy eternall pre-  
 destination, he was sure that GOD would not  
 so do. Therfore he was the bolder so to praye, as  
 who shoulde saye, if you wyll nedes destroy them  
 (good Lorde) why then dampne and destroy me  
 wyth them. He was bolde that God would not  
 so doe, therfore he thought in maner to inforce  
 GOD to forgeue them for his sake, and to saue  
 them wyth him. Such an ardent and burnynge  
 loue to his countrey men had saint Paule, as he  
 testifieth of hym selfe. Roma. ix. Optabam ego as  
 nathema esse a christo pro fratribus meis qui sūt cog-  
 nati mei secundum carnem qui sunt Israelite. I haue  
 desired and wished to be seperate & deuided from  
 Chryste for the loue that I haue to my bzyethren,  
 that be my carnall kinsmen the Israelites. How  
 deuided from Chryste: Origene. Not by pre-  
 uarication or transgressynge of Chrystes lawes  
 or commaundementes. He woulde do no synne  
 for their sakes. For that coulde not heape them,  
 that coulde do them no good. Also there was no  
 byolence or force that could pull him fro Chryst,  
 as he sayth hym selfe. But like as Chryste being  
 by reason of his Godheade, in the fourme and  
 nature of GOD, yet he did so humiliate hym  
 selfe, hidyng his Godlye power, that he be-  
 come manne, and suffered death for our redemp-  
 tion, and so semed for the tyme to forsake the  
 father, and was made as a thyng accursed, to  
 take

D

take awaye our malediction. Gala. iij. Christus nos redemit de maledictione legis factus pro nobis maledictum, quia scriptum est, maledictus omnis qui pender in ligno. Deute. xxi. And so saynte Paule by example of oure maister Chziste wished to haue done that thinge in which he might seeme to be seperate from Chziste by deuotion, and not by pzeuarication oz synne, so that he myght saue his countrey menne, and so he dyd, when he was of all sortes to all menne, that he myght wyne all maner of menne to Chziste.

Sometymes vsynge the Ceremonyes of the Jewes to allure them, in whiche the Gentyles thought he did nought, and so to be deuided frō Chziste. And amonge the Gentylles he vsed suche meate as they did, and kepte companye wyth theim to wyne theim to Chziste, where the Jewes that were conuerted to Chzist, thought he did nought, and so they toke him as deuided from Chziste, by occasions geuen of them, wyth whiche he was conuersaunt, though he did all for Chzistes sake and to wyne al maner of menne to Chziste. Nowe as for pietas in parentes, the woorthipfull loue and honour that we owe to our fathers and mothers, nature teacheth vs & the cōmaundemētes of God as an exposition oz declaration of the law of nature teacheth vs the same. This honour cōsisteth not only in cap & knee, for thi parents might sterue for default, for al thy curtesy: but it stādeth i ministratiō of necessary helpe & cōfort in their nede. But this kind of pietie oz loue due to our parēts doth  
not



**C** not so soze binde vs, but that we maie diminishē  
of it, soz to do seruice vnto God. Etiam in operi-  
bus supererogatiōis, in thinges y we be not bound  
to do, but take them of deuotion, whiche be now  
rallēd will woꝝkes, As saint Hierome declareth  
in diuerse places, and speciallie in his firste pistle  
Ad heliodorum, exhortinge him to solitarie lyfe,  
and religion, to leaue the yonge babies his ne-  
phewes, collinge him and hanginge on his necke,  
to leaue his mother, though she would with we-  
pyngē eyes shewe him the bꝛeastes that gaue him  
sucke in his childehode, though his father would  
lye prostrate ouerthwart the doze to stoppe him  
the waye, he shoulde not sticke for all suche, for  
Solum pietatis genus est in hac re esse crudelē. It is  
a kind of reuerend honoz of God by it self in this  
thing to be cruell. He saiethe likewise, ad rusticū  
Monachum, in like case. Crudelitas ista pietas est.  
**D** This crueltie is reuerende honour to God. And  
in a pistle ad Marcellā, de egrotatiōe bleisille, He bz-  
geth in exāples of the gospel. John & James left  
their father Zebede in the boate patchyng his  
nettes & folowed Christ. Mathewe y customer  
left his countynge boꝝde whereby he was wont  
to gette his liuyngē, and his wiues liuyngē, and  
his childꝝens, and folowed Christ. An other,  
Luke. ix. was bid folowe Christe, Christe so bade  
him, he answered, Sir I praye you let me firste  
go home and burye my father. Christ bade him,  
let other menne alone with buryngē the deade.  
Come thou with me, & learne to pꝛeach the woꝝd  
of God. Tu autem vade, & annuncia regnum dei.

Another said he wold folow Chyſt, but he wold  
 fyrſt beſtow his riches that he had at home vpon  
 his parentes or kinſfolkes, or ſuch other. Chyſt  
 had him come on forwarde, & loke not backwarde  
 like a noughty plowman, for ſuch ſhall not come  
 to heauen. Of theſe ſayth S. Hierome there. Pie-  
 ratis genua eſt impiu eſſe pro domino. It is a kinde  
 or one maner of Goddes worſhip, impiu eſſe, to  
 be cruell, ſoze or vnlouinge for Chyſtes ſake, as  
 he meant, perſwadinge to religion or ſolitarye  
 life. Of the ſame in an epiſtle Ad ſabiola de veſtitu  
 ſacerdotu, vpon theſe wordes, Superpatre ſuo, et ma-  
 tre ſua nō inquinabitur. S. Hierome ſaith. Multa nos  
 facere cogit affectus, & dū propinquitatē respicimus  
 corporū, & corporis, & anime offendimus creatorē.  
 Qui amat patrem aut matrem ſuper Chriſtum non  
 eſt Chriſto dignus, diſcipulus ad ſepulturam patris ire  
 deſiderans ſaluatoris prohibetur imperio. Quanti  
 monachorum dum patris matrisq; miſerentur ſuas  
 animas perdiderunt. But mayſters, yf in Saynte  
 Hieromes time religion had ben lyke to religions  
 as they be now a dayes, trowe ye that Saynte  
 Hierome woulde ſo earneſtly haue exhorted men  
 to them, no, no, oure religiouse men they be but  
 parietes dealbati, very counterfect appearing, and  
 not beyng religiouse, no moze lyke the religion  
 in Saynt Hieromes time, then an apple lyke an  
 oyster, as is playne by his wrytinges, and by the  
 Eccleſiaſtical ſtozies of Eusebius, and the Tri-  
 partite ſtozy, and ſuche other. Yet one word moze  
 de pietate. Another way it is taken for benignitie  
 mercy & pitie or cōpaſſion on our indigent pooze,  
 D. and



The fift sermon.

**C** and neddy neighbours, and thus takinge it, we  
bse to call the woꝝkes of mercy, woꝝkes of pitie  
that we do on our pooꝛe neighbours. And thus  
Paule. i. Tim. ii. taketh it, when he teacheth good  
and honeste weimen how they shoulde araye and  
trimme them selfe without golden riche and co-  
stly abillmentes, fruntlets, oz bꝛacelettes, with-  
out pearles oz pꝛecious stones, not platting oz set-  
tyng abzode theyꝝ lockes, like stales oz baites to  
take the deuyll withall, but rather in theyꝝ ap-  
parell to bse a certayne bashfulnes and sobernes,  
not like comen women that studieth how glo-  
riously and disgyledly they maye make a shewe,  
and set foꝝth theyꝝ fleſhe to sale and to be vtte-  
red, but rather as good women shuld aray them  
selfe, vt decet mulieres promittentes pietatem per o-  
pera bona, as beſemeth women promiſing oz ſhe-  
winge pitie by good woꝝkes. Therefore in the  
ſame epiſtle he exhorteſh Timothe to the ſame,  
**D** ſayinge. Exerce teipſum ad pietatem. Exercise thy  
ſelf to pitie, to do men good. Foꝛ that is profitable  
foꝛ all thinges, and hath promyſe of the lyfe  
that is now pꝛeſent, and of the life to come. That  
mercy and pitie is rewarded in this woꝝlde, it is  
ſayd. Prouerb. iii. Da pauperibus & implebuntur  
horrea tua ſaturitate & vino torcularia redundabunt.  
Geue vnto the poꝛe people, and thy barnes and  
ſtoꝛe houſes, oz ware houſes ſhalbe made full,  
and thy wyne pꝛeſſes ſhall ouerflowe with wine.  
And. ii. Corin. ix. it is ſayde, Qui adminiſtrat ſemen  
ſeminanti, et pauem ad manducandum preſtabit &  
multiplicabit ſemen veſtrum, & angebit incrementa  
frus.

frugum iustitie vestre, vt in omnibus locupletati habundetis in omnem simplicitatem. **A** He that sendeth sede to the sower, wyll also geue bzeade to eate, and wyll multiplye your sede, and wyll encrease the gaynes of the grayne of your iustice, that you maye be made riche in all thinges, and maye ha bounde into all simplicitie and playnes of lyuinge. And that the woꝝkes of pitie oz mercye hath promise of the lyfe to come, it is playne in the Gospell. Math. xxv, when the sonne of man shal come in his maiestie and all his aungels with him, then he shall sitte on the seate of his maiestie, and all nations shall be gathered afore him, and he shall deuide them aparte, euen as the shepehearde parteth the shepe from the goates, and he shall set the shepe on his righte hande, and the rancke and stinckinge goates on the left hande. And then that kinge wyll saye to theim that be vpon his righte hande, **B** O ye children of my father, come take possession of the kyngedome that is prepared for you : for I was an hungred and you gaue me meate, I was a thirste and you gaue me drinke, I was harbourlesse and you harboured me, and so forth of other woꝝkes of mercye, for whiche he wyll geue to the mercysfull man oz woman lyfe euerlastyng.

And here (because we speake of the woꝝkes of pietie, oz pitie) berpe pitie moueth me to exhorte you to mercye and pitie on the pooze studentes in the vniuersities Oxfoꝝde & Cambridge, whiche were neuer fewer in number, & yet they that be lefte, be ready to runne abzode into the world

**D. ii. 11. 12. and**



The fift sermon.

**C** and to leaue their study for very nede. Iniquitie is so aboundant that charitie is all colde. A man would haue pitie to heare the lamentable complaints that I heard lately, being among them which the world god I were able to releue. This I shall assure you, that (in my opinion) ye can not better bestow your charitie. Our saviour Christ sayth, Math. x. Qui recipit prophetam in nomine prophete mercedem prophete accipiet. He y<sup>e</sup> receueth, cherisheth, or maintaineth a prophet in y<sup>e</sup> name of a prophet, or as a prophet, he shall receyue the rewarde of a prophete. All true preachers be prophetes, therefore he that cherisheth and mainteyneth a preacher, because he is a preacher, more then for any other carnal occasion, shall haue the rewarde of a preacher, which is a wonderful rewarde. Dan. xij. Qui ad iustitiam erudiunt multos fulgebunt quasi stelle in perpetuas eternitates. They that instructeth and teacheth many to iustice & vertue, shall shine like sterres into everlasting eternitie. As in example, yf this exhortation and sermon which I nowe most vntoworthy make vnto you, do any good to the soules of this audience, I doubt not but my rewarde shall not be forgotten, yf there be none other stoppe or impediment on my behalfe, and my parentes that set me to schole in youth, and my good Lorde William Smyth, sometime Bishop of Lincolne, my bringer vp & exhibitoure firste in Banbury to gramer scole, with master John Stanbryge, and then in Oxforde tyl I was maister of Arte, and able to helpe my selfe, shall haue rewarde in heauen, for the goodly comfort

comfort that you receiue by this my labour. **S**  
 he or she that bringeth vp any studentes to anye **A**  
 good learninge, by whiche they maye do good to  
 Chyistes flocke, whether the facultie be diuinite,  
 la we phisicke, rethorike or such other, there is no  
 doubt but they which found them & mainteyned  
 them to such learning, shal haue reward of God  
 for the good that cometh of theyr lerning. Wher-  
 fore in contemplation of this good consideratiō,  
 and also for because that who so euer geueth so  
 muche as a cuppe of cold water to any poore bo-  
 dy of Chyistes seruauntes, shal not lose his re-  
 warde and wages, I shal hartely pray you to ex-  
 tend your charitie toward the sayde scholers and  
 studentes, and by that ye shall shew your selues  
 to be merciful, and to haue this gifte of the holye  
 goost, the gifte of Pietie, whiche after the mynde **B**  
 of the doctours is all one with mercy. And that  
 the holye gooste by this his gyfte rested vpon  
 our Sauour Chyiste, it is playne by the cures  
 that he did on them that were sicke of diseases  
 vncurable, and also by feeding the hungry some-  
 times fīue thousand at once. And also it appea-  
 reth that he bled to giue almes to the poore, and  
 had purses for the same intent, whiche Judas  
 had the keeping of, in somuch that when Chyist  
 said vnto him: Quod facis, fac citius. That thou  
 dost do it spedely: some of the Apostles thought  
 that Chyist had bid him prepare for the feast cō-  
 myng, or els egenis vt aliquid daret. Iohn. xii. that  
 he shoulde giue some thng to the poore people,  
 on which Chyist was wont to haue mercy & pitie.



The sixt sermon:

C and to bestow somewhat vpon them. And thus much of this sixt gift of the holy gost shalbe now sufficient. I pray God we may alwayes ble it to Gods pleasure, to whome be al honour and glory. Amen.

The sixt sermon intreating of the feare of God.

D He seuenth gift of the holy gost is þ gift of the feare of God, whiche rested in our Saviour Christ, as well as the other. vi. that I haue spoken of. There be in the appetite or wyll of man. iiii. affections, or perturbations, or passions that moueth and draweth the wyll of man hither and thither, and rather to yll then to good cupidite or desire to haue, and ioye or gladnes for the hauinge of the thinge that thou hast desired. The other. ii. be feare of hurte or displeasure, and sorowe for the thinge that thou were afraid of when it is chaunced or happened. There was a sect of Philosophers called Stoici, whose auctors were Zeno, Chrisippus, Epictetus, and certayne other, and they put the hieste felicity, perfection, and goodnes of man to be, to liue according to verue and to natural reason. So that they put nothinge good in man but vertue, whiche they call the very craft and way to liue well, other thinges (they sayd) were commoda, profitable for mā as lyfe, helth, and strength, but none clerely good saue onely Iustice or vertue. And because they saw these. iiii. affections or passions sore trouble mā's reason, & bring a man to many enormities, they said that they came of the corruption of the body and

& were very nought, and shuld be cleane reiecte  
 and cast away, & neuer perceiued oz sene in anye A  
 good man, but that in all cases and chaunces of  
 welth & woo, a man shuld kepe him self vp right,  
 & take al thinges after one maner. Nam perfectus  
 Stoicus nihil mali patitur. A perfit Stoike suffreth  
 no il oz harme, how so ever the worlde go, there-  
 fore they were called stupidi Stoici, styffe oz stub-  
 borne Stoikes. Platonici and also Peripatherici of  
 Aristotles scole, for Aristotle was scoler to Plato  
 they were al of one opinion, & thought likewise  
 that al these.iiii. affectiōs were very nought, but  
 yet they would not haue them cleane extinct and  
 destroyed, because they be naturall to man: as it  
 is natural for a heart to be fearful, & to an adder  
 to be venemous, to a spaniel to be gentle & fami-  
 liar, so it is natural for mā to desire, & to be glad B  
 to be asfeard & to be sozy oz heuy. They be vberas  
 quedā animorū, a certaine batilnes oz frutfulnes  
 of þ soul which shuld not be destroyed, but rather  
 wel husbāded & bated, as if a ground oz a gardē be  
 to ranke, it is not best clene to destroy y<sup>r</sup> rāknes,  
 but rather to bate it with sand oz grauel, oz such  
 like, oz els the herbes, the grasses & trees that be  
 there set, will cāker & be nought. So it is of these  
 .iiii. affectiōs after these Philosophers that they  
 must not be cleane destroyed, but moderate and  
 kept subiect to reasō, & measured y<sup>r</sup> they rūne not  
 to fast at large, noz passe their bōdes, & that they  
 peruert not the ingemēt of reasō, but be ruled by  
 reasō. But surely here is not al, for they be not vt-  
 terly visuperable & vicious: for if they were very  
 nought, thē no measuring could make thē good.

Wilde.



The sixt sermon:

**C** Wyde can not be good, thoughe ye kepe him as  
thort as ye can: Enuye can not be good for anye  
restrainte or measuringe, therefore yf they be  
nought of them self, as these Philosophers sup-  
posed, we can not make them good which is not  
so. S. Augustine, ix. de ciui. dei, Cap. iiii. as to com-  
bind and agre these two opinions, Declareth that  
they agre in substaunce, and varieth but onely in  
wozdes. For Declaration of which he rehearseth  
a propre story of Aulus Gellius, li. xix. noctium attia-  
carum. It chauced this Aulus Gellius to be on the  
sea in a perillouse stozme, and very rough seas, so  
that they? shyppe seemed to be in extreme perill of  
drowninge. In the same shyppe there was a fa-  
therly auncient Philosopher, and of the secte of  
the Stoikes, which seinge the rage of the stozme  
and how the sees were euer stil ready to swalowe  
them vp, begon to waxe pale as ashes for feare.  
**D** There was also in company among many mo in  
the same shyppe, a ryche voluptuous gozbelve, of  
the countrey of Asia the lesse, whiche Asia in be-  
ry dede by reason of the fertilitie of the couñtre,  
and the commodities of the same is meruelously  
geuen to pleasures, and out of those parties all  
wantonnes, insolency & pleasures crept into the  
cittie of Rome, so that after y the Romaines had  
subdued that couñtry, & Galaciam otherwise called  
Gallogrecia, which now we call Galathians, & o-  
ther couñtreis adioynning, Rome was neuer good,  
but gaue them selues to ease & plesure, by which  
they? manlines & hardnes in warre decayd gret-  
lye, & was turned into childishnes & wēchlines.

This

**T**his I tell you because of Aulus Gellius worde  
 luxuriosus asiaticus. To my purpose, many of the  
 that were in the foresayde shipp (although they  
 were then at deathes dooze) tooke heede and  
 watched verie curiousely, whether the sayde  
 philosopher were any thing troubled in mynde  
 or no, then at the laste when the storme was past  
 and when they were safe and had leasure to talk  
 and giest, the voluptuous mā of Asia aforesaide  
 spoke to the saide Philosopher mocking him be-  
 cause he was afrayde and pale as death, seyng  
 that he himself (sayd he) was without feare, no-  
 thing regarding that perill. The philosopher an-  
 swerd as one Aristippus answerd to a like que-  
 stion demaunded of him by a like persō saying, that  
 he did well inoughe, nothing to care nor to be a-  
 fraid for the life of such a veri noughty knave as  
 he was, but that he him self ought to be afrayd  
 for the life of Aristippus the philosopher, a lear-  
 ned man, which was a moze pzeious iewel, the  
 twenty such ribaldes. This riche fellow of Asia  
 was blanke and put to silence with thys an-  
 swer. Aulus Gellius then asked of this Philoso-  
 pher, not enterdyng to anger hym or displease  
 him, but for his learning, what was the reason  
 of his feare. The Philosopher because he wolde  
 teache hym, that was so earnestlye and wiselye  
 minded to learne, due forth out of his sardell a  
 booke of Epictetus a Philosopher of the secte of  
 the sayd Stoikes. In the same booke Aulus Gel-  
 lius saith, he red that the sayde Stoikes minde  
 was that the thinges that mannes minde seeth,



A  
C

which they call fantasies that be not in mans power whither they come to mans minde or not, and when or what time they fall into mans minde in as much as they come of terrible and fragile full thynges, that it can not be chosen but they wyl moue the minde, yea of a very wise man, so that he shall for a while be afrayde or shrink for sorow or feare as though these passions did preuent the office of the mynde and of reason. And for all that, the minde to haue no opinion of hurt or yll, nor to approue or to consēt to these passions or troubles of the mynde. And the saide Philosophers saithe that this is the difference betwixt the minde of a wise mā, and the minde of a foole, that the minde of a foole shrinketh and gyueth place to suche passions and applieth the assent of his minde to the same. But the minde of a wyle man although he can not chuse but must needes suffer suche sodayne passions, yet he dothe kepe a true and stedfast iudgement of suche thynges as he ought reasonablye to desyre or to exche and auoyde without anye shakynge or wauering in hys minde. Whyche thynges if they be thus as that Philosopher Epictetus writeth, there is either no dyfference, or almoste no dyfference betwixt the opinion of the said Stoikes, and of other Philosophers about these passions, or perturbations of mens minde, for both sectes defende the mynde and reason of a wise man from the dominion and rule of them, & therfore peradventure they saye that they fall not into the minde of a wise Stoike philosopher because they  
do not

do not cloude and darken the wisedome of hym;  
neither marre it with any spot of inconuenience  
but they chaunce to the minde of a wyle man the  
clerenes of his wyledome remaining safe. And  
the Philosopher that was in the ship (whiche I  
nowe spoke of) myghte suffer the sayde trouble  
of his phantasie and yet kepe thys fast sentence  
in hys mynde, that the lyfe and the healthe of  
his bodye, which he was like to loose by the rage  
of the tempest were not suche goodes or good  
thinges as maketh the hauers good men, as ius-  
tice and vertues dothe. Bothe opinions saythe,  
that they had leuer loose those thinges, by which  
the body is kepte safe and sound; then to offende  
and do those thinges by which iustice is violate  
and defowled. Therefore the mynde of man, in  
which this said sentence is fast printed, doth not  
suffer any perturbations or passions to preuaile  
agaynste reason, althoughe they chaunce to the  
lower parties of the soule of man, but rather rule  
leth them and maystreth them, not consenting to  
thē, but rather resisting thē, exercising the emper-  
ry, kingdome & rule of vertue. Thē thus must we  
do with thē, we must take hede wher about they  
be occupied, & if the obiect or matter that they be  
exercised on be good & godly, the affection is co-  
mendable: if it be contrarie to Gods pleasure, &  
cōtrary to his lawes, the affectiō about the same  
is very vicious & nought. Whē Dauid coueted &  
desired to haue Urias wife in aduoutri this was  
a noughty appetite, a noughty desire, because the  
thing that he desired was against Gods lawes.

P. ii.

But



The sixt sermon.

**C** But whē he said *Concupiuit anima mea desiderare iustificationes tuas*: My soule hath coueted & desired vehemently to desire to know thy lawes, this is a good affectiō, a good moōiō of y<sup>e</sup> minde. And likewise of mirth or gladnes when men be glad in our Lorde, and reioyseth in the thinges that pleaseth him, this gladnes is good & gracious, where as if one be merye and glad when he hath done nought, and reioyce in thinges that be very ill, this gladnes is damnable. And euen lyke it is of the thirde affection or passion whyche is feare, of which my principall purpose is now to speake. Bestowe him well, and he shal be good and laudable, where as if it be otherwise bestowed, nought he wyll be as other affections be. How necessary and good feare is, the wyseman Prouer, xxviii. sheweth *Beatus homo qui semper est pauidus*, qui vero mētis est durus corruet in malum. Blessed is the man that is euer asrayde, specialy of Gods displeasure, and consequentye of all other offences and excesses. For he that is so hard and stiffe harted, that he nothing feareth, shal be sure to fall to mischief of synnes and of paines for the same. And Ecclesiasticus cap. i. *Timor domini expellit peccatū*, & qui sine timore est non poterit iustificari. Feare of God moueth a man to penaunce, and so putteth away synnes past and already committed, and it stoppeth a man from doing a myse. Et qui sine timore est, non poterit iustificari: He that lacketh feare can not be iustified, can not be made a good manne acceptable to God, for he that will be iustified muste be subiecte

A

fect to God that shall iustifie hym as to his superiour and better. Which subiectiō commeth by feare, by which a man taketh hymselfe as in the daunger of God, where contrarie Iracundia animositatis subuersio illius est. The anger of pride & presumption is a mans owne destruction. Cain had great knowledge of God, & by that he knew his dutie was to honour God with the increase of the frutes that God had sent him, & had some time familiar communicaciō with God. As whē God bad him beware of the rage and passiō that he was in agaynste his brother Abell, seying hys brothers oblations accepted, and his own reiectēd, but iracundia animositatis illius the passion and rage of his boldnes contrary to feare, made him to kill his brother Abell to his own subuersiō and destruction, he gofe Gods curse for hys labour. Gene. iii. God sayd to him: thou shalt be accursed on earth: when thou hast laboured the ground, it shal giue thee no frutes, thou shalt be waivering and rōning about from place to place vpon earth. God put suche a marke in his face, & nodding in his heade, and trembling of his eyes that all men abhorred him and hated him. And where he for lack of feare of God wrought mischief and murther, he was punished for the same with feare, fearing that euery mā that saw him woulde kill him. But it was no godly feare, but rather a frensyfe feare that he had in his braine. The greatest cause of Noes floode was lacke of feare, for whyche lacke the chyl dren of Sethe, whiche afore were relygious and vertuous persons

B

sones



**A**  
**C**  
 Iones according to the doctrine of their fathers  
 at the last leaving their deuotion and religion to  
 God or feare of God, and seying that the dought-  
 ers of Cain were sayre women buried in con-  
 cupiscence of them, and maryed with them con-  
 trarie to Adams doctrine, for he by his life tyme  
 had sepetate Cains broode sacre of into far cou-  
 tries, from the issue of Sethe, for the hozroure of  
 the homicide that Cain had committed, slayinge  
 his owne brother. Notwithstanding in processe  
 of tyme they drewe homeward toward the coun-  
 trey that they came fro, & so the childre of Sethe  
 companying with them, gendred betwixt theym  
 gigantes of an vnmeasurable stature, and as vn-  
 measurable in mischiefe and yll conditions, and  
 so all the worlde which came of Cain and Sethe  
 leauyng the feare of **GOD**, proued mischeuous  
 and very nought in all carnall lust, yea agaynst  
 nature, and in all malice and mischiefe one a-  
 gaynst another. In so muche that God sayde, he  
 repented that euer he had made man. Not for a-  
 ny perturbation of minde in God, but it is the  
 maner of scripture to speake after the comon ma-  
 ner of speche of men. Nowe we see that when a  
 manne marreth that he hathe made, it is a signe  
 that he repēteth that euer he made it. Such ma-  
 ner of speaking vseth almighty God, intendyng  
 to destroy mā that he had made. Yet because non  
 continebit in ira sua misericordias suas, in his puny-  
 shing he wyll vse mercy with correction. He sayd  
 Non permanebit spiritus meus in homine ineter-  
 num, quia caro est, Genesis, vi. My indignation  
 and

**A**  
 and displeasure shal not abide for euer in manne  
 kinde; I wyll not putte hym to perpetuall  
 paynes, as the deuill is put to, quia caro est; be-  
 cause he is fleshe, that is to say fragile and weake  
 by the infirmitie of the fleshe, which was not in  
 the diuell, he had none suche nourishynge of sinne  
 as is in our fleshe, he synned by hys own wyllful-  
 nes onely, without any intisement or temptaci-  
 on, and therefore hys synne is irremissyble, hys  
 paynes shal be perpetuall, they shal neuer haue  
 ende. But because man was tempted by the con-  
 cupiscence of the eye and of the fleshe, whych wil  
 not be overcome without great conflict and bat-  
 tle, therefore **GOD** gaue vnto man a hundred  
 and twentye yeares of repentaunce, from the  
 first warning gyuen to Noe to make hys Chyppe  
 vnto the time that the water came in deede. In  
 the whiche tyme manye a one mended theyr  
 lyues, yea and peraduenture some of them that  
 were obstinate in yll afore amended, even when  
 they sawe the water come, and whyle they suffe-  
 red in the water and were a drownyng. Remem-  
 ber the Cham his neuewe, whych begonne to be  
 a myghty manne on earthe, and a stubburn and  
 boystuous hunter afore **GOD**. Genesis. xi. relected  
 the feare of **GOD**, and contemptuously buyl-  
 ded a Citie and a towre of bricke, for the stones,  
 and suche pytche for the morter that woulde a-  
 byde all weathers, they purposed to make theyr  
 Towre so hie that it shoulde reache vppe to the  
 skye, because they woulde gette theym a gaye  
 name, and a perpetuall memozye.

**B**  
 And



C

And also because they would be sure no more to be drowned with suche a raging floode as was in the time of Noe, which was fresh in mens remembrance, and in every mans mouth, til that time and long after. Because he seemed to contend with God, and to make himself and his subiects safe and sure whether God would or no, thys is a manifest signe that he had forgotten Gods power, and that he lacked feare of God. And bys enterpryse proued thereafter, for almighty God diuided their tounge and languages that one man vnderstoode not an other, so that when a woꝝke man would call for his axe or for bys hammer, his seruer would bring him mortar, or els would stand muet & bying nothing at al, because he knew not what was asked. One neyghbour coulde not talk to an other, for one could not vnderstand an other. And so they ceased to buylde their cite, and that famous towꝝe, and wer dispersed abrode into sondꝝe countries of þ world. And where all the world was of one language afore, nowe euerye realme and region is of diuers tonges and diuers languages. And this diuersitie of tonges that mankynd was then fyrst strycken wyth al, I take for one of the greatest strokes that God euer stroke mankinde with al, after the losse of originall iustice by the synne of Adam. For where brute beastes among themselves one perceiue the voyce of an other, and by suche voyces as they haue, they come together or runne a sonder. Rauens and other fowles knowing theyꝝ owne voyces flyeth to theyꝝ feedynge together

D

together, and change their places together. But A  
man a reasonable creature, little vnder the an-  
gelles in the excellencie of his nature, yet percey-  
ueth not what another reasonable creature saith  
except he be of his owne countrey. An Englyshe  
dogge percepueth a walthe dogge, and yet the  
Englishe man vnderstandeth not a walthe man.  
The lacke of the feare of GOD in this vsurper  
and verie tyraunte and extorcioner Nemroth,  
brought vs to this calamitie & wretchednes. If  
I woulde runne thzoughe the holye scriptures,  
declaryng what mischiese hath fallen to men, for  
lacke of the feare of GOD, I should soner lacke  
time than matter. And yet (good and worshop-  
full audience) let vs consider the maner of oure  
neighbours here in this cite. And I fear me we B  
shall finde this gyfte of the holye Gooste, that is  
to saye: the feare of GOD farre awaye from a  
great meynye of vs. Wee haue knowen some  
Marchauntes and other occupiers that in their  
pzentishippe, and while they were iourney-men  
oz seruauntes haue serued God deuoutlye, and  
the woꝛlde busilye. And when they haue set vp  
and occupied for theim selues, haue growen to  
muche riches in a little space. In so muche that  
with in seuen oz eight yeres they haue bene able  
to be thyziffes of the Cite, but when they were  
fatte, that their pzouender pricked them, they  
haue begon to kycke agaynst GOD, and to do  
noughtelye, nother doynge their dutye in their  
tythes and offerynges to GOD of whom they had  
their thyzift, nother to their owne soules, keepyng  
them



The sixt sermon.

them selues in the feare and awe of God, nother  
**C** towarde their neighbours liuyng charitablye.  
They haue take their pleasures moſte voluptu-  
ouſlie, and haue contemned all others diſpiti-  
fullye whiche is a ſigne that the feare of **GOD**  
was cleane gone, for as the wiſe manne ſayth.  
*Qui timet deum faciet bona.* He that feareth God  
will do good dedes, and will eſchue the contra-  
ries, and his thyrſte ſhall come accoꝝdinglye, for  
exāple hereof, I reade a narration of two crafty  
menne. But yet becauſe (I heare) that ſome  
pouge menne be daungerous and will peraduen-  
ture contemne or diſpiſe ſuch narrations as wel  
as ſome other thinges whiche they canne not a-  
mende, ſomewhat to comforte them that  
woulde heare examles for theyꝝ learnynge,  
you ſhall note what the Apoſtle ſaith. *Ephe. iiii.*  
*Omnis ſermo malus ex ore veſtro non procedat ſed*  
**D** *ſiquis bonus ad edificationem fidei vt det gratiam*  
*audientibus.* Let no yll ſpeache or talkinge paſſe  
out of your mouth, but if you haue anye good  
talkynge to edifie and healepe our ſayeth that it  
maye geue a grace to the audience. Sainte  
Ambroſe expoundinge the ſame woꝝdes ſaieth.  
*Bonæ enim & ſobrię fabulæ dant gratum exemplum*  
*audientibus.* Good & ſober tales geueth pleaſant  
examles to the hearers. Sober tales (he ſaith)  
ſuche as be neither wilde nother wanton. But  
ſuche as a manne maye take good and pleaſant  
examles of, as *Eſopes fables* and ſuche other.  
*Quid eſt enim aliud ſcita fabula quam amena veritas*  
*in uolucio ad hominum uſum atq; oblectationem*  
com

comparata: A feete oz proper tale is no more but  
a mery wzappping in oz coueryng of some truth  
invented and sette foozthe for mennes profits,  
and for their plesure to allure them better to re-  
meber the matter that is spoken of. And for this  
purpose harkē you vnto mynarration. These.ii.  
craftes men that I speake of came to the towne  
to be pzentises about one season, they came forth  
to libertie together, and set vp their occupatiōs  
aboute one time, the one was more experte in  
his occupation then the other, more quicke  
more liuelye, and more pregnant of witte, and  
he laboured as sooe bothe earlye and late, as  
the other did, and yet he coulde not come for-  
warde, but ener almoste in beggers estate.  
The other, althoughe he were not so lyuelye  
nor quicke of naturall wytte, and in practyse  
of the worlde as the other hys frende was,  
yet he prospered and grewe to greate richesse,  
and to good estimation amonge hys neygh-  
bours. I woulde euerye manne shoulde ima-  
gyn thee two men to be of their owne occupaci-  
on: if thou be a marchaunte, thinke they were  
two marchant menne, if thou be a Grocer, oz a  
Draper, Tayler, oz Shomaker, thinke they  
were of thy occupation. In processe of tyme,  
this manne that was so farre behinde, fell in  
familiar communicatiō with his olde acquain-  
taunce, and made hys complaynte vnto hym  
marueyllynge of the chaunce of theim boothe,  
considerynge (sayth he) that when we were yong  
I was more likely to come forwarde then thou.

**D.ii.**

3110



The sixte sermon:

**C** And that I labour and studie (saith he) as many waies to haue the world, and to come to welthines, and moze then euer diddest thou, & yet it wil not be, the moze I laboure yet neuer the nere, I trowe thou haste founde some bagges oz treasure troupe, some hid riches that bringeth thee a losse. Well saith the other man I do remember our bzingyng bp very well, I know thy witte I knowe thy cunnyng & thy feete in thy facultie and occupation, and I do lament thy penury and that thou comdest no better forwarde. And where thou imputest to me & layest to my charge that I haue founde some hydde ryches. It is verry true. And for our olde frendshippe, I am contente to bzyng thee there as thou mayeste

**D** finde like riches. And appointed to mete together on the morowe at a certayne houre to go to seke the sayde treasure. When they mette at the tyme appointed, this riche manne brought his frende to the churche, and there he fell on hys knees and saide his prayers deuoutly as he was wonte to do. The other man called busilye on him to shewe him this treasure. Carpe a while (sayde he) we shall anone haue a Masse oz some diuine seruyce compiled oz gathered of the word of God, oz some sermon oz exhortation that may do vs good. Anone a priesle was readye & wente to masse: After masse this pooze mannes minde was on the money, and called bypon his frende whiche at the laste aunswered after this maner. Frende, thou haste hearde and sene parte of the treasure that I haue founde, Here in this place

I

haue learned to loue **GOD**, heare I haue lear- A  
 ned to feare God. Heare I haue learned to serue  
**GOD**. And when I haue done my duetye to  
 God, home I go to my woozke about suche bu-  
 sinesse as I haue, and all thinge goeth forwarde  
 and so I am come to this honeste Almes that  
**GOD** hath lende me, wyth whiche I am well  
 contented, and do thanke God for it, it commeth  
 of God, and not of my deseruyng. I see thy  
 fashon, thou little regardest God or his seruice,  
 and lesse regardest his ministers. Thou haddest  
 leuer goe to the market then to Masse. And on  
 the holye daye, to idle pastimes, then to heare a  
 Sermon, if euer thou thziue it is meruayle.  
 And surely if thou prospere and go forwarde for  
 a season, thou shalte haue one mischaunce or an- B  
 other that shall set thee further backwarde in  
 a daye, then two or thzee good yeaeres hath sette  
 thee forwarde. Nowe let vs see whether this  
 good mannes sayng be not consonant and agre-  
 yng to the scriptures. He imputeth much of his  
 thziue to the feare of God, & to the seruice of god,  
 & accordyng to this sayth the pzophet. Psal. xxxiii.  
 Non est inopia timentibus eum. They that feare  
 God haue no pouertie, for eyther they be ryche,  
 or at the leaste wyle be verye well pleased wyth  
 that little that they haue, which passeth all gold,  
 and pzecious stooness, Est autem questus mag-  
 nus pietas cum sufficientia. i. Timo. vi. i. est Animus  
 sua sorte contento. Pietie or mercie with a hart  
 content wyth that a manne hath, is a greate  
 gaynes and winnyng, Et psal. Beatus vir qui ei-



met dominum in mandatis eius voler nimis. Gloria  
**C** & diuitie in domo eius. Blessed is the manne that  
 feareth God, his will shall be verie muche in his  
 commaundmentes. Royaltie, wealthe, and ri-  
 ches shall be in his house. Dispersit dedit paupe-  
 ribus. He shall be able to distribute and geue to  
 the pooze people, where he that lacketh such fear  
 of God shall be ready to begge and bozowe of  
 his neighbours. Sainte Ambrose. Li.ii, devoca-  
 tione gentium, ca. ix. sheweth that the grace of  
 God by the meanes of feare prepareth and ma-  
 keth readye the will of man to receiue the giftes  
 of God, makinge oure willes to consente to the  
 inclination of grace, mouinge vs to goodnesse,  
 for there is no vertue in him that wyll not con-  
 sente to take vertue. There muste be a consente  
 of the will, or els vertue will not bee there, no  
 moze then thou canste make a horse to drinke of  
 the water if his appetite be not to drinke. This  
**D** consente of the wyll, is caused diuers wayes,  
 sometime by the exhortation of the Preacher,  
 sometyme by lectures, lessons, or instruction,  
 and sometyme by feare, and yet amonge al these  
 feare is most of efficacitie, to make the wil of mā  
 to enclyne or consente to Goddes pleasure, and  
 to receyue hys Grace. Did not feare make  
 Pharao Kinge of Egypte, after seven terri-  
 ble plagues, that he and all hys Lande (excepte  
 the countrey where the people of Israell dwel-  
 led) were punished wyth all, to saye: Peccaui  
 etiam nunc Dominus iustus est, ego & populus  
 meus impij. Exod, ix. I haue offended and  
 done

done noughte nowe againe, Dure **LORDE** is righteous, I and my people be wycked. Feare **A** made him somewhat to relent, bende, and stope if he had so continued it hadde be better for hym, he moughte peradventure a receyued grace at lengthe. And all sainte Stephans longe Sermon whiche sainte Paule hearde afoze the Jewes stoned sainte Stephan to deathe, at which tyme sainte Paule was presente, and kepte the tormentours clothes. All the preachinge of the Apostles, and all the good examples of the good people newly converted to Chzistes sayth wzought not so muche in hym to make hym leaue his obstinacie and malyce agaynste chzistian people, as did the feare that he tooke in that terrible strooke that he hadde commynge towarde the cite of Damascus, where he woulde haue take bp all the chzistian menne and women that he could there haue founde, & would haue bzought **B** the to Hierusalem to be put to martirdome, accordynge to the commission that he had for that purpose. And I doubt not but one shipwzacke or periton the sea, or to haue a shippe taken with the Frenchmen now in this tyme of warre shuld make a marchauntmanne to remember **GOD** and to feare **GOD**, and to mollispe his hart, to consente and to receyue suche gyftes of grace as **GOD** woulde inspire into hys hearte, and to serue **GOD**, and to drawe to Godly wisdom more then all the Sermones that hathe bene made here all thys Wynterfylde, where:



The sixte sermou,

whers as for lacke of feare of GOD, they little  
C regarde God or his giftes, but take all thinges  
as though they came of them selues, and not of  
GOD, for the more they haue, the lesse Godlye  
they bee. And for these considerations saith the  
Prophete, and also Salomon. *Inicium sapientiae  
timor domini.* The feare of God is the beginnyng  
of wisdom, what vertue can make a mā so blef-  
sed as this feare, for it is the begynner and get-  
ter of Godlye wisdom, and also the maister or  
teacher of Godlie wisdom. And euen lyke as  
by suche feare, the soule of man obeyneth wise-  
dome so by the same it pzoceadeth and pzofiteth  
more and more in wisdom, so that it dothe con-  
serue and kepe wisdom, and concurrerth wyth  
wisdom so necessarily, that if feare of GOD  
once go awaye Godly wisdom will not tarpe,  
D but thy wisdom will banishe away to very fol-  
ly, to sinne, mischiese, and all unhappines. *Dama-  
scen, orthodoxe fidei. Libro. ii. ca. xv.* Deuideth feare  
into sixe membez. *In cunctationem, verecun-  
diam, erubescētiā, stuporem, terrorem, & agoniā.*  
whych shoulde be to longe particularlye to de-  
clare, but thys I shall aduertise you that eue-  
rye one of them maye be mundane, scruple, or  
filiall. Mundane or worldelye feare, whiche is  
called humane feare, or mannes feare, that com-  
monlye troubleth the minde of worldly men, com-  
meth of worldelye loue, and of carnall loue.  
For all feare presupposeth a loue to the thing  
that he feareth to lacke or to lose, if a man loued  
it not, he would not feare to lacke it, or loose it.

August. lxxxiii. questi. Nowe because that woꝛldly A  
 loue leaneth and cleaueth faste to the woꝛlde, to  
 woꝛldly welth, and to carnall ease, and to carnal  
 lust, as to the ende in whiche he putteth his felis  
 citie, it can not be good, but must nedes be verye  
 nought. Therfoze when a man feareth to lose his  
 tempoꝛall riches, honour, aucthoꝛitie, office oꝛ  
 pleasure, familiarite, mastership, oꝛ frendshyppe,  
 delicate fare oꝛ swete morsels, in so much y<sup>t</sup> ra  
 ther than he would lose them, he woulde be redy  
 to swarue from the rectitude and stregthnes of  
 iustice, and to be a flatterer, and to encoꝛage his  
 mayster in his iniquitie, rather then to lose his  
 maysters fauour telling truth. This is a woꝛld  
 ly and carnall feare, and verye nought and dam  
 nable, and suche was the feare that the Scribes B  
 and Phariseis had, sayinge. Si dimittimus eum  
 sic, &c. If we let him scape thus, then all the peo  
 ple wyll beleue vpon him, and then the Romans  
 wyll come and take our place, and our people in  
 to captiuitie. And Adam oure fyꝛste father, foꝛ  
 ouer muche loue that he had to his newe wyfe,  
 and foꝛ feare of discomfoꝛtyng her if he shoulde  
 not haue eaten with her of the sayde foꝛbydden  
 frute, bzoughte vs all to the calamitie, miserie,  
 and wretchednes that we be in. And how many  
 haue we hearde of, that foꝛ feare least they shuld  
 lose promotion, fauour, oꝛ frendshippe that they  
 haue looked foꝛ, hath fallen to pꝛeache and teache  
 pernicious heresies, and many others to speake  
 agaynste reason, and to talke that with their  
 mouth that they haue not thoughte with theyꝝ  
 R. hertes.



The sixt sermon.

**C** heartes. This carnall and worldly feare, yf it be with deliberation & aduifement, is very nought and dampnable, where as yf it come of the infirmitie and weakenes of the fleshe whiche naturallye abhorreth death, and abhorreth tortures, imprisonmentes, seruitude, bondage, and lacke of libertie and of accustomed pleasures, then yf this feare be but todayne, though it trouble thy affection, wyll or appetite verye soze, there is no peryll in it, it is natural, it can not be well auoyded, specially the fyrst motions of this feare. And for the comfort of infirme and weake persones, least any man or woman susteyninge suche feare shoulde dispayre of saluation, oure Sauoure Chzist to declare that he was a very man, & that this carnall feare of the flesch is not euer dampnable, but naturally ensuing and folowinge the infirmitie of the fleshe, did vouchesafe to susteine suche feare in his owne affection or wyll, when

**D** afoze his passion he begonne to be afrayde, and to be wery, Marc. xiiii. he begonne to be afrayd of the death that he shoulde to, and to be wery of the trouble that the Jewes put him to, and that he knewe they woulde put him to moze greuouflye afterward, and this feare vexed him so soze, that for very agony and payne, his sweete of his body was like bloude trikeling downe to the ground. A merueilous parturbation of minde that he was in for that space, but it dyd not longe continue. And therefore the Euangelist Marke sayd: Cepit pauere & tedere, He begonne to be afrayde and to be wery. It begon with hym, but it dyd not

not continue, for anone reason checked this sensualitie, and ruled it, directing all his will to the pleasure of his father, and so he proceeded forth to his paynfull passion with a verie good will ruled by reason, to consummate, perfourme, and ende the thinge for whiche he came into oure nature by his blessed incarnation. In like maner there is no mundane, carnall, or naturall feare cominge sodenly vpon a man, that can dampne a man, if it continue not to longe, and if it do not overcome reason. But if it so ouercharge the mynde, that for any suche feare a man do forsake iustice, or do the thinge that shalbe contrarie to Goddes pleasure, then such worldly and carnall feare is bituperable and dampnable. Seruple feare hath the next place, whiche some wynters doth vtterly dampne and say it is very noughte, but it can not be so: for ye knowe by experience that a mayster hadde leuer haue a pzentyce or a seruaunte that woulde do his worke for feare of strokes, or for feare of beatynge, then to haue suche a pzentyce that will nother do his worke for beatynge, nor for feare of displeasinge of his mayster, nether yet for loue. Of the fyrste maye come some good at length, but the other is desperate, and of him cometh noughte but angre and vexation of minde to his maister, he must be put oute of seruyce and caste of. Seruple feare hath his name of a seruaunte, a slaue, or bondeman: it is suche feare as is in the seruaunte, pzentyce, or bondeman, or in a chexode scholer whiche will do no good but onely for feare of



**C** betyng. So (sayth S. Augustine) scruple feare of God is when a man withdraweth and kepeth him selfe frome sinne for feare of the paines of hel, and for feare least he shalbe damned with the devyls in hell for evermore. Although this feare be insufficient for mans saluation, yet it is verie good and profitable, for by this groweth a vse and a custome of iustice, or of well doyng: for he that oft tymes doth wel although it be for feare, shall fynde ease thereby, and at length shal haue a pleasure in well doyng, and a loue to iustice or well doyng, though it were hard and paynfull for hym at the beginnynge, and so the scrulitie, the bondage of the feare beginneth a litell and a litell to swage, and to be excluded, and it waxeth and beginneth to be amicable & louing feare, by whiche a man doth well partlye for loue, and partely for feare. And this the doctours call timor initialis, and it is the meane and next way to the filial feare, the chaste and holpe feare that beginneth here, and shall remayne and continue in heauen for evermore, as the prophete sayth. Timor domini sanctus permanet in seculum seculi. Psalm. xlviii. The holy feare of God abydeth for evermore, it commeth of charitie whiche neuer fayleth. The foresayde scruple feare of Goddes iustice and of his punysshment of synners, prepareth a waye to the filial and charitable feare, but when charitie and louinge feare is once gotten, the former feare of punysshment banysheth and goeth awaye, for the more that the loue is, the lesse is the feare of punysshment. The good that a  
man

man doth for loue, hath no spyce of the bondage  
 of of scruple feare: therefore sayth Saint Iohn. A  
 i. Ioh. iiii. Timor non est in charitate sed perfecta cha-  
 ritas foras mittit timorem, quoniam timor penam  
 habet, qui autem timet non est perfectus in charitate.  
 In charitie there is no feare, but persyt charitie  
 dryueth out feare, for feare hath payne annexte,  
 and he that feareth is not persyt in charitie.  
 Nowe these wordes of S. Iohn semeth contra-  
 ry to the wordes of the Prophete, Timor domini  
 sanctus. &c. The holye feare of God abydeth for  
 euer. To this I aunswere fyrst bringing in this  
 example, that lyke as one blaste of winde of the  
 belowes bloweth and fylleth two organ pipes or  
 moo, so may one bzeath or inspiration of the holy  
 spyryte fyl two heartes, and styre two tongues, B  
 the two organ pipes so blowen by one bzeath,  
 concozdeh and agreeth full well, so maye two  
 heartes inspired with one holye spirite concozde  
 and agre, as ye shall perceaue so that ye wil geue  
 diligent audience. The Prophete in his sayinge  
 addeth this worde Sanctus or castus, he calleth it  
 holye feare or chaste feare, the Euangelist Saynt  
 Iohn doth not adde these wordes, therefore let  
 vs put difference betwixt two feares, and so shal  
 we vnderstand the consonaunce and concozde of  
 these two organ pipes, the holye Prophete, and  
 the blessed Euangeliste. There be men that fea-  
 reth hell paynes, least they burne there with the  
 deuils, this feare bringeth in charitie, but when  
 he hath broughte in charitie, this feare auoydeth  
 and charitie remaineth. If a man feare onely for  
 punyssh



The sixt sermon:

**C** punishment, then a man loueth not him that he  
so feareth, he desireth not that is good, but ex-  
chueeth that that is yll. Notwithstandinge, in as  
much as a man is ware and feareth that that is  
yll, he correcteth and amendeth him self, and be-  
ginneeth to desire that is good, that so there may  
be in him holy loue and chaste loue, holy feare and  
chaste feare. A man can not better declare & make  
playne these two feares, then if a man put exam-  
ple of two wiues, one aduoutresse, and disposed  
to take others beside her husbände, but she is a-  
frayde of her husbände least he punyſhe her and  
cast her of. The feare that she hath of her husbād  
is onely because she loueth her wicked purpose,  
and feareth leaste her husbände spy her with a  
faute, moze then for any loue she hath vnto hym.  
**D** The other wife (in my case) is a chaste wife, inten-  
dinge no nother but to liue in coniugall chastite,  
accozdinge to the lawe of matrimonye with her  
owne husbände, and to refuse all other for his  
sake, and for the loue of him. Both of these wy-  
ues feare theyr husbādes, but not after one ma-  
ner: the fyrst feareth leaste her husband come and  
take her with the faute, the other feareth leaste  
her husband wil be gone, or will be longe awaye  
from her, and absent him self from her sight, and  
out of her company. The feare that the first wife  
hath of her husband, is like the bondmans feare,  
or the lewde seruauntes feare, & this hath muche  
perturbation & trouble of minde, and payne an-  
nexed, whiche standeth not with charitie, as S.  
John sayth in his epistle, for charitie expelleth  
suche

suche feare of payne & punishment. But because  
 my sermon is not onely to married men, & to ma-  
 ried women, ye shal vnderstand that almyghtye  
 God hath married vs all to his onely begotten  
 sonne our sauour Iesus Christ, by sayth. Saint  
 Paule, the Euangelistes and preachers solemniz-  
 ed this mariage, as S. Paule saith for his part.  
 desponsauit vos vni viro virginem castam exhibere  
 Christo. I haue married you to one man, that ye  
 kepe your selfe as a chaste virgin vnto Christ, the  
 beutifullest spouse that euer was. Speciosus for-  
 ma pre filiis hominum. The great loue and chari-  
 tie that he had to vs, dyenge for vs beyng his  
 enemies, is a very greate cause why we shoulde  
 loue him agayne. Then let all vs, and euerye one  
 of vs as his spouse and wife, examine oure selfe  
 and our consciences, whether we be chaste wiues  
 or aduouterers. Let euerye man aske his owne  
 conscience this question, wilt thou haue thy hus-  
 band to come to the as yet or no, but that he shall yet  
 longer tary? Now I haue knocked at the doores of  
 your heartes, but what the conscience of euerye  
 one of you saith inwardly to your self I can not  
 heare, it cometh not to mine eares, I am a mor-  
 tal man & know not the secrets of your hert, but  
 he y<sup>e</sup> is absent bodely, & present by the strength of  
 his maiestie, hath heard you what you think. If  
 a man wold say vnto you, lo Christ is here now,  
 to morowe shalbe the day of iugement: you wold  
 not say (I feare me) wold god Christ were come,  
 wold God to morowe were the daye of dome,  
 for they that so wold say, loueth God behemēt  
 ly, & if it were said vnto the, he wil yet tary leger,  
 they



The sixte sermon.

they would be afrayd least he would tary away  
**C** any longer, and yf he came, they would be a-  
frayde least he would go from them agayne, and  
would saye with **S. Paule**. Cupio dissolui & esse  
cum Christo. I woulde faine haue my soule losed  
from my body and to be with **Christ**. Yet againe  
I aske you another question: If **God** him selfe  
woulde come and speake vnto you in his owne  
voice (although he ceaseth not to speake vnto vs  
by his holye scripture) and woulde saye vnto a  
man, wylte thou sinne then sinne. Do what soe-  
uer thinge deliteth the or please the: what soeuer  
thinge thou louest on earth let it be thine owne:  
whosoever thou arte angry with all let him die:  
whosoever thou wylt beate, let him be beaten:  
whosoever thou wylt iudge let him be iudged,  
whosoever thou wylt condemne, let him be con-  
**D** demned, no man shall resist the, no man shall say  
to the why dost thou so? no man shall say whye  
hast thou done so? no man shall say do no moze  
as thy lyst, thou shalt haue haboundaunce of all  
thinges that thou desyrest, and thou shalt lyue  
in them and continue with them, not for a season  
or for a litle space, but for evermoze, onelye one  
thinge I warne the that my face thou shalt ne-  
uer se. If you mourne for this sayinge, if youre  
heartes be sozy to heare this, it is a signe that the  
chast feare remaininge for ever is spronge by in  
you. But I saye to you, ye shall neuer leaue these  
pleasures that I haue rehearsed, ye shall euer  
continue with them, and they with you, what  
wyl you haue moze? Surely the chast fear wolde  
wepe

wepe and wayle, and woulde saye, I hadde leuer  
 thou wouldest take awaye all these pleasures  
 rehearsed, and let me see thy face. The chaste  
 feare woulde crye out aloud with the prophete  
 in the Psalme. O Lorde God of powers, conuert  
 vs and shewe thy face, and wee shall be safe. One  
 thinge I haue asked of our Lorde, and that I shall re-  
 quire: that I maye dwell in the house of our Lorde,  
 that I maye see the will of our God, and visite his  
 holy temple. Nowe good frendes, if euerye one  
 of vs will examine our owne Consciencs after  
 this maner as I haue nowe spoken, how many  
 of vs shall we finde that hathe this chaste feare,  
 this louing feare of the chaste wife, the holy feare  
 that continueth for euermore? I pray God there  
 be many suche amonge vs. They that haue not  
 such feare, let them begin at the least wise, with  
 seruile feare that I spoke of, let them liue well  
 for feare of the paynes of Hell, that so with con-  
 tinuance they maye haue a sweetenesse in well  
 doinge, and at the laste do well for loue. For  
 the sayde seruile feare is not utterly to be con-  
 dempned, for it is a good gift of GOD, as saith  
 vnfourmed, or without fashon, hope vnfourmed  
 Sapience and science vnfourmed, the gistes of  
 tonges, the grace to do cures, and suche other as  
 the Apostle speaketh of, i. Corin. xii. Not decked  
 nor garnished with charitie, whiche is the fashi-  
 on and beautye of all other gyftes of grace. And  
 the sayde seruile feare is the very waye to bring  
 in charitie, lyke as when a manne soweth in  
 cloothe the nedle goeth afoze and maketh the  
 way

A

B

S

way



The sixt sermon.

**C** waye for the threde to come after, not because the nedle shall sticke there still in the clothe, but shall passe and go thzoughe, that the threde may come after and bide still there. And when a man soweth in leather, the threde hathe a bzistle, or a harde heere, craftelye set and ioynd to the former ende of the threede. After the Ball hathe made the waye then afoze the threde the sayde heere goeth, not because it shall there abide still, in the hoole, but because it shall leade and gyde the threede that commeth after, and muste there remaine styll. So dothe the feare of paynes of Hell prepareth awaye to loue, in as much as by ofte doinge well for feare a manne shall fynde some ease in well doinge, and at lengthe shall do well for verry loue, and therefore the Prophete saide. *Initium sapiencie timor domini.*

**D** The feare of GOD is the beginnyng of wisdom, whiche is true of the seruile feare that serueth or dothe well onelye for feare of payne, and it is true also of the feare that groweth in processe, which is partlye for feare, & partly for loue that is called *Timor inicialis*, & this is the next meane to the chaste feare or holye feare that remaineth for euermore. But nowe finallye to speake of the seuenth gift of the holie Ghost, whiche as the Prophete Esay sayeth, rested on our sauour Christ. It is not mundane, humane, nor carnal feare, nother the seruile feare, or the bondsmannes feare. His good and gracious workes that he did on earthe, he did not for feare of the paynes of Hell, or for feare of anye other punishments

mentes. It was the holye feare that remayneth for euer. It was lounge and reuerende feare of God, suche as all the angels in heauen haue now. And that maye begin in vs & growe vp with charitie here on earth, and shal shote vp and growe vp with euerlastinge charitie or loue that shal neuer fall awaye or fayle, but shal euer abide moze and moze in euerlastynge glozy. This feare dothe not impozte anye perturbation or trouble of minde, but rather a certayne reuerence towarde almighty God. Suche is the feare that the angels haue in heauen, where is no trouble of minde, or vnquietnesse, but readye and ioyful obedience to almighty God. And such reuerende feare of the father hadde our sauour **Ch**riste, as appeareth in manye places of the gospel, where hee protesteth hym to dooe the commaundementes of his father, and to fulfyll his pleasure with manye suche like. *Honorifico patrem. &c.* Thus he did lowlye and reuerently magnifie his father, by reason of his manhode by whiche he was inferiour and lower, and subiect to his father. And in his manhode he hadde these seuen gistes of the holye Gooste, restynge on hym as *E*lai saide, and as I haue declared in tymes paste. And this giste of dreade or feare of **G**OD after scolasticall doctours, is Humilitie, which was most excellently in our sauour **Ch**riste *Phil. ii. Humiliauit semetipsu dominus noster Iesus Christus. &c.* Our Lorde **J**esus **Ch**riste did humiliate him selfe, keepynge obedience euen to hys death on the crosse, for whiche God the father



The sixt sermon.

**C** exalted him, & gaue him a name aboue al names,  
that all creatures in heauen, earthe, or hell, shall  
bowe the knee to this blessed name of Iesus, and  
all tonges shall confesse that our Lorde Iesus  
is in the glorie of god his father, there to be me-  
diatour, a meane, and intreater for vs, to bringe  
vs as his coparteners and coenheritours wyth  
him to his inestimable glorie in heauen, and that  
we maye all come to that enheritaunce, he  
graunt vs for his infinite mercy  
that for vs dyed.

Amen.

# An homilie or ser-

mon of the articles of our  
christian faythe.



Myth (as saynt  
Paule sayth to  
the Hebrewes)  
is þe beginnyng  
of heuenly ioyes  
that we hope to  
come vnto, ma-  
kinge our wits  
surely to assente  
& agree to thin-  
ges that wee do  
not yet see, nor  
knowe by expe-

A

rience.ouerlastyng lyfe shall stande in the clere  
knowledg of the Godhead, and of the glorified  
manhode of our sauour Chyist knitte in one per-  
sone, to the seconde persone in Trinitie, one God  
with the father, and with the holye Gost. This  
knowledg and sighte wee shall haue in heauen  
clearelye and persitelye, whiche wee haue here  
but darkelye by heresaye. But let vs leane fast  
by our fayth to this that we hearesaye by Gods  
scriptures and lye accordynglye, and wee shall  
not faile to come to the cleare knowledg in hea-  
uen, where we shall knowe God, as he knoweth  
vs without corporall similitudes to conduct vs  
to that knoweledge, and without anye impedi-  
ment

B



An homilye of the articles

C

mente. Without faileth it is impossible to please  
G O D. For he that wyll come to God muste  
neades beleue as the Apostle saythe. Hebre. xi.  
Wee muste not diffarre nor refuse to beleue so  
longe, tyll wee can declare or proue by reason  
the articles or poyntes that wee be bounde to  
beleue, for if wee woulde be so daungerous it  
myght chaunce that by the difficilte of the  
Scriptures, & of the things that we shuld beleue  
we myght be withdrawen and kept backe from  
the merite and rewarde of our saythe for ever.  
He that woulde so differ to beleue, shoulde be  
like a manne almoste deade for hunger, whyche  
hauynge bzeade and meate offered hym, woulde  
not open hys mouth to eate thereof, tyll hee  
knewe who made the bzeade, and dresed the  
meate, and howe and wyth what instrumen-  
tes or tooles it was made and dresed. He were  
like to be deade for hunger afore he came to that  
knoweledge. Better it were for him firste to  
take hys meate and saue hys lyfe, and after-  
ward if nede were, at leasure to labour for such  
knoweledge if he myght obtayne it. So best it  
is for vs with an open harte, to beleue as wee be  
taughte by Chyistes church, and to feede our  
soules with suche Godly fooode, and to saue our  
liues by fayth, & afterward by exercise to attaine  
to moze distincte and playne vnderstandynge of  
that wee do beleue accoordinge to suche measure  
of fayth as shall please God to distribute to eue-  
rye one of vs. There was neuer manne saued  
from the begynnyng of the woorld, neither shall  
be

D

be to the ende of the same, but by his beliefe on  
Goddess rewarde, prouided for his faithfull peo-  
ple, by the merite of our sauour Christe, as by  
the mediatoure and meane to come thereto.  
The holye menne and women that were afoze  
Christes incarnation by the space of fīue thou-  
sande yeres and moze, were sauēd by their sayth  
of saluation by the mediatour that was to come,  
and in signe thereof, they vsed their sacrifices a-  
foze the lawe wzitten, and also in the tyme of the  
lawe wzitte by Moyses, as figures to proteste  
and signifie the misterie of the mediatour, which  
the auncientes, and they that hadde higher reue-  
lation, and that were best learned among them,  
beleued moze distinctlye and plainelye then the  
younger and simpler sorte did or were bounde  
to beleue. And nowē in the plentuous tyme of  
grace, bothe yonge and olde be bounde to haue  
expresse saythe of Christes incarnation alreadye  
exhibited and perfourmed, and of suche articles  
and pointes as be commonlye declared, and o-  
penlye set furthe in the churche concernynge our  
saluation by our sauour Christe, as the onelye  
meane to obtayne the same. Al be it, they that  
haue cleare wyttes, and they that be sette in  
auctorite and offyce, speciallye to haue the  
rule and cure of Christes flocke, be bound moze  
expreslye, dystinctlye, and playnelye to haue  
the knoweledge of subtyll and hygher consy-  
derations, concernynge the Articles of oure  
saythe, then the rude and vnlearned folke,  
so

A

B



An homilye of the articles

C

so that they maye by their knoweledge and  
learnynge declare the truthe and the possibilitie  
of the same, to them that be ignozant and would  
learne. i. pet. iii. To declare I saye but not to  
proue by reason the veritie of them. They must  
also bee able to replie and conuince them that  
frowardely would repugne and countersaye a-  
nye article of our faithe. They haue euer bene  
impugned and persecuted by heritykes, wilfully  
and grosselye, leanyng to their carnall imagi-  
nations. And yet God of his goodnesse turneth  
all to the best agaynste their expectation. It is  
verye profitable and necessarye that our saythe  
shoulde be set to woork, for as sainte Ambrose  
saythe. *Fides inexcercitata cito languescit, & cre-  
bris ociosa tentatur incommotis; super. illud.  
psal. cxviii. Iniqui, persecuti sunt me adiutua me.* Our  
sayth when it is vnexercised, anone waxeth sicke  
and faint. And when it is idle, it is tempted and  
fried with many discommodities. *Remissas ex-  
cubias callidus insidiator irrumpit.* As we see that  
he that wilfullye and craftelye lieth in wayte will  
sone breke in to an Holde or Fortresse, where  
the watches bee slacke and sleape, even so  
when oure saythe the watche of oure Soule,  
laye idle and was not exercised and tempted  
by contrary heresies, spying howe to breake into  
the fortresse of our soules, it was easye to some  
the sedes of errours in our soules, to destroy our  
faith and our soules. Fortye or fifty yeares afoze  
this present yeare of Christ, M. D. xlii. the com-  
mon

D

mon faith of the churche was at rest and in maner idle wthout trouble. And by that, when the Germanes suscitated and rayled by all maner of heresies by Luther and that rable, anone they were receiued in all countreys, for *pax fidei corruptele materia est*, Ambrosius. The peace and rest of faith is the matter and cause of corruption of faith. Mens wits wer vnexercised & not cūbzed with suche newes, and coulde not forthwith by learning spy the falsitie of them, therefore they were taken for truthe of all carnall and wilfull people, and so beleued to the vtter confusion of manye a one. The true rule of our beliefe is the whole booke of holpe scripture, but because it is to muche for euery parson to learne all that, and to beare it way, therefore the holpe goste hath othertwise instruct his holpe churche to gather the most necessary thinges for Christen people to beleue into. xii. articles, according to the number of the. xii. Apostles, which as the holy fathers wyrteth, & as it is credibly thought after thei had receiued þe holy gost & the gift of tonges by which they coulde speake all maner of languages, and muste departe a sondze into dyuers countries to preache the faith of Christ. They thought it necessarye to make a gatherynge of the sayd articles and laye them together to be taught to all people, that so they might by the same shorte or gatherynge knowe that as well they among themselves as all people of their teaching varied not but agreed in one faith, even like as souldiours vnder one Capitaine vseth one badge, and one



C

watche word. And according to the nombre and names of the sayde Apostles I shall in my pro-  
cesse diuide the said articles. They be called arti-  
cles, that is to saye, truthes of God and of hys  
gracious effects, compact and knit into short sen-  
tences, binding vs without ambiguitie or waue-  
ring to beleue them.

D

**T**he first article saint Peter layde to thys  
collation and shotte or gatheringe, and it  
is this: I beleue in God the father almightie,  
maker of heauen and earth. In whiche article ye  
must note the order of the words. First it is said  
I beleue to declare that it is no point of our charge  
to discusse and reason the highe iudgement and  
secrets of God, nor to require and aske these bu-  
sye questions, when, how, or why, but plainely  
and stedfastly to leane to our fayth, beleuyng on  
one God. It is not sufficient to beleue that there  
is one God, for the deuils in hell beleue that, and  
so did the Paynym Philosophers, but they dyd  
not glozifie hym as God, but played the fooles in  
theyr fantasies, as other idolatours did. It is not  
sufficient to beleue **GOD** as thou beleuest thy  
neighbour or thy brother, whē thou thinkest that  
hys saying is true, for so doth manye a synnefull  
person, and yet noughte wyll doe accordyng to  
Gods wordes, which he beleueth to be true. But  
we must belone on God, or in God, that is to say,  
with our beleefe we must extēde and set fourth  
our selues with loue to God so to be incorporate  
to him, and made one spirite with him, and thys  
is the

**A**  
 is the good and pacifit faith, adorne and decked  
 with charitie, which onely shall saue vs. And in  
 case thou be in deadly synne & out of charitye, yet  
 ceasse not to say this thy belefe in this gathering  
 or shotte of the Apostles, called the Crede, for it  
 is the belefe of the vniuersal church, which doubt  
 les is not without charitie, and so by the merite  
 of the whole congregation of Christen people,  
 thou as the vnfortunfull membze mayst labour to  
 come to the belefe of the whole, & then trulye to  
 say, that thou for thine own part beleuest in god,  
 which afore was not true, but in the voyce of the  
 whole church. If thou beleue on God, thou must  
 beleue he is of infinite power, but one & no moze,  
 for it is not possible twoo powers infinite to be.  
 Then the superstitious erroures of Daygnymys  
 worshipping creatures as they? gods, as Iupiter,  
 Mars, Venus, Sunne, Moone, or anye element,  
 must nedes be false. And the heresie of Maniche  
 making twoo first causes, or twoo Gods, one of  
 good thinges which after him were onely thinges  
 inuisible, and the other he put the causer and ma  
 ker of all yll thinges. He called all visibill crea  
 tures yll and nought, moued by a rude imagina  
 tion, because they may hurt or do yll, as the fyre  
 burneth him that cometh to nigh vnto it, and is  
 yll to hym, therefore he sayde it was yll by  
 kinde, and made by the deuyl. And water be  
 cause it choketh hym that is drowned in it, and  
 so is yll to hym, therefore he sayd it was nought,  
 by nature, and the effecte of the naughtye God.  
 And all they that vse sozcery, charmes, wytche  
 craftes,



An Homely of the articles

C

craftes by inuocation and callynge on dampned  
spirites, that first taught men and women to bse  
such folishnes and to giue saith to the, loking for  
reuelatiō of secrets or for knowledg of thinges  
to come, or for healpe of the deuils, whych they  
ought to looke for onely of God. And generallye  
who soeuer obeyeth man moze then God, doing  
that for the pleasure of hys Lorde or mayster, or  
for affection or carnall fauoure to hys woꝛldlye  
frende or loue, which he would not do to please  
God, or doing for his louers sake that is cōtrary  
to Gods pleasure: All such maketh their frendes  
they? God, & so do al they that labour to satisfie  
they? carnall lust, or they? bellies, moze then to  
subdue them to Gods pleasure. All suche make  
they? flesh or bellies they? Gods, and do not be-  
leue on one God, as is afore declared. It foloweth

D

in this first article, The father almightye, in  
which is expꝛessed the first parson in trinitie, the  
original fountain of the whole trinitie, by whose  
frutefull memoꝛye the second parson in Godhed  
the sonne of God is gotten, aske not the maner  
how, for the angels cannot tel, The Prophetes  
were ignozant thereof: Esay saith: his generation  
who can declare: as who should say no creature.  
We muste beleue it, and reason no farther in it.  
Not that the father is elder then the sonne, ney-  
ther of greater power, but that like as the fyꝛe is  
not without heate, neither the sunne in the fyꝛe  
inmament without brightnes: so was the father  
neuer without the sonne, neither had any power  
to do any thing but ꝑ the sōne had ꝑ same power  
to do

A

to do the same like him, and so hath the holy gost the third person in trinitie, product and brought forth by the will of the father, and of the sonne, coeternally with the father & with the sonne. Almightynes of power is here applyed to the person of the father by appropriation, although it agre to the almighty sonne, & to the almighty holy gost, not thre almighties, but one God almyghtie. And by this that we beleue him to be almyghtie, we haue a great comfort and lighte to beleue all the articles that folowe in our creede, for if he be almighty, he may make heauen and earthe of nought, he may make a man to be bozne of a virgin, he may forgiue synnes, and giue life euerlasting. Maker of heauen and earth, maker by creation, that is to say, without any matter or stufte to make it of. That a man maketh, he maketh of somewhat, or of some stufte, therefore he can be no creatour: but almighty god made heauen and earth of nothing, therefore he is iustly called the creatoz of heauen and earth. What is here to be vnderstande by thys woozde Heauen, there be two opinions, for which ye shall first vnderstand that heauen is called one maner of wise: the empiriall heauen aboue the starrye skye, and aboue all the orbes that moueth there, in which is neyther place nor vacuities, neyther time, but onelye thinges leading a most blessed life. Thys farre Aristotle dreamed and discussed primo de celo & mundo, and it agreeth with holy scriptures, and with holy doctours, there putting the felicitye of Angels and men that shall be saued in the fruition

B



An Homely of the articles

C

ition, that is to say in the clere sighte and loue of  
God, ther most abundantly shewing his gloze.  
This the prophet in the psalme calleth the kyng-  
dome of GOD, saying to God of the same. Thy  
kingdome is the kingdome of all worldes, as who  
should say, whatsoeuer number of yeares can be  
thoughte or spoken of, thys kingdome passeth it,  
for this king almighty God was neuer wythout  
a kingdome, by which it semeth to be eternal and  
euerlasting, for it is the very clerenes of God, co-  
eternal with him, and not created with other vi-  
sible creatures, and to thys were admitted and  
receiued the holy angels after their creation, for  
so long space and such durance as God knoweth  
best, afoze that he made heauen and earthe that  
Moyles spoke of. And of this minde is Saynte  
Basile as appeareth in the first homilpe of hys  
exameron. Heauen is taken an other waye, for  
the bodie above, as Sunne, Moone, Sterres,  
with the orbes and circles there. Heauē is called  
also the thirde maner, all that is aboute the earth  
and so the sayde bodie above, with the speires  
of the fyze and of the ayze be comprised vnder  
one name of heauen, & so it is taken in the psalme  
when we say, the birdes of the heauen, for the  
birdes of the ayze. And (after this opinion) so ta-  
keth Moyles this word Heauen when he saythe  
that in the begynning God made heauē & earth.  
And by the Earth there is to be vnderstande the  
water and earth together, whiche as then were  
not dysseuered and diuided tyll the thirde daye  
when the earth first appeared byze.

D

opinion

A

opinion which is more comon taketh this worde  
Heaven for the empiriall heauen replenished and  
fulfilled with the glorious companie of Angels,  
whiche was made together with the earthe, vn-  
derstandynge by the Earthe the firste vnfacioned  
matter or stufte, of which almighty God made,  
disposed, and garnished al other kindes of crea-  
tures that may be sene, or feled as wel in the fir-  
mament aboue, as vnder it, to his owne glorie &  
to do seruice vnto man. Therfore we haue great  
nede to take hede that blsing Gods creatures for  
our profite or pleasure, we in no case dyshonoure  
God, blsing the contrary to his honour, & contra-  
ry to his pleasure & intent that he made them for

**T**he seconde article saynte Iohn Euange-  
list layd to this shotte or gathering, which  
is this: And in Iesu Christe his onely sonne  
our Lorde, euer repeting this word, And I beleue,  
so that this is the sentence: And I beleue on Je-  
sus Christ his onely sonne our Lord. The second  
persone in trinitie the coeternall sonne of the fa-  
ther, knowing afore the worlde beganne, the syn  
of Adā, & of the miserable case that mā shuld com-  
to, was determined to saue mākinde fro the dan-  
ger of the same & therfore he was euer worthe to  
be called a sauour. Iesus is as much to say as a sa-  
uioꝝ, the this name was his for euer, it is þ name  
that þ father gaue him by productiō in his god-  
hed & was newly diuulged & published bi the an-  
gell to our blessed Lady his mother, & after ward  
to his foster father Ioseph with þ interpretacion  
of þ name saying: Ipse enī saluū faci. po. s. a pec. corū

B



C

For he shall saue the people from their synnes,  
 which onely God can do, and none other: Gods  
 pleasure was that the same name that he had in  
 his Godhed should also be his name in his huma-  
 nite, for his humanitie was the instrument and  
 mean by which he wrought and perfourmed our  
 saluation and redemption Iesus and Christ signi-  
 fieth one person that was bozne of the virgine  
 Mary, yet there is some difference betwixte the  
 names, Iesus is his proper name, as we say Hery,  
 Thomas, Roger, or suche like. Christ is the name  
 of a sacrament as sainte Austine speaketh, or of  
 an office super epist. Io. tract. iiii. as we say a king, a  
 prophet, a priest. Christ is as much to saye as a-  
 noynted, and he was anoynted befoze all other  
 men, by the chiefeest oyntment which is the holpe  
 gost, one God with him and with his father, of  
 which oyntment the anointyng with oyle is the  
 sacrament and signe. It soloweth, his onely sonne  
 which (as saint Peter writeth) was not declared  
 by any fables. But by that that he with John &  
 James sawe and hearde on the holpe hill where  
 Christ shewed them the maiestie of his glorious  
 body as it shuld be after hys resurrectio: because  
 they shuld not fear nor wauer when they saw the  
 miserable processe of his painful passio. Therfoze  
 (sayth he) ii. Pet. i. Christ toke of God the father ho-  
 nour and glory by a voyce comming downe to him  
 from the great doynge glorye after thys maner: this  
 is my welbeloued sonne in whom I haue pleasure,  
 gyue eare vnto hym. And Christ in manye places  
 of the gospels calleth God hys father, and hymt  
 selfe

D

him selfe the sonne of God, he is true and verye  
 truthe, and cannot lye, he is the onely begotten  
 sonne in the fathers bolome, everlasting as the  
 father is. He was afore Abraham was made, &  
 afore all other creatures, not made but begotte  
 of the substaunce of the father, very God of God  
 the father. Not two Gods but one God, and one  
 light, and of one substaunce with the father. By  
 whom as by his wysedome and craft the father  
 made all creatures, as saint John saith: all things  
 were made by him, he is our Lorde, which ye must  
 here vnderstand bi his humanitie & manhod, for  
 by reason of the Godhed we may sai so of the fa-  
 ther and of the holy gost, although it be not so ex-  
 pressed in the Apostles Creede. For God is oure  
 Lord, & so we should cal him by reason of his vni-  
 uersal dominio ouer al mankind, & ouer al other  
 creatures. The Lorde importeth a vage dominio  
 and vncertain power, but there is no power, do-  
 minio or authoritie so certain as the power that  
 God hath ouer vs, wherefore it semeth we may  
 not conueniently call him, the Lorde. And moze  
 ouer we vse to saye the Lorde, speaking of suche  
 Lordes as haue nothing to doe with vs, as the  
 lord of Dale, the lord of Kilmayn and such like,  
 whereas if we were theyz tenauntes, or other-  
 wise held of the we woulde say my lord of Dale,  
 or our Lord of Dale, and so of others. Wherefore  
 professing our due subiection to almighty God,  
 we shoulde in common speche cal him our Lord,  
 not dimissing our selues from our allegeaunce to  
 his highnes. And I haue knowen verye honest



C

me that in communicatio long afore the new trans-  
lations of the bible came abroad, bled sometimes  
to sweare by the Lord, no more intending or mea-  
ning to sweare by God, then by any Lorde in the  
illes of Orehadie, so thynking to sweare by, they  
could not tell what, or by nothing, albeit lest they  
should offend them that be addict to the new gylt  
I have aduertised them to leaue suche sayinges,  
till men may be better informed. But to my pur-  
pose now, because all power in heauen and earth  
was given to Christ, and all thyng was subiecte  
vnder his fete, and he in his manhood taught his  
Apostles and all vs by them, and in his manhode  
redemed vs, and in the same shall iudge vs, there-  
fore we maye iustlye by that reason call hym our  
lord and maister, as it is expessed in this article

D

The third article was added by S. James  
brother to saint John the Euangelist, son  
of zebedi called James the more. That was  
conceiued by the holy gost, and borne of the virgine  
Marie, the authoure and doer of this conception  
was the whole trinitie, the father, & the sonne, &  
the holy gost, for the workes of the trinitie out-  
warde amonge creatures be aduynided, so that  
what so euer one persoun doth, the same thing doth  
all three persons. But in as much as this blessed  
incarnation of Christ came of the more goodnes,  
grace, mercy, and loue of God, whiche is appor-  
pziate to the holy gost, as power to the father, &  
wisdomme to the sonne. Though all these agreeth  
to all three persons, therefore the scripture sayth

(as

(as very true it is) that the holy gost was the de-  
 er thereof, but how it was performed & done, we  
 can better beleue the declare it: faith may do very  
 muche in this article, and in all other articles of  
 our faith, speche can do very litle. Saint Austine  
 saith, that lyke as by the heate and influence of  
 the sunne, a woorme is gedred of the moyt earth;  
 so by the inspiration of the holy goste, sanctifyinge  
 the hart of the virgyn, the flesh of Christ was con-  
 ceived, formed & fashioned of the flesh of y<sup>e</sup> virgyn  
 without the woꝝke of any seide of man, woꝝkyng  
 to the same, and therefore Christ sayd of himselfe  
 by the mouth of his prophet that he was a woorme  
 and not a man, because he was not conceived as  
 other men be. In this maruelous conception the  
 profite and whole nature of man, soule and body  
 together, was vnite and ioyned in one person vnto  
 to the sonne of God, and neither to the father nor  
 to the holy gost because there should be no confu-  
 sion, but that he that was the sonne of god shuld  
 also be the sonne of man. Borne of Mary the virgin  
 he that came to renew the nature of man canker-  
 ed with sinne, chose a new maner to be borne of  
 a mayde, and not of a corrupt woman. And whē  
 the God of maiestie tooke hys bodye, and was  
 borne of a vyrgine, hee was no moze polluted,  
 nor defowled then when he made manne of the  
 earthe, as when the Sunne oꝝ fyre woꝝketh  
 on the claye, he amendeth and hardeneth that  
 he toucheth and syleth not it selfe. And it is  
 as possyble, credyble, and lyke ye, that hee  
 was

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C

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 as possyble, credyble, and lyke ye, that hee  
 was

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An Homely of the articles

**C** was bozne of a virgine, as that he made Adam  
of earth, and Eve the first woman of the rybbe of  
Adams side, all is the woozke of God, to whom  
nothing is impossible. Great was the preroga-  
tive of that virgine Mary, and the loue that god  
had to her, in that that his onely begottē son, by  
whom he made all the woꝛlde, he gaue vnto her  
to be the fruite of her wombe and her naturall  
sonne. God that made all thyng was made man  
of her purest bloud, to renewe mankinde, that by  
synne was brought to nought. While the sonne  
of God was in his fathers gloꝛy, not descending  
to our infirmitie, he was vnknoꝛnen, but when  
that woꝛde of God was made man, and dwel-  
led amongst vs: he was seene and knowen on  
earthe, and was conuersaunt with menne, for  
whose sakes he that is Loꝛde of all the woꝛld is  
made our brother, comming foꝛth & being bozne  
of the blessed virgine, euer close and cleane with  
out any aperture oꝛ diuision of her blessed body,  
euen like as after his resurrection he came into  
the chambꝛe among the disciples, the doozes be-  
yng shut, and like as the sunne beames cometh  
thꝛough the glasse and breaketh it not.

**S**aint Andꝛewe layde his poꝛtion to thys  
shotte oꝛ gathering by these wooꝛdes of  
the fourthe article: That suffered vnder  
Ponce Pilate, was crucified, dead, and buried. Thys  
Ponce Pilate was pꝛesident and ruler of the coun-  
trei, and highest iudge there, set in his authority  
by Tiberius the Emperoure of Rome, to whom  
the

**A** The most part of the world was then subiecte, he  
is here named not for any honestie to his parson  
but for to declare the time when Christ suffered.  
The death on the crosse he chose, and neyther to  
haue his necke broken, nor his bones burst, as be  
ing cast doونه from a hyll, as his neighbours  
were aboute to serue him in Nazareth Luke. iiii.  
where he was brought vp in youthe, neyther to  
be stoned to death, as the Jewes would haue kil  
led him, when he hid him self and went out of the  
temple. Iohn. viii. And al was for our health, and  
for to saue vs, for (as saint Austine saith) we can  
not euer beare with vs rocks, stones, or swordes  
to defend vs from the duell, but the signe of the  
crosse is soone made with a little mouing of our  
hand to saue vs from his falsehed. This is the  
signe by which with his mighty woorde is conse  
crate the bodye of Christ, the fount is halowed,  
priestes and other degrees of the church take  
their orders, and all thinges that be halowed by  
this signe of Christs crosse, with inuocation of  
hys name, be sanctified. The crosse layd down on  
the grounde extendeth his partes towarde the  
foure partes of the worlde, East, West, Northe,  
and Southe, and so did the body of Christ when  
he was nayled on the crosse, lying on the grounde  
in signe and token that hys loue extended to all  
partes of the worlde, and that for theyr sakes he  
suffered so great paines as he did, whych doubt  
lesse very farre passed the paynes that any other  
man myght suffer, by reason of the complexion  
of his body, whych was excellently pure & quick.

**B**  
For



C

for it was made of the purest substance of a cleane  
mayde vndefowled, & not mixt of such vile mat-  
ter as our bodies be, and it was neuer mystem-  
pered by ingurgitacion or vncleane diet. There-  
fore it must nedes be very pure and cleane. And  
according to the proportion, rate, or maner of the  
disposition of the bodye, is the dysposition of the  
fences of the body, and specially of the touchyng  
or feling, then it must nedes folow that hys tou-  
chyng or feling was exceeding pure, quicke, and  
lively, by which ye may be sure that the stroke or  
wounde that would litle agreued another man,  
was great grieve to him. Then consider howe his  
head was bobbed and beaten and pricked woth  
sharpe thornes, his handes & feete bozed through  
and torne with great nayles. And after that, the  
crosse & he hanging on it, hoysed vp, & let downe  
into the mortelle made for it, and to be shogged  
and shaken, hauyng no stay but his own sinowes  
flethe, and skynne rent and torne in his handes  
and feete. Thys was a payne of all paines, specia-  
lly in that pure complexioned and tender body.  
After this he suffered his soule to departe out of  
his body, and so dyed bodely, that he might deli-  
uer vs from the death of the soule, which cometh  
by synne, for like as the soule giueth life vnto the  
bodye, so God giueth life vnto the soule, therefore  
like as when the soule is gone from the body, the  
body is dead, so when God is gone from the soule  
the soule is dead, and that is euer when we synne,  
for God and synne dwell not together, no more  
then light and darkenesse. Roma, v. From thys

D

danger we were reconciled to God by the bloude  
 of his sonne, for he washed vs from our synnes in  
 his owne bloude, and so deliuered vs oute of the  
 diuels danger which had none other holde vpon  
 vs, but by the ropes and bondes of synne. He was  
 buried that so he might blesse the buriall and gra-  
 ues of al good men, for the consolacion of al them  
 that shall be buried in the earth. Of his graue E-  
 say prophesied longe afoze, saying: that his graue  
 shall be glorious. Esay. xi. as in dede it was, he toed  
 out of a new stone intended for a worshipfull ma  
 that prouided it for hymselfe, but he was verie  
 glad to bestow it on a better man. He was wrapt  
 in fyne clothes and powdered with costlye spyes.  
 The graue was honoured wyth the presence of  
 Angels, visited of holpe women and of the disci-  
 ples, and afterward deuoutely soughte of noble  
 Emperours, and of other great men, & the Chri-  
 sten people in the remembraunce of the same vse  
 a laudable ceremonie, garnishynge after the best  
 maner that we can in our churches euerye good  
 fepday a goodly sepulture, in whyche we repose  
 the blessed body of Christ.

Consequentlye foloweth the fifth article ad-  
 ded by saynt Phillip, He descended into hell,  
 not his body, for it remayned in the sepul-  
 chre tyll his resurrection, but in his soule wyth  
 the Godhead, for the pryncipall partes of Chri-  
 stes mannehooe whyche the Godheade once  
 tooke to hym, hee neuer leste.



C

His Godhead was with the bodye in the graue;  
 & with the soule in hell for the consolation of our  
 first parentes, and of all Patriarchs and Pro-  
 phetes, and of all good men and women, that a-  
 foze his comming remayned there without anye  
 sensible paine, but onely in the greuous payne of  
 lacke of glozy, from which they were stopped, as  
 by a payne for originall synne, because the roun-  
 some was no rather payed. Thither it pleased  
 him of his goodnes to descende, for to confounde  
 his enemies the diuels, that lyke as he had ouer-  
 come them on earth by hys blood, so he might at  
 home amōg them selves in hel triumphe over the  
 taking theyr prayes and prisoners out of theyr  
 holdes agaynst theyr wylls. The Prophet za-  
 chary sayd that Christ would thus doe by these  
 wordes. zacha. ix. Thou in the bloud of thy testa-  
 ment, hast let fourth out of the lake or dongeon, in  
 which ther was no water or refreshing, theym that  
 were bounde there. And the blessed Apostle saynt  
 Peter confirmeth the same in hys first epistle &  
 thirde chapter, saying that Christ came in spirite  
 and preached to them that were in prison, whiche  
 some time were hard of beliefe when they loked for  
 Gods patience in the daies of Noe, while the shippe  
 was a making, in which a few, that is to saye eighte  
 lyues were saued by the water. He came in spirite  
 in his soule, for his body remayned in the graue  
 (as I sayd) and preached, declaring that the mi-  
 sterie of his incarnation and passion was perfo-  
 med, by whyche hell shoulde be spoyled, and the  
 way to heauen should be opened to all good men  
 and

D

and women, whose soules were in captiuitie, amonge whiche were manye of them that were a lyue in that space of .C.xx. yeaeres that God gaue to the people to amende theyr lyues, and to shewe for a warninge to prepare and make his chyppe readye, of whiche some woulde not beleue, shewe manye tynes and busely exhortynge them to amende theyr lyues, yet at the last when they saw the waters ryle styll, and encrease withoute any ebbing, they repented and were sorre for theyr synnes, and so died penitente, and descended to the skyrte of hell, where were the soules of many Patriarches and Prophetes, and of other holy men and women, whiche by Christes presence had consolation inestimable, as well as they that S. Peter speaketh of in this place, for if they of whiche it semeth lesse, had comforte by Christes descendinge to them, then muche moze they that were of higher perfection, had such consolation & comfort by his presence, and by their delyueraunce out of that pryson. S. Basyl sayth on these wordes of the Psalme, Dirupisti vincula mea, Thou hast broken my bondes, because thou hast set vs at libertie from the bondage of sinne, and descendinge into hell, hast loosed from death mankinde, there beinge captiue, and holden in the vneuitable custodie of hel. So it was verified that was sayd in his name to synne and to hell. Osee, xiii, O death I will be thy death, O hell I wyll bite the. He that eateth, occupieth all that he eateth, he that byteth, taketh part and leaueth part: so dyd the soule of Christ take that part of the prisoners



**C** in hell whiche dyed in charitie, & lefte behind him in tormentes and paynes with the deuylles, all them that besyde ovyginall synne, hadde committed mortall synne, and dyed without satisfaction for the same.

**S**ynt Thomas put the syxt article of our sayth, sayinge: The thyrde daye he rose agayne from death. For on Sondaye earlye in the breakyng of the daye, while it was somewhat darke, he ioyned his soule vnto hys body, and rose from death to lyfe, and came forth of his chest or graue, and oute of the monument or caue in the whiche the graue was, beyng fast shutte, with a greate stone rouled to it for a doze, and suelue sealed. And forthwith came the Angell from heauen, and remoued the stone that was rouled to the dooze of the sayde caue, and sette vpon it, to declare that Chryste was rysen and gonne: and anone came the thre Maryes, and they sawe and hearde the Angells, appearinge to them lyke men, whiche tolde them that Chryste was rysen, but they scarsely beleued the Angelles, rather thinkyng that his precious bodye was stolen and carped awaye oute of the graue. Notwithstandyng (as they were bydde) they wente to geue knoweledge to the Disciples, whiche then kepte them selues together in greate pensifenes for the losse of theyr mayster, and as close as they coude for feare of theyres. Marye Magdalene made beste spede, and

and tolde Peter and John what the hadde sene A  
and hearde, and consequentlpe the same day, and  
other dayes folowinge, as well the sayde holpe  
women as the Apostles and other Disciples,  
were by euidente and sensible signes, well assu-  
red that he was bodelye rysen in dede, and not  
fantasticallpe nor faynedlpe. He was the fyrste  
that euer rylse to lyfe immortall, neuer to die a-  
gaine. Other there were that were reised frome  
death to lyfe by the power of God, but after cer-  
taine yeares they died againe. Chryste rose by his  
owne power, and neuer died againe, therefore  
the Apostles called him the beginninge and fyrste  
begotten amonge dead men. Col. i. The beginnynge  
and cause of his owne resurrection, whiche was  
by his owne power, and also of oure resurrecti-  
on, that lyke as he died for oure synnes, and rose  
againe to iustifie vs: so we shoulde mortifie pure  
selfe to sinne, that we may rise againe with him,  
and liue to God, walkinge in a newe life whyle  
we be here, that finallye we maye rise with our  
bodies and soules glorified to immortall lyfe.

Oure olde manne was crucyfied with Chryste,  
that the bodye of synne myghte be destroyed,  
that we shoulde no more doe seruice to sinne.

Oure olde man signifieth oure olde lyuynge in  
synne, lyke Adam the fyrste manne that synned,  
of whose offence descended to all his posteritie  
the nourishynge and feadinge of sinne, the  
darre and pricke of death, whiche the Apostle  
manye times calleth by the name of sinne.

X.ii.      This



**C**his we must mortifie and kyll, that so the bodye of synne maye be destroyed. We lyue to synne when we lyue after the inclination of the layde nurse and breder of synne, so that synne reigne in our mortall bodie to obeye the desires of sinne. And contrary we die to sinne, when we do not the desires of sinne, neither folowe the inclinacions of sinne, that so the body of sinne may be destroyed in vs: the bodye of sinne, is the whole rable and multitude of sinnes together, like limmes of one body, as fornication, vncleannes, auarice, contention, wrath, gyle, brauling, dissension, heresies, enuye, ryot or surfet, and suche other, when these be mortified in vs, then we dye with Christ. And this mortification we must buselye and continually beare vpon vs, and then we shal be sure to liue with him, by renewinge of our liuinge contrarie to vice, vsing iustice and vertue, that so we may giue light of good example to all others, that they may glozifie and laude God in vs, that finally we, and they with vs, may ryle to immortall gloze.

**W**hen foloweth the seuenth article, whiche S. Barthelomew put to this gathering, and it is this. He ascended into heaven, and sitteth on the righte hande of GOD the father almighty. That is to saye, the condition of our nature whiche he toke of the virgin his mother, he toke vp with him, and set it on the ryght hand of his father, aboue the skye, and aboue all the orders of aungels, and aboue al thinge that is named

med not only in this world, but also in the world **A**  
 to come. Therefore let vs ascende vp in deuoute  
 heart with Christ, while we be in this presente  
 lyfe, that when the daye of the generall resurre-  
 ction shall come, we may folowe him, ascendyng  
 in body thither, as he is gone afoze vs bodelye,  
 openinge the waye for vs. Mich. ii. For lyke as he  
 rose from death to life to make vs lykewise to  
 rylse, so he ascended to make vs to ascende. For  
 whiche purpose we must well knowe and remē-  
 ber, that with Christ ascendeth not pryde, nether  
 couetousenes, lechery, oz any other synne, he was  
 our phisition, he cured vs and made vs once hole,  
 but he toke with him none of our malāders, there-  
 fore yf we come after him, we must leaue all these  
 and cast them of, least they presse vs downe, that  
 we may not ascend to that glozious place, wher **B**  
 Christ sitteth on the ryght hande of his father,  
 that is to saye, equal with the father by his god-  
 head, and in the inheritaunce and highest wealth  
 and glozy of God by his humanitie, to entreate  
 for vs as our attourney towarde the father. To  
 sitte, belongeth to a iudge, because oure sauoure  
 nowe beinge in heauen, considereth and iudgeth  
 all mens actes, and at the laste shall manifestlye  
 and openly come to iudge them, and to geue sen-  
 tence, therefore it is sayd that he sytteth. Saynt  
 Steuen sawe him standing on the fathers right  
 hande, as one redy to fyght for hym, and to helpe  
 him constantlye to suffer the persecution of the  
 Jewes, where ye must not ymagine any materi-  
 all body, oz ryght hand oz lyfte hande in the god-  
 head



An homily of the articles

**C** head, or any material stoles to sit on in heaven, it is a manner of speakinge of the scripture by a similitude, rather then that there be any such partes therein dede. And likewise to sitte or stande in heaven, signifieth no more, but there to be at his pleasure, and to shewe hym selfe as it please his maiestie.

**T**he eyght article saint Mathew the Apostle and Euangelist sayd: From thence he shall come to iudge the quicke and the deade. In the same body he wyl come to the iudgement, in whiche he ascended into heaven, to iudge all chrysten and hethen, for all we that be, hath be, & shall be, shall stande afoze Chrystes seat of iudgement, that every man maye receaue the duetie of his bodye as he hath done, whether it be good or yll. ii. Cor. v. And so Chryst sayde, that when he shoulde come in his glozy with his aungels, then he shall pay every one accoꝝdinge to his dedes. These wordes are greatlye to be feared: for he sayth not, that then he wyl geue after his mercy to every one, but after theyꝝ owne dedes, here he is mercifull, there he wyl be all rightuous: therefore the longer that he loketh for oure amende-mente here, so muche more greuouselye he wyl do vengeaunce yf we wyl not amende. This iudgemente is greatlye to be feared, for the hyghe wysedome of the iudge, and for the cleare knowledg that he hath, for al thinges be naked, bare and opened to his eyes, as well the secrete thoughtes of mynde, as open dedes, there shall nedde

A
 nedde no wytnes to accuse the synners, for they  
 owne consciences and they thoughtes shall be  
 the accusers, and wytnesses of they owne ini-  
 quitie, accusinge, or excusynge in that terrible  
 daye, Roma, ii. His fyrste comminge to take oure  
 nature vpon him, was in infyrmitie, weakenes,  
 and pouertie, but his seconde comynge, that shall  
 be to this merueilous iudgemente, shall be in  
 myghtye power and maiestie. His power is  
 almightye in it selfe, and besyde that, all the  
 worlde wyll take his parte, and fyghte wyth  
 hym agaynste lewde synners, there shall be no  
 man to speake or to entreate for them, and then  
 he wyll be verie terrible and angrie to reproued  
 synners, in so muche that they shall wyshe the  
 mountaynes and hylles to fall vpon them, and  
 to hyde them from the angre of the Lambe. B  
 Oh merueylous agonye and furie of mynde  
 that they shall be cumbered wyth, to be so afrayde  
 of a Lambe. He wyll shewe him selfe very amia-  
 ble, pleasaunte, and comfortable to his electe  
 people, and therefore to theym he wyll be as a  
 Lambe, and to the others, wonderous sore and  
 greuous.

The nynth article of oure sayth, is of the  
 thyrde personne in Trinite, the holye  
 Gooſte, expressed by Saynte James the  
 sonne of Alphey, called James the lesse, because  
 he came later to be CHRISTES scholer, then  
 the other James, the Sonne of Zebede, of  
 whome I spoke in the thyrde Article.

This



An homily of the articles

**C** This is the article, I beleue in the holy Gost. Like as we must beleue on the father & on the sonne, so must we beleue on the holy Gooft: for he that beleueth not on all thzee persons, taketh no profite beleuinge on one oz twayne of them, for this is the catholike and common sayth, to beleue one God in Trinitie, and a Trinitie of persons, that is to saye: thze persons in one Godhead. The holy Gooft the thyrde person, is bzought forth by the fruitefull will of the father, and of the sonne, as the equall wyll and loue of them both, of equall mighte and power and maiestie with the father and with the sonne, on whome we muste beleue. After the article of beleuinge on the holy Gooft, conuenientlye foloweth two other articles concerninge the woꝝkes of grace of the holy Gooft. One is of the woꝝke of grace, in gettinge that thinge that is good, the other in amouing and auoydinge that is yll.

**I**f the fyrst grace Symon the Apostle, called Chananeus and Zelotes, putteth the tenth article of oure crede saying. The holy catholike Church, the communion of sainctes. After the myndes of some holy doctoꝝs, we may not saye properlye that we beleue in the holye Church, oz on the holy Church, for the Church is not God on whom we beleue, as is aforesayd, it is the house of God. Albeit if we say so, it may be allowed: as S. Paule prayesed the Collossen. i. for the sayth and charitie that they had in Deo, & in omnes sanctos, on God and on all holy persons, because

because that by theyr fayth and charitie, they extended theim selues to God and all good men. **A**  
So in as much as we extende and set forth oure selues to conforme our selues to the vnitie of all holy church, and to the communion and company of all holy folkes, by our fayth adourned with charitie, mouinge our selues to suche conformitie in perfection of life, we may by that reason saye that we beleue on the holye Church, and on the communion of saintes. This Church is called holy, as for a distinction and difference from the Church that the prophete speaketh of, saying: I hate the church of imaginers of mischief, dissention, and debate. For suche Churches be not holy, but rather yll and very noughte. It is also called holy, because the people and company of the same be washed from the vncleanes of sinne by the holy Sacramentes of the church, takinge their efficacy and strength at the bloude of our Saviour Christ. **B** It is called catholyke, that is to say: vniuersall or whole ouer all the world, not muttering in sundry corners or countreys, as heretikes haue imagined theyr Churches. There can be no greater treasure, no greater honour gotten, then to haue the grace of the lyuely fayth of this vniuersall church. This fayth saueth sinners, worketh miracles, ministreth Sacramentes: who so euer he be, or in what state or condition so euer he be, yf he be not in this fayth of the catholyke church, he is no true christen man, neyther can be saued; lyke as there was no man nor woman saued alyue in the great floude that was



An homily of the articles

**C** in the tyme of Noe, but onelye they that were within his great shippe, The communion of saintes, or of holy persons, that is to saye, like as I beleue the holy church to be one and holpe, and that yf I will be saued I muste conforme my selfe to that vnitie, not swarunge from it by heresies or dissention, so I muste in perfection of lyfe conforme my selfe to the felowship and companye of holy persons, as well of them that be nowe alive, as of them that be departed to God afore vs. For if we wyll haue communion or felowship with the saintes or holpe men in euery lastinge life, we muste studie to folowe them in liuinge, for they muste perceaue in vs somwhat of theyr vertues, that so they may vouchesafe to pray for vs to almightie God. And although we can not suffre martirdome as some of them did, yet at the lest wise we must by example of them repugne and resist yll, and vnlawfull concupiscence (and the rather by their prayers) that so we may obteyne forgeuenes of oure synnes, hauinge a merueylous good helpe thereto by the holy Sacramentes of this catholike church, whiche sacramentes all holpe men and women commoneth and bseth felowlike, poore and riche all together. And by the vnitie and communion in the sayth and Sacramentes of this holpe church we receaue as well the merite of Christes passion and of his holy lyfe, as of the good liuinge, and good dedes of all holpe people, beynge all one, knytte together by the liuelye sayth of the sayde catholike Church, according to the

phetes: sayinge. I am partaker of al them that feare A  
the, O Lorde. And therefore euerye true lymme  
of the sayde Churche is partaker of all the good  
that is done thozoughe all the worlde, and he  
that is excommunicate and caste oute of this  
bnitie, looseth his parte of all the sayde good  
wozkes.

**W**hen foloweth the eleventh article, expzel  
sed by Jude, otherwise called Thadeus,  
the bzother of James the lesse aforesaid.  
The forgiuenes of synnes. It concerneth the amos  
tion and puttinge awaye the thinge that is yll  
and moost noysome to man, that is synne, whi  
che by the auctozitie that Chyste gaue to the  
Apostles, and by them to theyr successours mi  
nisters of the Churche, and by the vertue of the B  
Sacramentes is loosed and taken awaye. For  
while we be in this worlde, howe greate so euer  
oure synnes shall chaunce to be, they may be all  
wasshed awaye by the strength that Chyist left  
in his Sacramentes.

**W**hen foloweth the twelfth and laste arti  
cle of the Crede, layde to this shot oz ga  
theringe by S. Mathy, that was chosen  
to make bp the perfite number of the. xii. Apo  
stles, after that Judas the traier was gone fro  
them, & had hanged him selfe, it is this. The re  
surrection of the bodye, and life euerlastinge, that  
is to saye, glozpe, rialtie, and ioye euerlastinge of  
bodye and soule. It is verye necessarpe for vs



An homily of the articles

**C** stedfastly to beleue this article, to take from vs the feare of death: for if we thoughte there were no lyfe hereafter, we might well feare death as a thinge most horrible, whiche nowe we take as a necessary meane and highe waye to eternitie, and life euerlastinge. Therefore we shoulde not vndiscretely mourne or cry for feare of our owne death, neither for the death of our frende, consideringe that it maketh for the profyt of oure bodies and of our soules: for euer stil from the time of mannes conception in his mothers body, tyll he be buried, he maye take hurt, and may be corrupt, but he shall rise agayne vncorruptible, by the dowrye or gyfte of impassibilitie, neither fyre, weapon, syckenes, neyther anye other thinge can hurte him. Lykewise in this life mannes body is dymme and darke, and geueth no lyghte, but it shall rise in glozye, clearenes, and brightnes, by the gyft of clearnes. Mannes body is nowe dull and heauy, and longe a moutinge, and not able to styre it selfe withoute laboure, but it shall rise nymble and quicke, able to moue from place to place (how farre distant soeuer they be) in a twinkeling of an eye, by the will and commaundement of the soule, and this shall be by the dowrye or gyfte of Agilitie: Our body is nowe grosse, and no moze able to be pzenent with an other bodye, then the body of a brute beaste, but it shall rise so spirituall, fine and pearcing, that it may goo thorough an other body, and be pzenent in one place with an other body, by the gyfte of Subtilltie: euen like as I said afoze, that the body of oure Saut

our

our Chyſt came from the wombe of the byrgyn  
 Marye, and as he came amonge his diſciples A  
 when the doozes were ſhutte, ſo that his fleſhe,  
 bones, and bloude were preſent with the ooken  
 boordes, and yren twiſtes of the dooze, or with  
 the walles, withoute any diuiſion of his body, or  
 of the doze, or of the yren woꝝkes, or of the wal-  
 les. Theſe wōderous indumentes, dowꝝies, and  
 gyfteſ of a body gloꝝified, were ſhewed in oure  
 Sauour Chyiſtes body at his tranſfiguration,  
 for our comforte, declaringe that like as he ſhe-  
 wed them in him ſelfe then, ſo we ſhoulde aſſure  
 our ſelfe to haue them in us, when we ſhall riſe  
 to life euerlaſtinge. Where contrary they that  
 ſhall be dampned, ſhall haue theyꝝ bodies vncoꝝ-  
 ruptible, for they ſhall euer endure paſſible, and  
 ſubiecte to all paynes of extreme heate, extreme B  
 colde without any meane, beſyde the woꝝme and  
 grudge of minde, frettinge and gnawinge theyꝝ  
 owne conſciences, whiche ſhal neuer ceaſe. Their  
 bodies ſhall be dimme, darke, heuy, and ſhal ſup-  
 plye the rowmes of cheynes, fetters and ſtoꝝkes,  
 to kepe them downe in that deteſtable pryſon of  
 hell. Then ſynally to ſpeake of life euerlaſtinge of  
 body and ſoule in heauen, what tonge is able to  
 tell, or what wytte can compaſſe how greate the  
 ioyes of that high citie be? to be amonge the com-  
 panies of bleſſed ſpirites and holy aungels, and  
 to beholde the countenaunce of the Godheade, e-  
 uer preſente with them, and not to be diſmayde  
 with feare of death, and to reioyce of the gyfte of  
 euerlaſtinge incorruption, withoute diſeaſe or



An homily of the articles

**C** sickenes, for there shall be no paine, so no we, no mourninge. There shall be no feare of pouertie, no feableness of sickenes, there no man shall be hurte, no man shall be angry, no man shall enuy or disdaine an other, there shall be no couetousnes, no hunger, no gaping for promotion or honoure, no feare of the deuill, there shall no diuels lie in waite for to tempt vs, no feare of bel, there shall be no death of body or soule, but a life full of pleasure indued with immortallitie, there the blessed folke shall shine like sterres, and they that teacheth other to liue wel, shall be like the brightnes of the firmament. Wherefore there shall be no night, no darkenes, no cloudes, no sharpenes of colde or heate, but there shall be such temperature and measure of all thinges, as no eye hath sene, no eare hath hearde, neither any mans hert hath comprehended or attained to, but onely of them as haue be worthe, or shall be founde worthe to haue the same pleasures, whose names be writen in the booke of life euerlastinge. In whiche booke, that we maye be registred, he graunte vs for his infinite mercy that for vs died. Amen.

# An homilie or ser<sup>A</sup>

mon, intreatinge of Ceremonies  
and mannes lawes.



God Chri-  
sten people, for  
asmuch as now  
of late manye  
mē hath so litle  
sauored the Ce-  
remonyes of  
Chyistes chur-  
che, & also man-  
nes traditions,  
oz lawes made <sup>B</sup>  
by man, repu-

ting them inualide and of no strength to bynde  
Chyisten people to obserue and kepe them, that  
they haue runne into so greate perversitie, as to  
despise as wel such laudable vsages as hath ben  
vled among chyisten people continually, sith the  
time of the Apostles vnto our dayes, as also to  
relecte the very Sacramentes of God, the prin-  
cipal Ceremonies of oure faith, to the extreme  
daunger of their owne damnation, and of all the  
that haue geuen faith to theyr doctrine, because  
you shal not erre in like opinions, but rather shal  
know how necessary Ceremonies be, that so you  
may haue a loue to thē, ye shal first hear the aūci-  
entie of Ceremonies, & then the necessitie of Cere-  
monies.



An homily of ceremonies

**C** monies, And consequentlie somewhat I shall  
speake of mannes traditions and lawes, and of the  
strength that they haue to bind men that be sub-  
iect to the same lawes, to kepe them. For the first  
ye shall vnderstande, that this vocable or latyn  
worde Ceremonie (as Valerius Maximus wyrteth  
in the fyrst booke of his stozies) hath his name of  
a towne in Italy called Cerete, into which towne  
(whē the citie of Rome was taken by the frenche-  
men) the preist of Quirinus, and the pzoessed mai-  
dens called Vestales virgines with theyr Idolles,  
and other sacred thinges (after their maner) that  
they could conuey out of the citie, were caried in  
a wayne and there receiued, & had in very greate  
veneration. And thereof it was ordeyned, that  
thinges perteyninge to the seruyce of their God-  
des, shoulde be called Ceremonies, because the  
Ceretanes worshipped them in that decaye, and  
destruction of the citie of Rome, as wel as when  
it flozpyshed in prosperitie. And the translatours  
of holy scripture bleseth the same latin worde, to  
signifie the rites, maners, and vsages accusto-  
med in the seruice of the true and onely lyuinge  
God almighty, maker of all creatures, and about  
thinges dedicate, applyed, and belonginge to the  
same seruice, callinge them Ceremonies. They be  
externall or outwarde protestations, and decla-  
rations of the inwarde worshippinge of GOD,  
whiche is by fayth, hope, and charitie, and hath  
ben vled in the time when the lawe of nature had  
his course, and afterwarde in the time of the lawe  
wzitten, vnto Chzistes time, and finallye in the  
tyme

A

time of grace from the firste publique and open  
preachinge of Chzistes Gospell, and so shal con-  
tinue vnto the woꝛldes ende. Almightye God a-  
lowed and commended the holy patriarch Abza-  
ham vnto Isaac, sayng: I will geue to thee and  
to thy posteritie all these countreys hereabonte,  
and all nacions of the woꝛlde shall be blessed in  
thy seedefoz Abzahams sake, because he obeyed  
my voice, and kepte my commaundementes, my  
ceremonies, and my lawes. Gene. xxi. What ce-  
remones kept Abzaham foz which he was woꝛ-  
thy thus to be commended: Verely some speciall  
deuout fashions oz behauour that he vled about  
the sacrifices oz seruices of God as he had lear-  
ned of his anceters, which I thinke verely were  
euen the same, oz muche like to them that after-  
warde were expꝛessly commaunded by God, and  
wꝛitten by Moyses. Abel Adams sonne learned  
of his father to honour God wꝛth the frutes  
that God sende him, and to make oblations to  
him of the same. Enos that was sonne vnto  
Seth, begonne to call vpon the name of God, in-  
uentinge deuout woꝛdes by the waye of prayer  
to honour him. Enoch the fourth generation af-  
ter him, of whose goodnesse scripture speaketh,  
saynge: that he walked with God, and appea-  
red no moze amonge the sinnefull people, foz  
God toke him away, doubtlesse he was no lesse  
ceremonious in sacrifices, oblatiōs, and prayers,  
then his pzogenitours were. And of Noe the ho-  
ly Patriarch it is expꝛessely wꝛitten, ꝑ when he  
came out of his ship after ꝑ great flode with his  
sonnes,

B



An homily of ceremonies

C

sonnes, his wife, and his sonnes wiues, and all the beasts that were saued bi that shippe. Forthwith he erected and made vp an aultare for almighty god, and offered sacrifices of part of the beasts and birdes that were cleane, burnyng the vpon the same aultare, and our Lord God smelled the sweetenelle of his oblation, acceptyng it graciously for the faith and deuotion of the offerer, and not for the things self that were offred. Here you haue manifest ceremonies, the aultare was Ceremoniall, so was the distinction of the cleane beasts from the vncleane. And of the cleane fowles from the vncleane, the burnyng of the whole carcasses, head, fete, bowels, and al except the skinne was ceremoniall. But afoze that wee entreate of these ceremoniall lawes, I thinke it necessary somewhat to speake of morall lawes, and also of Iudiciall lawes, which knowen, the ceremonies may be moze euident. The morall lawes comaunded by God be they that be of the iudgement of right reason or much consonant & agreing to the same, & that shal moue a mā to fulfil & do the, although there wer no law wozittē to cōpell a mā to fulfil the, as this. Thou shalt honoz thy father & mother, for reaso wil that thou shalt do the best thou canst for the, that bzought thee into this worlde, and nourished thee, and cherished thee, when thou were not able to helpe thy self. Of this kinde be the .x. cōmaundements of God sonderly expessed to his elect people of Israel, and bi them to vs, to reduce them and vs to the lyght of naturall reason, whiche by euyl exerceple was blinded in the, as it was through-

D

out

A

B

out all the worlde in that tyme, and as I feare me, it is in manye of vs now, for malycie was neuer so abundaunte. For this purpose it is verye necessarye that they shoulde be declared in the churches on sondayes and holy dayes to put men in remembraunce of their duetie to GOD, and to their neighbors, other morall rules there be, whiche bynde as monicions by the waye of honestie, as this. Afore a white heade thou shalt rise vp and do thy dutye. And this, Honodr the person of an olde man, with manye others like. And of the saide morall commaundementes dependeth bothe the Iudiciall preceptes, and the ceremoniall. The Iudiciall lawes be as it were yokes or bondes to binde the people, to kepe and do that reason woulde to be done in an order to God and to their neighbour, determinynge the paynes and punyshementes for transgressours, quietynge and endynge strife, pleges, and controversies, haupyng their strengthe to binde, not of the necessary iudgement of right reason, but only by institution, or of that that they be made by them that haue auctoritie to make lawes, example of thys. A morall lawe this is. Thou shalt not kyll anye man, woman, or childe. Then if a man breake this lawe by prepenfed malycie, killynge a manne, the Iudiciall lawe sayeth that he shall dye for it, where as if he did it by chaunce medley, wythout anye suche intended mischiese, he myghte saue hym selfe by some sanctuarie. Thou shalt honour thy father and mother, is a morall commaundemente.



## An homelie of ceremonies

C

To punishe them that do contrarpe the iudiciall lawe saith: whosoever hurteth father or mother shal die for it. And whosoever rapleth vpon the geuing the opprobrious words shal also dye for it.

D

**C**eremonies vled afore Christes tyme were of foure diuers maners. Some consisted in sacrifices. Some in sacraments. Some in halowed thinges, or thinges dedicate or applid to Gods seruice. Some in obseruaunces. Sacrifices they hadde, of whiche some were offered for the sinnes of the people, or of particuler persons. Some of deuotion to pacify Gods displeasure, and to obtain his grace and fauour, or for to obtaine some speciall benefite of almighty GOD. Some were all burned, some were part burned, part roasted or sodde, and parte appointed for the priestes part, part for the owner that offered it to make merve with all. And they were commonly of rudder beastes, of sheepe, or goates. And amonge birdes, of doves or turtles, and seldome of sparrowes, as in the purgation of Leprosy, which (as S. Paule saith) can not purge the conscience of them that serueth in them, for it is not possible sinne to be taken away by the bloude of bullockes or goates. Hebr. x.

**S**acramentes they had among them as circumcision, and the paschal lambe, and order of the priestes ministring in the tabernacle or temple, and the water of exiation made of the ashen of the redde Hefer & running water, to clesse folke from their irregularitie by touchig of a dead corps or of any other vncleane thinge. Saint Paule calle

call them ready and poze principles, for they  
 nother geue grace to the vsers, nother geueth it  
 the ministers any spiritual power to remit sinne.  
**A** The priest bi his order had power to kil the cow  
 and to burne her, and to mingle the ashen with  
 running water, & to sprinkle it vpon the vnclene  
 and so to purge him from an externall irregulari-  
 tie of his flesh, that so he might lawfully come  
 into the courts of the tabernacle, & stand amongst  
 honest mē, where as afore he ought not so to do.  
 And for this thapostle saith, they sanctify folkes  
 for the clensyng of the flesh, Heb. ix. Euen like as  
 when a prelate dispēseth with a bastard or with  
 a mā that hath but one eye, that he may be made  
 priest, bi this dispensation, he geueth him not any  
 grace, but only taketh away the irregularitie &  
 maketh hym able to be ordered, where afore he  
 was not so.

**B** Of the thirde maner of ceremonies were sa-  
 cred or halowed things to gods seruice. As þe ta-  
 bernacle & tēple, þe parts of the, the courts about  
 them, the implementes and vtensils, as cruets,  
 cuppes, morters, candzongs, and kettles. And so  
 were certayne dayes and solemne feastes as the  
 blidday of the weke, the seuenth yere, the Iubily  
 yere, with a great multitude more, which should  
 be to long here to be rehearsed.

**C** The obseruances were certain religious ma-  
 ners of liuinges that the people of Israell, and  
 the holy fathers their progenitours as the electe  
 and chosen people of **GOD** vbled, to shewe them  
 selues distincte and differente from all Idola-  
 ters,



An homily of ceremonies

**C** ters, of which the world was then full. In Moyses time almighty God expressly commanded the by Moyses and Aaron to obserue & keepe a prescise maner in their diet. They should eat no fleshe of any four foted beastes, but onely of such as were both clouen foted, and did also ruminat his meat, or chew quyd. All other they should repute vncleane and not eat of the. They should nother eat porke, pigge, hare, nor conyes, with many others. They were forbidden all fish that had not both finnes and skales, tench, eles, congres, loches, & culles, with manye others were not for for them, of birdes, all raueners liuynge by prey, as haukes, grifes, kites, and all kinde of rauens, or crows, and such like, and swanne flesh, with many others they were forbidden as things vncleane to be eaten & to be touched. And they holde not drinke nor occupie the water or other liquoz that any such or any part of them had fallē into, the vessell conteynyng such liquoz, should be counted vncleane, and if it were an earthen vessell, it should be broken and cast away. Albeit, brokes, welles, mayns, pondes, and cesterne made to gather water, and to kepe them, mighte be occupied for drinke, and to dresse meat, although such filthy forbidden thinges had fallen into them.

**D** How they should punyssh the selues with fastyng. In the feast of expiation or clensynge, & many other seasons, and how the wiues bowe to offer, or to fast, or to do any such like thing of deuotion should be approued by her husbände as sone as he knew of it, or els not to binde her. And in case he wold say contrary on the first day that he knew of

of his wifes bow, she was discharged, & he without fault, but if he deferred it til the morow the next following, she was bound to perforce her bow. And if the he would compel her to do contrary, he should beare the perill of her iniquitie, transgressing & breaking her bow. The bowes & promises of þe maids dwelling within their fathers houses, did likewise binde, if the father saide not contrary on the first day that he knew thereof, if afterward he would say nay, on his perill, the synne was his. As concerning their raiment, they should wear no cloth wouen of wollen & linnen threde, together as be our carpets & tapstry works. They should also haue in the skirts of their gownes certain ribbands in coloz resembling the skie on a clere day. No man should wear a womans garmēt, norther any womā a mans garmēt, for that was abominable afore god. Of yokinge their cattell in their plowes, of sowing their vyneyards & their feldes, And of the very birdes beasts they had ceremonial obseruances appointed the. In al these this is to be taken for a generall rule that suche ceremonies as semeth to be without any sad reason, & without any necessitie or profite in keeping of the, or eschuyng the. Almighty God intended to remoue his people farre of fro the rites of Idolatry, in which such thinges as be here forbidden were bled. The payn for not obseruing these ceremonies in manye cases was death, whereby they were very dangerous painful & vntollerable as. i. Pet. saith, they wer so heuy & nother Jewes in his tyme beyng, nother their forefathers coulde bear the. Act. xv. They were very many to

A

B



An homilye of ceremonies

C

the number of. xl. hundzed, or aboue, of whiche some were verye chargeable, what payne and charge was it for euery manne to appeare in Ierusalem, thzee times in the yere, how farre of so euer he dwelled. Likewise to kepe holy day all the. vii.<sup>th</sup> yere in deuotiō, & nother to plow nor to sow, nor to gather corne, & so in the space of two yeres together, they had but small sustenance.

¶ Nowe wee haue hearde howe these Lawes bounde the Jewes to obserue and keepe them vnder the paynes expzessed for transgressours of the same, it is necessarye to knowe howe they binde vs chzisten people in the tyme of grace exhibited and geuen vs by oure Sauoure Iesus Chziste. For this you shall vnderstande that the mozaill pzeceptes, because they be consonant and agreing to the light and iudgement of right reason, whiche is one in all men naturally prynced in their Soules at their creation, they must nedes binde vs chzistian people as well as they bounde the Jewes. Al be it the Jewes as verys ignare & rude vnperfittly and grosely vnderstode the saide mozaill cōmaundementis, as thinking it sufficient to kepe this cōmaundemēt. Thou shalt not kill, if they held their handes they thought it none offence to be angry w<sup>th</sup> their neighbour. To imagine mischese agaynst him. This imperfectiō of their grosse vnderstanding our sauour Chzist clerely taketh away, forbidding vs to be angry with our neighbour inwardly in our harte or by exteriour signes in woꝝd, hand, or in cōtēnāūce. Mar. v. takynge away the very rote of homicide.

D

¶ The

The iudicialles of Moyses law as giuen by him,  
hath this imperfection annexed, that they make  
a man to doe well for feare of punishment moze  
then for loue. And feare hath euer payn annexed,  
and therfore Moyses law was called the law of  
feare, and by that is a painefull law. It woulde  
abhoze a mans hart to heare how many tymes  
the payne of deathe is inculcated and repeted a-  
mong the sayd iudiciall lawes specially, but they  
as giuen by Moyses bindeth not vs Chyriste peo-  
ple, notwithstandinge because in manye pointes  
they be very ciuill and holsome rules to direct co-  
monalties, or particuler persons, wher Chyristen  
princes and noble counsailes thynketh it good to  
take any of the saide iudiciall lawes of Moyses,  
and to stablishe theym, to order theyr subiectes,  
then the sayd subiectes be bounde to obserue and  
kepe them, not as giuen of Moyses, but as new-  
lye made by their owne superiours and rulers.  
But as for the Jewes ceremonies, because they  
were the very figures and onelye significations  
of Chyrist to come, and of some sacraments & cere-  
monies to be vled in Chyristes church in the tyme  
of grace now alredy exhibited and perfozmed, gi-  
uen vs by our sauour Chyrist. They must needes  
surceasse, for when the veritie of the sygnes and  
sygures be put in execution, the shadowes be of  
no efficacie. It is mortal sinne now to vle them  
putting any trust of saluation in them, for in so  
doing we shoulde shewe oure selues to be of the  
Jewes faith, thinkinge that our redemption by  
Chyrist is not yet sufficiently perfozmed, whych is  
Aa, plaine

A

B



**C** plaine false and dampnable to be beleued. Notwithstanding Chyistes churche is not clearelye without ceremonies, some ordeined by Chyist, & by his Apostles, and holy fathers, by the comon consent of noble princes and commonalties, for the adorning, aduancing and setting furthe of Chyistes religion. For we haue sacrifices, sacramentes, sacred or halowed thinges and obseruances, proportionably to the foure that (as I tolde you) were vsed in Moyses law, one most excellēt sacrifice is the busye and dayly sacrifice and offering in the masse of the blessed bodeye and bloude of our sauour Chyist, in the forme of breade and wyne. This sacrifice we be taught and commaunded to vse by the eternall priest, after the order of Melchisedech, our sauour Iesus Chyist at hys last supper, sacrificing vnto his father breade and wyne, turned by the vertue of his holy and mighty worde into hys owne bodeye and bloude. And in this doyng most deuoutly is called to mans remembrance his blessed immolation on the crosse, and is presented vnto hys father for health and grace to theym that be a lyue, and for reast and quyetnes for all them that be departed in fayth. A contrite and a troubled hart for a mannes synnes the Prophet in the psalme calleth a sacrifice which almighty God will not despise. And in another psalme God sayth by the same prophet, the sacrifice of laude and prayeing shal do me honor, kyll the wantonelle of thy wyll, and the ranknes of thy fleshe in the loue of him, and so thou shalt set vpon Gods aulter, that is to say, on Chyistes crosse

A

croſſe the moſt acceptable ſacrifice vnto him, and who ſo euer boweth and payeth to God all that he hath, all that he lyueth, all that he vnderſtandeth, (as the Apoſtles did) he offereth to God an holocauſt, that is to ſaye an alburned ſacrifice. For generally euery dede that we do, by which we ſhewe our ſelues to cleaue and ſtickefaſt vnto God, referred to an heauenlye ende, maye be called a ſacrifice.

B

**S**acramentes we haue alſo ſeuē in number, taking their efficacitie and ſtrength at oure ſauour Chriſt, and leſt in the church as holeſome medicines againſt the manyfold infirmities and diſeaſes of our ſoules. Theſe be the very few and manifeſt ſacraments, in which the mercy of god woulde haue his church free and at libertye as ſaynt Auſtine writeth in his booke of the cuſtoms of the church to Ianuarie. And yet all theſe be not neceſſary for euerye man that ſhall be ſaued. For euery man taketh not holye orders, neyther euery man contracteth matrimony, many a man is ſaued without confirmation, and alſo wythout the bleſſed ſacrament of the aulter, and without extreme unction that we cal Inoyling. Baptiſme is neceſſary, and to theym that after baptiſme haue fallen to mortall ſinne, penance muſt nedes be had. And this ſeemeth to be the hardeſt Sacrament or ceremonie that Chriſte leſte in hys Church, ſpecially for that part of it, that is confeſſion, in which we reueale and vtter to a mortall manne the ſynnes that afore were priuie and ſecrete betwyrte God and vs.

Aa.ii.

But



C

But to mitigate thys confusion or shame, wee must inwardly consider the losing of our synfull bondes, and by that to be set at libertie, oute of the deuils danger, & this shall make vs not to be ashamed to tell the truth for our soules sake. Let vs with all consider that he to whom we be confessed, is most straitly bound to keepe our counsayl vnder a moze priuile seale, then we be our self bounde, and so we shall not neede to stycke nor shrink to make a plaine confessiō. Sacred or hallowed thinges we haue very manye, as churches and Churchyardes, Chalice, Corporas, Cruets, Vestimentes, and other ornaments of the ministers, doyng service in Christes churche, besyde their daily rayment, shewing distinction of them fro the laise which is a veri honest ceremony & necessary to be vled, albeit a great many of vs priestes litle regard it, going in our apparell lyke the lay men, by that declaring that we be ashamed of our order, and woulde be glad to pull our heade out of that poke if we might. We haue also obseruances of holpe dayes, as sondayes and other solemne feastes by course succedynge after the reuolucion of the yere. We obserue also certayn solemne times of fastinge, as the faste of Lent, & the Embye daies, and in the remēbrance of Christes passion we punish our bodie with abstinēce and fasting euery frida. The deuout ceremonies on Palme sondayes in processions and on good fridaies about the laying of the crosse and sacrament into the sepulchre, glorioulye arayed, be so necessary to succour the labilitie of mans remembrance,

D

A
 bzance, that if they wer not bled once euery yere,  
 it is to be feared that Chzistes passion wold sone  
 be forgotten, the crucifixes erected in churches, &  
 crosses by the highe wayes were intended for the  
 same purpose, although some pestiferous persōs  
 haue ouerthrowne them and destroyed them, for  
 the very contempt of Chzistes passion, moze then  
 to finde money vnder them, as they haue pretended.  
 We obserue as a necessary ceremoni likewise  
 a sober silence in the church in time of preachyng  
 the worde of God, and also while diuine seruice  
 is a doyng, with manye suche other ceremonyes  
 which were to long here to be reherled.

B
 And finally to speake of the iudiciall lawes  
 the Jewes were neuer yoked nor troubled wyth  
 halfe so manye gyuen to them, as we be pressed  
 withal, what with ecclesiastical lawes and other  
 statutes and actes aboue number. So that (as  
 Sainte Austine in the booke of the customes of  
 the church saith) the condition of the Jewes seemeth  
 moze tollerable and easye to be borne, then  
 the case that Chzistē people be in. For the Jewes  
 neuer knewe the tyme of lybertie, and yet they  
 were not bound but only to the burdens expessed  
 in Gods lawes, and not to mens presumptions  
 as we be, in somuche that if a Jewe well learned  
 in Moyses law, and conuerted to Chzistes faith,  
 woulde consider hys former bondage whyle he  
 was of the Jewes secte, and woulde conferre it  
 to this bondage that he must lyue in wyth Chzisten  
 people, he would thincke Chzistes law much  
 moze vntollerable, the Moyses law was to him.

For



An homilye of ceremonies

C

For what with our iudiciall lawes and our ceremonials, we haue moze layd vpon our backs, then we can well awaye withall, and but verye fewe daies passeth ouer vs, but we bzeake a great many of them, and not without peryl to our soules. Then where is the swete promise of our sauour Christ: Come vnto me all ye that labour and be ouerburdened and I shall refrefhe you, and make you beare lighter, for my yoke is swete, and my burden but light. For this ye shall vnderstand, that comparing the old law vnto the new law of Christ, we may consider Christes lawe one way, as giue of Christ, and so verye true it is that Christes law is muche moze easye then Moyses lawe. For the iudiciall lawes be none left vs by Christe, but he biddeth vs to leaue all plees and actions, in so muche that he wylleth vs not to requyre eye for eye, nor toothe for toothe as Moyses law wold, but rather if a man would afoze a Iudge claime thy coate, thou shalt not sticke with him, but rather giue him thy coate and thy cloke withal. On a time there came one to Christ that had a matter in variance betwixte him and his bzother, about the diuision of theyr enheritance or londes, and would haue had Christ to take the matter in hand and to call his bzother, & to bid him deuide their possessions, that either of them might know his own: But Christ would none therof, and refused to be their Iudge in that behalfe, sayinge: O man, who made me your Iudge or the deuyder betwixt you? I came not for that entent, I wil not medle in such matters now, & therefore his good scholer S. Paule writeth to the Corin  
thians

D

thiſs: that it was a great fault among them that they had ſuch iudiciall cauſes among them: why do not ye rather (ſayth he) take wrong? why doe ye not rather ſuffer to be begiled? And this we be bound to do, in caſe that by our extreme and greedy asking of our own, there may be like to aryle ſome greater inconuenience, or y<sup>e</sup> example to our neighbour, but in caſe by our ſufferance, malicious or couetous perſons may take a courage or boldnes to perſiſt in they<sup>r</sup> yll doing. We be not bound ſo to refraine to aſke our own, but rather with modeſtie and ſober behauiour we mai aſoze a competent Judge redreſſe the iniury done vs, to vs, & to require our right by iudiciall lawes, as well eccleſiaſtical as tempoꝛal, to which they that be ſubiect to the ſame lawes, be bound to obey, in aſmuche as they be made by men, whom God hath conſtitute & ſet in power and authoriti or by his ſecret counſail permitted & ſuffered to beare rule & authoritie, & to haue the miniſtratiō & execution of the lawes. Of the authoriti of prelates, ſucceſſours to the Apoſtles ſaith Chriſte y<sup>e</sup> whoſoever heareth thē hereth him, & whoſoever deſpiſeth thē, deſpiſeth him, And generally of all rulers ſaith the Apoſtle, cōmaunding euery man to be ſubiect to higher powers. For ther is no power but of god, & the things that cōmeth of God be reſonably diſpoſed & ozdred, & therfoze he that withſtādeth ſuperioꝛ powꝛe, withſtādeth Gods ozdinance, & they that ſo do, pzocureth their own dāpnation. And therfoze of very neceſſitye they ſhoulde be ſubiecte to they<sup>r</sup> heades, not onelye for feare of they<sup>r</sup> anger and punyſhement, but

A

B



An Homily of ceremonies

**C** but also for discharge of mens consciences, so that they shoulde do nothing contrarie to the princes and rulers of the people, but that they should exercise the woꝝkes of Justice and goodnes, wyth tranquillitie and quietnes wythout toꝛtures oꝛ compulsion. Then consideringe that for our conscience sake we must obey the iust oꝛdinaunces of our rulers, it is plaine that if we do contrary, we hurt our consciences wyth inobedience, negligēce and contempt, and so we sinne and deserue pain, whereof it foloweth that to obserue & kepe māg traditions, constitutions, and lawes, made by our superiours, hauinge authozitie ouer vs, as well for obseruing and keeping of the ceremonies & other bound duties of the churche, as for other lawes tempoꝛall, godly deuised for the quietnes of the kinges subiectes spirituall and tempoꝛall, is necessarie for our soule health. And that to disobey and contempne them, is pernicious and perelous, as Samuel said: Obedience is better the sacrifice, for disobedience, repugnaunce, and resistance, is like the most detestable vice of soꝛcerye and idolatry. But whether we be bound vnder payne of deadly synne to kepe all the reasonable lawes and traditions made by men oꝛ not, it is doubtfull. For this ye shal vnderstand that some lawes bindeth men to do suche thinges as be necessarye to obtayne the loue of **GOD** and of thy neighbour, as this: thou shalt woꝛshyp one **GOD**: thou shalt do none adultery. And these also which be necessarye because **GOD** hath commaunded the: Thou shalt be baptised, thou shalt keepe holye

**D**

**GODS**

A

Gods holy day, thou shalt be confessed to a priest with all such as be necessarily deriued of them, & agreeing to them, whether they be gyuen by God or by man, edifying charitie, and commaundinge to excheue, and not to do the thing that is contrarie to charitie. Nowe because charitie is the life of the soule, without which the soule is dead, whosoever transgresseth and breaketh any suche lawes, whether they be made by God or man, killeth his owne soule, and sinneth deadly. So that charitye is the very true myrrour or glasse, by which thou maist trie and discusse & haue a great euidence, as well of thine owne dedes as of other mens dedes, whither they be godlye or diuelyshe, holy or sinnefull. Some positieue lawes there be that binde not so sore as these do, because the violation and breaking of them, maketh not directly against the loue of God and of thy neyghbour. As the positieue lawes of fasting, the p̄scise obseruing of the ordinal in saying diuine seruice, the lawes of humanitie or curtesie. And thys: Thou shalt make no lesynges, with a great number of temporal lawes, which a mā transgressing, doth not euer synne deadly, except there be concurrent a contempt or dyspisinge of the authoritie of the lawe, which maye make the offence that els was but veniall to be mortall. As in theym that wee haue heard of, that for very frowardnes and despite of superiour authoritie haue eaten fleche in Lent, which after Easter woulde haue ben glad to haue eaten fische, if they coulde haue gotten it. Penall lawes bindeth two maner of wayes, one

B



An homelie of ceremonies

C

way because the maker of the lawes wold haue them kept, and we be bounde to obey theym, not onelye for feare of payne, but also for our conscience sakes. But they binde no way vnder payne of deadly sinne, in asmuch as it appeareth by the mindes of the makers of the law, that they wold not so sore charge the consciences of theyr subiectes, but that whē they breake the said lawes, whether it be with contempt or withoute, they shoulde suffer the tempozall paines, determined & ordained for them that offende the said lawes.

D

And so they binde the seconde way by the payne to be inflicte on the breakers of the same. Thys due obedience of the subiectes to theyr heades & rulers, and other premisses considered, al noble Princes and Prelates, and all others that commonly be called to high counsels to make lawes, had nede maturely to consider, that in their offices they be Gods helpers, and the mean betwixt God and hys people, and to be well ware that they make none such humane traditions, as mai barre or deface the law of God as they dydde, to whō Christ vmbraideh that they for their own lucratiue traditions, dissuaded from the law of the honour of theyr parentes. Math. xv. And that they doe not binde suche heauye and vnportable burdens vpon their subiects backs, as they wil not set one finger to, to helpe men to beare Math. xxiii. as the Scribes and Pharisees did, whych then had the auctoritie both tempozall and spiritual vnder the Romaines. And that they haue no malicious eye towarde anye partie diuisyng lawes

latwes for theyr neighbours destruction, or exco-  
 gitating lawes for the impouerishynge of other  
 men, alleuiatynge theyr owne charges, and ma-  
 king others fal down vnder their burdens: The  
 Prophet sayth to them that be constitute and set  
 in suche authoritie. Psa. lvii. O ye children of men,  
 if ye speake truelye of iustice and ryghteousnesse,  
 then se that ye iudge streighly, neither declining  
 on the right hand by affection to your selfe, or to  
 your friende, neither on the left hand by malice  
 or displeasure to your foes, or to them that you  
 fauour not. Considering that the iust iudgement  
 of God shall be against them that measureth the  
 power that they haue receiued of God after their  
 owne wickednes, & not according to Gods

lawes. Wher they that iustly and chari-  
 tably haue vsed their authoritie,  
 shall haue suche reward

prepared for them in

heauē as no tong

can tel, nor

hart can

think

Of whiche

that we may be

partakers, he graunt

vs, that for vs

dyled. Al

men.

(v.)

Bb. ii



# An expositiō of the

first epistle of Saynt Peter the A-  
postle, set fourth in traictises or Sermons,  
preached in the Cathedral Church of  
Bristol, by maister Roger Edge-  
worth, Doctour of diuinitie, one  
of the canons of the same  
Cathedral church.



he gret wise  
mā king Salo-  
mō, & by his witt  
searched out the  
natures & kinds  
of all creatures  
on erth as far as  
any man might,  
and dysputed &  
reasoned of all  
the trees in the  
wood, from the  
highe Ceder tre

growing in Libanus (where such trees be abun-  
dant) vnto the poore and lowe Ilope, that grow-  
eth out of the walles, and that wote and rea-  
soned of beastes and birdes, wormes and fishes,  
and to whom resorted people of all nations, and  
from all kinges of the world to heare hys wyse-  
dome, yet he confelleth Ecclesiastes, i. Cuncte res  
difficiles et non potest ea homo explicare sermone  
All thinges be hard to be knowen, & no man can  
perfite,

A

perfittely expresse them by mouth. For (as the Lo-  
 gition speaketh) we knowe not the substantiall  
 and perfite difference and distinction betwixte  
 creatures of the world, that we se afoze our faces  
 every day. Therfore it is no merueill though our  
 wits be very thin, feable and weake to vnderstand  
 the holy scriptures. For the faire beuty of godlye  
 truth comprised and contained in the scriptures,  
 lyeth so priuely hid like a heauenly treasure, layd  
 vp in them, that it wyll not appeare but onely to  
 them that seeke and searche for it, wyth a whole  
 minde, and with a clere hart. And in as muche as  
 mans reason is grosse, and combzed wyth many  
 ydle thoughtes, and with muche busyness of the  
 worlde, running in mans minde, this maketh vs  
 the moze blinde & vnnete to finde the sayd trea-  
 sure, specially because that in spirituall and hea-  
 uenly matters (as Saint Paule saith) we se but  
 as it were in a glasse obscurelye, and as a thyng  
 farre off vnperfittelye. And beside this I knowe  
 that the thynges that be spoken of in Gods holpe  
 and liuely woorde be endited by the holy spirite of  
 God. Wherefore it is not for every man to exa-  
 mine the and discusse them, after his own iudge-  
 ment, for no man may worthely medle wyth hys  
 voydage, but he that hath the holy spirite, and spe-  
 cially that gift of the holy spirite that S. Paule  
 speaketh of. i. Corin. xii. Discretio spirituum, where  
 he sayth, that to some man is giuen the spirit of  
 sapience, to iudge and reaso of celestial matters,  
 to other the gift of sciēce in lower exercise: to som  
 is giuen faith by the same spirite. To som power  
 to dis-

B



C

to discerne spirites, to know when the good spirite speaketh, and when the bad and noughtye spirite speaketh. In catholike and true expounders of scriptures, speaketh the good spirite, in heretikes speaketh the bad and noughtye spirite. And in the holy scripture which is the worke of the holy spirite, of the holy gost, for he inspireth all the wilters of the holpe scriptures, he is the chiefe authoz of holy scripture, and they that be named the doers thereof as Mathewe, Marke, Luke, John, and S. Peter, whom we haue now in hand, be but as the Scribes, Notaries, Scriveners, and as it were the very quills or penne of the holy goste. *Lingua mea calamus scribe* (saith the Prophet.) In the holpe scriptures (I saye) when a texte maye haue diuers expositions, and may be diuersly taken, and euery way good and catholike, yet to attaine to the verie prescise and true meaning of the holy gost, is no small grace, this is the grace of Discretio, of spirites, or of putting difference betwixte spirites. And withoute this gift no mā shall be able to pas safely through the scriptures without a foyle. Nowe who shall haue this gift, and who shall lacke it, it standeth chiefly in Gods handes, and not in our merites and deseruing. For these considerations it is no merueil that it be perilous to speake of almighty God, & of heavenly or godly causes, far aboue our reache. In somuch that many wise and wel learned men haue rather chosen silence, & to hold their tonges then to take labours in expoundinge or preching of scriptures. But this is not inough for the, to whom the office of teaching is comyt-  
ted

D

ted. As to bishops to who is committed the whole  
 cure of their dioceses. To Archdeacons, persons,  
 vicars & al other having cure of soules, to al such  
 it is very hurtfull & noysome to kepe silence as s.  
 Paule full well considered saying. i. Corin. ix. Ve  
 mihi est si non euangelizauero I am sure of wo e-  
 nerlasting if I do not preach. Christ biddeth scru-  
 tamini scripturas: search & labour in y<sup>e</sup> scriptures:  
 he biddeth vs also, seke and we shall finde. There-  
 fore we must search & seke least we heare the re-  
 proche that Christe gaue the malicious Jewes.  
 Erratis nescientes scripturas neq; virtutē dei: You er,  
 you go out of the way, for ignorance of the scrip-  
 tures, & because you know not the vertue & po-  
 wer of god. S. Paule calleth our sauour Christ  
 the vertue and power, and the wisdom of God.  
 Christū dei virtutē et dei sapientiā i. Cor. i. The cōsi-  
 dering that Christ is the vertue & power of god,  
 & who so euer knoweth not the scriptures, kno-  
 weth not y<sup>e</sup> power & vertue of God, it foloweth  
 that he that knoweth not y<sup>e</sup> scriptures, knoweth  
 not Christ, & the more knowledge that you haue  
 of the scriptures, the better you know Christe, &  
 the lesse knowledge that you haue of the Scrip-  
 tures, the lesse you know Christ, & to be ignorant  
 or not to know the scriptures, is to be ignorant  
 & not to know Christ. An other occasion I haue  
 to labour in the scriptures, & to expound them to  
 you which is comen to me with master Deane of  
 this church, and to all my brothers Canons here  
 (Not speakynge of my Lorde oure byshoppe,  
 whyche I doubt not but he full well consyde-  
 reth hys dutye to G O D and to hys flocke.  
 The

A

B



The first sermon

C

The occasion is this: although I be neither parson nor vicar nor curate of this good and worshipfull flocke, yet there is an other yoke layd as well vpon my necke, as vpon other of my brothers here, by which I feare least there wyl come wo to vs afoze God, except we preach the scriptures vnto you, performing the thing that we haue taken vpon vs, byndyng our selues to the statutes that the kynges moste gracious Maestye hath deuised for the ordering of all vs the ministers of this his church, in which it is prouided that master Deane and euery Canon, shall preache or cause to be preached certayne Sermons yearly at this church. Therefore I wyl forget my owne imbecillitie, weakenes, and vnhablenes, and according to the porciõ and measure of that talent and litle knowledg that God hath giuen me, I wyl auenture vpon the exposition and declaration of this first epistle of the blessed Apostle S. Peter, after my best power, helping and setting fourth the veritie, repelling and reproving falsitye Trusting to Gods helpe which neuer fayleth the that trust vpon him, that my sayd labour shall be as wel profetable to me, as fruteful to them that shall heare me. The matter is harde (as all scripture is) but it is full of good learning, and of fartherly counsell, very mete for a Christen soule to learne and to folowe, therefore my labour shall not lacke, hoping and trustyng in Christes helpe, and in hys holye spirite, whych I shall muche the rather obtayne, if you wil bouchsafe to buttresse me, helpe me, and comfort me with your prayers.

D

Petrus

*Petrus Apostolus Iesu Christi electis aduenis dispersionis Ponti Galatiae, Cappadociae, Asiae, & Bithiniae secundum prescientiam Dei patris. &c.* A

Petre Apostle of Iesu Christe, vnto the straungers dispersed in Pontus, Galatia, Cappadocia, Asia, and Bithinia, electe accordinge to the foresyghte of God the father, to haue your spirit sanctified, to haue obedience, and to haue the bloude of Christe sprinkeled vpon you: Grace and peace to you be multiplied,

This is the salutation that this blessed Apostle Saynt Peter begynneth his letter with all. As the maner is when one frende wryteth to another, fyrst he beginneth with recommendatiōs (that be salutations) & consequentely procedeth to his purpose. Accoꝝdinge to the same maner, I wyll fyrste declare these recommendations vnto you, whiche done, when I shall come to his processe, I shall tell you his principal purpose in his epistle, and prosecute the same perticulerly and in percelles as it lyeth in the letter. Fyrst we must confidze who wzote this letter: Seconde, to whome he wzote it: Thyrde, frome whence he wzote it: Fourth, for what purpose and intente he wzote it. For the fyrst it appereth, that Saint Peter Christes Apostle wrytte it, whiche was fyrst called Simon, Christ turned his name, and where afoze he was called Simon, Christ called him Peter. Ioh. i. Blessed S. Andzew, one of S. John Baptists disciples, after he had diuers tymes heard his maister geue excellent testimonye and commendatiōs of Christ, and on a time S. John and two of his disciples, of which S. An-  
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## The first sermon

**C** drew was one, stode together and sawe Chyriste go by, and then sayd S. Iohn, Lo the lambe of God, the sayde disciples made no more tarienge, but lefte theyr olde maister (supposinge he was content they should do so) and folowed Chyriste, and taried with him, where he abode al that day vndoubted with most heavenly lessons, and godly learning, although the scriptures expresse not what they were. In this appeareth the excellent prerogative of this blessed Apostle S. Andrew, in as much as he was the fyrst taken to acquaintaunce with Chyriste of all the disciples, and also his aboundaunt charitie, in as muche as he dyd not kepe to him selfe the treasure that he hadde founde, but would not rest tyll he had made his

**D** brother Peter partaker of the same. As sone as he found his brother then called Simon, he said to him, we haue found Messias, whiche is as much to say in English as anointed. We cal him Chyrist after the greke word, for Messias in the Hebrewe, Christus in the greke, vinctus in the latin, anointed in the englysh, is all one. Saynt Andrew as I sayde broughte him to Chyriste, whiche looked vpon hym and sayde. Tu es Simon filius Iona, tu vocaberis Cephas: Thou arte Symon the sonne of Iona, thou shalte be called Cephas in the Hebrewe, whiche is as muche to saye in the Greke and in the latyn as Petra. Hieronimus super epistolam ad Galath, capit. ii. Non quo aliud significet Petrus, aliud Cephas, sed quod quam nos Latine & Grece Petram nominemus, hanc Hebraei & syri propter lingue inter se viciniam Cepham nuncupent.

And

And by this (nowe by the waye) is confounded A  
the ignoraunce and erreure of certayne summa-  
listes, takynge for one of theyr strongest reasons  
for the supremitie of the pope of Rome, this text  
spoken to Peter, Tu es Simon, tu vocaberis Ces-  
phas, whiche they interpretate caput, a heade, as  
thoughe Chyste sayde, thou shalte be called the  
head, concludynge of that, hym to be the heade  
of the Apostles, and consequently his successors  
the popes of Rome to be heade of all the churche  
of all countreys, whiche thoughe it be very true,  
yet this texte proueth not so muche : for in the  
texte it is sayde expresselye, Cephas quod inter-  
pretatur Petrus : Cephas by interpretation is as  
muche to saye as a stone, or of stone (yf it be an  
adiectiue.) Here such summalistes would plain-  
lye destroye the texte of S. Johns Gospell, to B  
make for theyr purpose, which nede not, for ther  
be as well holye Scriptures as aunciente wry-  
ters, whiche proueth abundantly the sayd pri-  
marie of the pope. Therefore lette vs take the  
texte as it is meaned, for the chaungynge of Si-  
mons name into Peter. whiche soundeth in the  
Englyshe (as I sayde) a stone, or of stone. Chyste  
that is the true and sure stone vpon whych the  
Churche is buylded, gaue him a name deriued  
from him selfe, that lyke as he is the sygne and  
faste stone, so shoulde Symon be all one with  
hym, and of stone with hym, as all we of the  
name of Chyste be called Christians, and should  
be all one with hym. And morallye Simon the  
Cc.ii. sonne



The first sermon.

**C** sonne of Jonas was called Peter. Symon by  
interpretation is as much to saye as obedient:  
Jonas a doue, moste gentle, handsome, and tame  
byrde: Obedience is the chyld of the doue, of  
gentlenes and curtesye, and that we be obedient  
to good counsel, to godly exhortations, or to our  
maysters, it cometh of a gentyll and curtyse  
hearte, for gentlenes gendzeth obedience, & they  
that be proude, stubborne and sturdy, wyll neuer  
be obedient: they that be obedient shal chaunge  
theyr name into the better, they shal be Peter,  
fyrme and faste in goodnes, by that they shal be  
incorporate to Christ, the fyrme and fast rocke &  
foundation of all our goodnes, we shalbe called  
Christians or Christen men and women, and by  
that we shalbe the chyldzen of God, the frendes  
of God, and the body of God with Christe, and  
coperteiners of his enheritaunce, and kingdome  
with hym. And in this that Christ chaunged the  
**D** name of Symon into Peter, he declared that it  
was he that by his godheade had aucthoritie so  
to do, and that it was he that in the olde testa-  
mente chaunged the name of Abzram into Abza-  
ham, of Sarai into Sara, of Iacob into Israell,  
as now he called Symon, Peter, and Iohn and  
James the sonnes of Zebede he called Boaner-  
ges, quod est filii tonitru. Marc. iii. the chyldzen of  
thondze. It foloweth in the texte. Apostle of Ie-  
sus Christe, Apostolos in the Greke is as muche  
to saye as one that is sende: it is the name of an  
office, accorpyng to them that Christe chose to  
be sende forth thorough all the worlde, to preache  
the

the good tydings of remission of synnes by  
 Chyſte, and of lyfe euerlaſtinge. But this name **A**  
 is not appropriate to them onely, but it agreeth  
 alſo to manye other, as well in the olde teſta-  
 mente as in the newe. Moyses was a blessed  
 prophete, and he myghte alſo be called Apoſtle,  
 becauſe God ſente him to do his meſſage to Pha-  
 rao kynge of Egypt. Exo. iii. where he excuſed his  
 vnhablenes. deſyrynge God to prouide an other  
 to be ſente thether. And it is wrytten. Eſai. vi.  
 Quem mittam & quis ibit nobis? Whome ſhall I  
 ſende (ſayde the voice of almyghtye GOD) and  
 who ſhall goe for vs to this people. Elaye aun-  
 ſwered. Ecce ego, mitte me, Lo, here I am, ſende  
 me. Saynt John Baptiſt fuit homo miſſus a deo,  
 was ſente from God, and by that he was Apo-  
 ſtle, he was alſo a prophete, and moze then a pro-  
 phete. And Saynt Paule calleth Chyſte Apo-  
 ſtle. Heb. iii. Considerate Apoſtolum et pontificem  
 confeſſionis noſtre Ieſum. In as muche as God **B**  
 the father ſente hym to be incarnate for oure re-  
 demption. Saynt Hierome on the begynninge  
 of the Epistle to the Galathians, putteth a di-  
 ſtinction of. iiii. manners of Apoſtles. One kinde  
 of Apoſtles be they that be ſente, not from man,  
 oz by man, but by Jeſu Chyſte, and GOD the  
 father, as Moyses, Elaye, John Baptiſte, Pe-  
 ter, Paule, with theyr company. Of the ſeconde  
 manner be they that be ſente of GOD by man,  
 as by a meane betwyrte GOD and them, as  
 Joſue was made the guyde and inſtructoure of  
 the people of Iſraell by Goddes wyll, declared.



**C** by Moyses, whiche in Goddes behalfe put hym  
in auctoritie. Nu, xxvii. And so I doubt not but  
**S.** Augustine Anglorum Apostolus, was sent of  
God by the ministerye and settinge furth of **S.**  
Gregory, one of the best bishoppes of Rome that  
euer was after **S.** Peter) into this realme, to co  
uerte the people to Christes fayth, and so he dyd  
spedely, God assisting and helping forth his god  
ly purpose. And lyke wyse when the kynges ma  
iestie, or the prelates vnder him, sende furth ca  
tholike preachers amonge the people, sincerely  
to instructe them to vertue, it is to be supposed  
that they be Apostles sende of God by man. The  
thyrde maner is of them that by mans fauoure  
& affection, moze then for learninge or any good  
condition in them, be sent or set furth to take v  
pon them the office of preachinge. And yet they  
**D** lowly consideringe theyr infyrmitie and inhabi  
lite, and the highnes of the office, that they be  
put in, by prayer, and exercise of study may come  
to suche grace, that they maye worthely execute  
the Apostles office, that they toke vpon them.  
The fourth maner of Apostles, be neither sent by  
God nor good man, as pseudapostles, false prea  
chers of herestes, scismes, discention, and diuisiō,  
of whiche speaketh Paule. ii. Cor. xi. Such pseude  
Apostles, or false Apostles, be subtyll and disceitfull  
workemen, disguisynge them selues into the Apo  
stles of Christ, and no marueil, for Sathanas self disgi  
seth him selfe into an Aungel of light, therefore it  
is no meruayle though he his ministers and ser  
uauntes do so lyke wise: They speake in Goddes  
name

name as though God sent them, & yet God sayth **A**  
 not as they saye, neither sent them to do his er-  
 rande. Suche was not blessed S. Peter, but he  
 was sent by almighty God our Sauour Iesus  
 Christ, as he sayth here in this salutation or gre-  
 tyng. Iesus, is as much to say as a sauour, and  
 therefore in as much as Christe by reason of his  
 godhead, was euer a Sauour of the worlde, he  
 had that name from the beginning of the worlde,  
 and also afoze the worlde was made, because that  
 he euer intended to saue the worlde, after that it  
 shoulde perishe: And for this cause the Angell  
 Gabziell, when he had Ioseph that he shoulde  
 not put away Mary his wife, but cheryshe her,  
 declaringe that the chylde that she went with al  
 was begotten, not by anye misorderinge of her  
 birginall bodye, but by the operation of the ho- **B**  
 ly goost, and that he shoulde call the chylde Je-  
 sus, because he should saue the people from their  
 synnes. The Angell bad him not geue him that  
 name, but bad him that he shoulde call him so,  
 by the name that he had euer, for he was euer a  
 Sauour. Manye we reade of in the olde testa-  
 mente that were called Iesus, as Iesus Naue,  
 other wise called Iosue, and Iesus filius Iosedech  
 Eccl. xlix. and Iesus filius Syrach, Eccl. i. but none  
 of them could saue the people from theyr synnes,  
 but only our Iesus the sonne of Mary & virgin.

Christ, is as much to say as anoynted, & so was  
 oure sauour Christe with the oyle of gladnes,  
 that is to say: with the grace of the holye gooste,  
 signified by the gentyll supplenes of oyle, pre cōs

sortibus



The fyrst sermon.

- C** sortibus tuis, better, and aboue his felowes. By that the Prophet compareth him to his felowes ye may playnely vnderstande, that he meaneth of the manheade of Christ, by whiche he become oure felowe, for the godheade is but one, & hath no felowe in substaunce. Kinges were annoynted, and so were preistes, and also prophetes, e- uery one of them for diuers offices, and with ma- teriall oyle: but Christ was oynted with spiri- tuall oyntment of the holy gooste, and also not onely for anye one of those thzee offices, but for them all thze, for he was and is kinge and preist, and a prophete. Therefore the prophet sayde full well pre consortibus tuis, aboue al other men, whi- che was persitly declared, perfourmed, and ful- fylled, when he was baptised in Jordan water, & the holy goft descended lyke a doue, and lyght vpon him, and abode in him. Ioh. i. Nowe I must (accozding to my promise) declare, vnto whome
- D** S. Peter wzote his letter oz epistle. He wzote it to the straungers dispersed in Pontus, Galatia, Cap- padotia, Asia, and Bithinia, chosen by the preiscence and foreknowledge of God the father. Adueng straungers were called among the Jewes suche as were gentils oz paignims bozne, & for deuo- tion to one God, were conuerted to the rites and lawes of the Jewes, & were circūcised, and kept their ceremonies as the Jewes did, and these by the Greke woorde were called preseliri. Manye suche there were in olde time, & euen in Christes tyme, of whiche verye many were conuerted to Christes faith by the preaching of the Apostles, and

and by the wonderous miracles that they sawe  
 wrought euerye daye by the power of Chyestes  
 name, like as an infinite number of the Jewes  
 were conuerted to Chyestes sayth, anone after  
 the commynge of the holy Gost vpon the apostles  
 by whose grace and comfort they preached bold-  
 ly, and Chyeste euer wrought with them, confir-  
 mynge their preachynge with signes and mira-  
 cles, aboue mannes power to do. Notwithstan-  
 ding assone as. i. Stephā was slain for Chyestes  
 saythes sake, there rose such a persecution amōg  
 these newe chysten people that they fled, & were  
 scattered & disperfed abrode into diuers cōtreis  
 all, except the apostles, And the same apostles af-  
 ter thei had made. i. James the lesse, the sonne of  
 Alphei, bishop of Ierusalē, they thought it neces-  
 sary to go abrode among other naciōs to publish  
 the faith of chyst, at which time there is no dout  
 but. i. Peter went abrode among the gentils as  
 wel as other, for it was he that had first reuela-  
 tion so to do by the vision that appered to hym in  
 Ioppe, vpon which he went to Cornelius captain  
 in Cesaria, & to him and to his family & company  
 preached Chyst as it is plaine. Act. x. And many  
 sure & auncient auctours wryte that after tho-  
 dination of. i. James bishop of Hierusalem, S.  
 Peter came to Antioche one of the chese cities of  
 Syria, and there taried a while preachynge  
 Chyst and proceeded further into the countreys  
 that be here spoken of, in the Salutation at  
 the begynnynge of thys Epistle. pontus, Gas-  
 latia, Capadotia, and other, and occupied the



**C** tyme amonge them by the space of fyue yeaeres  
 after some, & bi the space of .vii. yeres after other  
 and the came backe to Antioche & there cōtinued  
 bishoppe and chiefe instructour of Christes flock,  
 for the space of seuen yeres moze, and from thēce  
 chased a waye Simon Magus, and detected his er-  
 rours. And afterwarde hearde that the sayde  
 Simon magus was come to Rome, and had there  
 diuine honours done to hym as to a **GOD**, and  
 had Images erected in his honour, and that he  
 made all the Citie to dote vpon hym like madde  
 mē, for this occasiō he came to Rome as Eusebius  
 saith. *Li. ii. Ecclesiastice historie. ca. xliii.* and there  
 with in a while quenched the blindnes of Simon  
 Magus, and of that deuillysh womanne that he  
**D** had in his companie, by whose disceitfull force  
 he allured manie to geue credence to hym.  
 And that Saint Peter beinge at Rome, wrote  
 this Epistle, and sent it from Rome, as well to  
 such straungers as were disperfed and scattered  
 abroade in the countreys of Pontus, Galatia, capad-  
 doria, &c. by occasion of persecution, as to all o-  
 thers inhabitantes of the same countreys among  
 whiche he had preached in his longe and payne-  
 full progresse, and had conuerted the to Christes  
 sayeth, whiche all he counted as straungers to  
 the worlde. And so in the seconde chapter of this  
 epistle, he prayeth them to take them selues, say-  
 inge: *Obsecro vos tanquam aduenas & peregrinos.*  
 Euen like as we haue in the actes of the apostles  
 xv. That saint Paul after he had planted Chri-  
 stes Gospel in the countreys where he hadde lab-  
 ou-

boured preachinge, he bled to take an oportune A  
 tie and conuenient tyme to go thzoughe agayne  
 from place to place to visite them, and to se whe-  
 ther they persisted and stode as firme and fast in  
 sayeth as he had left them. In like case Saynte  
 Peter haupnge so busie a piece of woꝝke and so  
 great a charge on his hande, as to teache al that  
 huge and great citie of Rome, then being lordes  
 and rulers of the woꝝlde, in whiche then was in  
 maner a confusion of all vices and synnes, of all  
 opinions, of all supersticions and errours by co-  
 course of all nations resoꝝtyng thither, foꝝ de-  
 cissions of causes which doubtles bzought wyth  
 the the supersticions, and the vices, and noughty  
 liuynge of their countreys, as wee se by experi-  
 ence, where little coꝝcourse of straungers is, there B  
 is playne maner of liuynge, and after one maner,  
 but in port towne they be of an other soꝝt. The  
 Germainys and Saxons bzyng in their opini-  
 ons. The Frenchmen their new fashions. Other  
 couẽtreis geue to lechery, runne to the open barg  
 oꝝ stues. And foꝝ such coꝝfusiõ of the inhabitantes.  
 Saint Peter in the ende of this his first epistle  
 calleth Rome by the name of Babilõ, as you shal  
 heare (by Goddes helpe) when wee shal come  
 to that place. Foꝝ this excreadyng charge that, s.  
 Peter had take vpon him, he might not intende  
 to go amonge them agayne, to confirme them,  
 and to make them moze stedfaste in sayeth, but  
 sent to them this excellent and noble epistle, ful  
 of fatherly counsaile, whiche they myght euery  
 day read, to make them remember their maister,



The first sermon.

**C** and to lue accor dyng to hys doctryne that he hadde geuen them. But nowe riseth a doubt of no smal importaunce. Saint Paule in his epistle to the Galatheis in the firste Chapiter, saythe that after his conuersion he toke his iourney into Arabye, and after he had laboured a season in that countrey, he retourned agayne and came to Damascus (the chiefe citye of Siria. Esay. vii. Caput Syrie Damascus.) And then after thre yeres of his couersion, he came to Hierusalem to see Peter, & taried there with him. xv. dayes, & there he sawe none other of the apostles at that tyme, but onely saynt Peter and James the lesse called Christes brother, whiche then was made bishop and ouerseer of Christes church in Hierusalem: For all the residue of the apostles were then dispersed abrode to preache the worde of GOD.

**D** After this Saynt Paule (as he sayeth) went abrode into the coastes of Siria and Celicia, where he was brought vp in youth. For he saith of himself. Act. xxii. Ego sum vir Iudeus, natus in Tharsus Cilicie. I am a Jew by kindred boyn in Tharsus, a city in Cilicia, which is a countrey in mayne Asia. For Jewes wer not al boyn in Iury, but as their parents wer dyspersed into al countreys, so thei had their childzen in diuers countreys. And the after. xlii. yeres, I. Paul came againe to Jerusalem to confer the gospel that he preached, with the apostles & were the pillers of the Church, Peter, James, and John, whiche he founde then at Hierusalem. Nowe good frendes take hede. Heare we haue of saynt Paule whiche in the place alledged

two

A
 Iwoze, & toke god to witnes, that he lyed not, we  
 may wel beleue hym, & must nedes so do, the ho-  
 ly gost spoke in him. Here (I saye) we haue firste  
 iii. yerres next after Paules conuersion afoze his  
 comynge to Hierusalem, when he taried there  
 wyth Peter fiftene dayes. And then we haue  
 fouretene yeaeres moze afoze he came to Hieru-  
 salem to conferre hys preachynge wyth the o-  
 ther Apostles, and at bothe tymes he founde  
 Saynte Peter at Hierusalem. So that by  
 this wee haue, that Saynte PETER was  
 at Hierusalem, seuentene yeaeres and moze af-  
 ter Chyestes ascention, for. l. Paul was couerted  
 in the first yere after Chyestes ascention in Febru-  
 ary next after as the church representeth, at that  
 tyme, keepynge the feast of the conuersion of S.  
 Paule. Nowe (I praye you) when went sainte  
 Peter abroade amonge them that were disper-  
 sed in Pontus, Galatia, Capadocia, &c. And when  
 was he bishoppe of Anthiochia? To this I saye  
B
 that as for the three firste yeaeres that Saynte  
 Paule spoke of, Saynte Peter taried verie  
 much at Ierusalē wyth James, there to order  
 the Primatye & first church of Chyeste in all  
 the worlde. Their presence because they were  
 of hyghe reputation, was verie necessarye for  
 that purpose, so that in all that tyme I thynke  
 he went verie little amonge the Gentyles, ex-  
 cepte it were by some chaunce, oz by reuelati-  
 on, as he came to Cornelius at Cefaria. His most  
 labour was aboute the conuersion of Jewes,  
 to conuerte them to Chyeste.

Then:



**C** Then afterwarde in the .xlii. yere that .i. Paule  
 speaketh of (the churche of Hierusalem beyng  
 reasonable well stablished) there is no doubt  
 but saint Peter went abrode into all countreys  
 preachyng Christe chiefly to the Jewes that  
 were dispersed into many countreys, there liuyng  
 like straungers, after the persecution that roose  
 after the martirdome of saint Stephan, and for  
 many such troubles as fel vpon them, exhorting  
 them to patience, and declaryng that throughe  
 many troubles wee muste come into the kyng-  
 dome of God. And in this time he sticked for no  
 labours, but came to the countreys of Pontus Gal-  
 latia, &c. Countreys of mayne Asia, of which some  
 of them be almost as farre north east from Hie-  
 rusalem, as we be north west, and to them prea-  
 ched Christes sayth, and returnyng backe, came  
 againe to Antiochia, where he taried and ruled  
 Christes flocke as bisshope there by the space of  
 seven yeres or moze. Saint Hierome sayth. *Scilicet*  
 per Gal. ii. Primum episcopum Antiochene ecclesie  
 Petrum fuisse acceptum, & Romam exinde transla-  
 tum. From Antiochia he wente to Rome to con-  
 uince Simon Magus (as I saide afoze.) And from  
 Rome came backe agayne into Hierusalem to a  
 counsaill in the eyghtenth yere after Christes as-  
 cention, at which time .i. Paule was warned by  
 reuelation to ascende also to Hierusalem to con-  
 ferre his Gospell wyth the other Apostles, and  
 there met with Peter, James, and John, as he  
 sayth in the seconde chapiter to the Galathians.  
 And then saynt Peter toke his leaue and retur-  
 ned

ned to Rome againe, where he continued, and in  
the countreys thereabout to his liues ende. And A  
from thence he wrote this Epistle as I sayde.  
Now if I shall persourme the exposition of this  
epistle, as I haue taken vpon me, I must some-  
what speake of these countreys that saint Peter  
rehearseth here in the salutation of his letter, for  
here they be written as you haue heard. Pontus,  
Galatia, Capadocia, and so furth. Therfore if they  
shall not be somewhat set furthe and declared,  
whereto be they written here? If they shall not  
be described vnto them that heare or reade this  
epistle, let them be stricken out of the booke, whye  
should they cumber any more paper? To heare of  
them shall be pleasant to al men that deliteth in  
naturall histories of Geography, or Cosmogra-  
phy, and to all mariners and marchauntes that B  
haue trauesed the seas. And to them that wold  
haue their soules edified in vertue, it shall not be  
vnprofitable, by reason of some morall learning  
that may concurre amonge. For this you muste  
first vnderstande that Mare mediterraneum, the  
middely earth sea, whiche our marchauntes cal-  
leth the Leuant commeth out of the mains ocean  
sea, runnyng into the lande at a verie narrowe  
entrie, called the straighes, betwixt two moun-  
taines or rocks, one called Calpe in Granado, on  
the south parte of Spaine, and the other called  
Abila, in Mauritania, where y Mozes inhabite.  
And the saide mountayne called Calpe, our mar-  
chauntes calleth Calis, addyng to it for the euill  
and daungerous passage by the same Malis. yll,  
af:



**C** sayinges to a table or mappe of the worlde. In the sayd Lenaunt be Ilandes, as Pomp. Melare coneth about. C.xl. of whiche some be the moost excellentes of the worlde, speciallye in the forth-  
right course betwixt Calis Malis, & Cilicia, there is Corfica, where the Romaines haue their vyne cozs. There is Sardinia, Sicilia, and Creta, whiche we call Candy, there is the most fertile and fruitfull Ilande of Cyprus. And towarde the mouth of the retourne Northwarde, called Hellespon-  
tus (that I spoke of) is the well known Ile of the Rhodes, latelie inhabited with Chry-  
sten men, nowe by the rage of the Turke, peruer-  
ted to myserable subiection and bondage.

**D** Nowe for the texte you shall vnderstande, that these countreys that Saynt Peter speaketh of lieth in greate Asia, whiche is the thyrde parte of the worlde, deuyded frome Affricke by the ryuer of Nylus, that runneth thozoughe Egipte, doونه vnto the sayde myddle earth Sea, or le-  
uaunt, & deuyded from Europe, by the seas run-  
nyng Northwarde into the standynge water called Meotis, and by the swyfte ryuer of Ta-  
nais, runnyng oute of the mountaynes, in the North parte of the worlde, and descendynge into the sayde Meotis. And the sayde Asia conseyneeth in quantitie moze grounde, then both Affricke and Europe doeth. And the sayde countreys that Sainte Peter preached in, and to whiche he wrote his lettre or Epistle, lyeth not so in orde as Saynte Peter rehearseth them,

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 of theyr orde of purpose (I thinke) meanyng  
 that vicinitie to Ierusalem, or prioritie in re-  
 ceauinge the fayth, doeth not derogate or hin-  
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 As Sainte Paule in a lyke speaketh. Galath. iii.  
 Non est Iudeus, neq. Grecus, non est seruus, neq.  
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 vos vnum estis in CHRISTO IESU. Furthest  
 of frome Ierusalem, and mooste Northwarde  
 lyeth Pontus, on the East side of that broade  
 sea called Pontus Euxinus, that I spoke of euen  
 nowe. Pomponius Mela, capite de summa Asiae de-  
 scriptione. Circa pontum aliquot populi alio alioq.  
 sine omnes vno nomine pontici dicuntur. Hieroni- **B**  
 mus de nominibus Hebraicis. Pontus regio multar-  
 um gentium, iuxta mare ponticum, quod Asiam  
 Europamq. determinat. It conteyneth diuers  
 countreys, and of diuers languages. There is  
 Colchis, where Iason hadde the Golden fleice, as  
 Poetes faine. Mithridates that noble kinge, that  
 kepte open warre with the Romaynes by the  
 space of sixe and forty yeres, was kinge there  
 in Ponto fyrste, and afterwarde of Armenia,  
 Capadocia, and of the mooste parte of all  
 maygne, and greate Asia : And I thinke  
 verelye it is twoo thousande myle aboute by  
 lande frome Ierusalem, where Saynte Pe-  
 ter begonne to preache. In whiche all Bys-  
 hoppes, and all they that haue taken vpon  
 them



The fyrst sermon.

after the language of the countrey, there Calys  
C Malys, All Calys, because of a great multitude  
of ragged rockes lyng in the thzeetholde oz bot-  
tom of the saide gate, so that when any ship shall  
passe in oz out at the saide streite, the marinerg  
must be sure of an high water, and a measurable  
winde, els they shall finde it an yll passage and  
perilous. The said two rockes, cleues, oz promō-  
tozies, bee called Gades and Columne Hercules.  
Hercules postes, and standeth one on the one side  
of the sayde entre, and the other on the other side  
and maketh lyke a gate into the Leuaunt. And  
as Pliny writeth, In prohemio tercli naturalis  
historia. It is but syue myles bzoad, where it  
is strayghtest, and passeth not tenne myles ouer  
where it is bzoadest. pomponius Mela agreeth,  
saynge: Libro primo. Non amplius decem mi-  
libus passimum patens. A wonderous worke of  
GOD, by so narrowe a passage to bzynge in-  
D to the mayne Lande so great a Sea as it ma-  
keth, runnyng furthe Eastwarde, and leauing  
Affrique on the ryght hande, and Europe on the  
liste hande, tyll it come as farre as Celicia, in  
maygne Asia, and there stayeth in a certayn bay  
called Sinus issicus, the baye where the riuer of  
Issus openeth into the same sea, and it goeth no  
further Eastward: enuironnyng and conteynyng  
within it self a great multitude of the most ferti-  
yles that we cau read of, and specially the excels-  
lent Isle of Cyprus, Notwithstandynge afoze  
the said Leuaunt become so farre Eastwarde, it  
turneth Northwarde, longe and many a myle.

First

**F**irst it runneth together and entreth into a narrow streict called Hellespontus, muche narrower then the said yate out of the Ocean into the Levant that I nowe spake of, for this streicte passeth not much thre quarters of a myle ouer, and whan it is past that streicte, it spredeth abroad agayne like a sea, and is called Propontis. Then yet moze Northwarde it runneth together into a narrower streict then any of the two that I haue spoken of, this streict is called Thracius Bosphorus. The countrey of Thracia, where Bizantium, nowe called Constantinople, is cheife citie, is on the West parte of it, and the sayde Constantinople lieth nigh to the same streict. This streicte is so narrowe, that in caulme wether men maye heare byrdes singe frome the one point to the other, and mennes voyces also from Europe into Asia, and contrarywyle, out of Asia into Europe. When the sea passeth that streict, then it spredeth abroad into a marueilous great sea called Pontus Euxinus, And yet agayne gathereth it self together into as narrow a streicte as this that I spake of last, and it is called Cymmerius bosphorus, and beyonde him it spredeth abroad agayne into a huge meare or standing water called Meotis, into whiche runneth the fierce and swifte river of Tanais comminge oute of the mountaines of the North, and is drowned in the sayd Meotis. Here haue you hearde (moze shortly then the matter requireth) the course and wayes of the middle earth, sea, or leuant, whiche you maye moze sensiblye perceiue, yf you wyll conferre my

Ce.

sayinges



**C** sayinges to a table or mappe of the worlde. In the sayd Lenaunt be Ilandes, as Pomp. Melare coneth about. C.xl. of whiche some be the moost excellentes of the worlde, speciallye in the forthright course betwixt Calis Malis, & Cilicia, there is Corfica, where the Romaines haue their byne cozs. There is Sardinia, Sicilia, and Creta, whiche we call Candy, there is the most fertile and fruitfull Ilande of Cyprus. And towarde the mouth of the retourne Northwarde, called Hellespontus (that I spoke of) is the well known Ile of the Rhodes, latelie inhabited with Chrysten men, nowe by the rage of the Turke, peruertered to myserable subiection and bondage.

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 sine omnes vno nomine pontici dicuntur. Hieronim<sup>B</sup>  
 mus de nominibus Hebraicis. Pontus regio multar<sup>B</sup>  
 rum gentium, iuxta mare ponticum, quod Asiam  
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 ter begonne to preache. In whiche all Bys-  
 shoppes, and all they that haue taken vpon  
 them  
 Ce. ii.



The first sermon.

**C** them cure of soules, or the office of preachinge, haue example to take paines and labours in ministeringe the worde of God to theyr people, and not to lie at reste & pleasures in a corner at their manours. Next to this is Capadocia, where S. George the martyr was bozne, as appeareth by his legend, & this Capadocia hath on his North coaste the sayde sea Pontus Euxinus, and it runneth a long on the same sea, and hath on his east side both Armenyes the lesse and the moze, and is deuided from the greater Armenye, by the ryuer of Euphrates, and extendeth southwarde as farre as Cilicia that I spoke of, and hath on the Weste side Bithinia, Galacia, Paphlagonia. Then by the sea coaste Bithinia lyeth next, and it lyeth against Constantinoble, sometyme called Bizantium, in so muche that the East point of the lande, making the streict called Thracius Bosphorus, is in Bithinia, and parte of Bithinia lyeth on the sea that is on the South part of that streat called Propontis, & parte of it on the North parte of that streict on pontus Euxinus. And in the sayd Bithinia is the citie called Nicea, where the gracious Emperour Constantine, with. CCC. and. xlii. bishops, kept the moost autenticall and blessed counsell, called concilium Nicenum, in whiche Arius heresies were condempned, and manye blessed statutes made. Then commeth Galacia, sometime called Gallogrecia, it lieth withoute the stretete called Hellespontus, southward, super mare Egeum, and in this countrey S. Paule had laboured as wel as S. Peter, and had instruct them very perfitlye.

lye in Chyestes sayth. Notwithstandinge by  
 pseudapostles, and false preachers, they were  
 broughte into the Jewes ceremonies, whiche  
 when S. Paule knewe, he wrote to them a ve-  
 ry earnest epistle to call them home agayne, you  
 haue it amongst his other epistles, called the E-  
 pistle to the Galathies, or Galathians. Then com-  
 meth Asia the lesse, which is but a part of maigne  
 Asia, that (as I tolde you) is the thyrd part, and  
 greatest parte of the worlde, and in this coun-  
 trey standeth the noble citie of Ephesus, in which  
 sometyme was the famous temple of Diana, that  
 is spoken of. Act. xix. And to the people of this  
 citie. S. Paule wrote his epistle, intituled, the  
 epistle to the Ephesies, or Ephesians. The country  
 is excedinge welthy and fruiteful, and the peo-  
 ple exceedingly geuen to carnall pleasures, ther-  
 fore S. Paule called them beastes. i. Cor. xv. Si  
 ad bestias pugnaui Ephesi quid mihi prodest. &c.

Here I haue briefly declared the site and stan-  
 ding of these countreys that S. Peter speaketh  
 of in his salutation and beginning of his epistle,  
 you must not thinke that all these countreys be  
 immediat and next to gether one to another, but  
 there be some greate countreys betwixte them,  
 whiche is not to my purpose nowe to speake of,  
 but conferringe one of these to another of them,  
 they lye by the Geographye, in that order as I  
 haue tolde you. To all saythfull people, as well  
 Jewes as Gentyles, dispersed as straungers  
 here and there in the saide countreis. S. Peter  
 wrote his epistle, and he calleth them e'ecte and

Ce.iii.

chosen.



**C** chosen by the knowledge of God the father, not excludynge the sonne, or the holye Gooste, for the p[re]science, foreknowledge, and knowledge, is all one in all thre persones in trinitie. Whom the father doth p[re]destinate or choose to grace or to saluation, the same doth the sonne, and also the holye Gooste, p[re]destinate and chuse to be saued. Theyr wo[r]kes amonge creatures be all one, but in as muche as Saynte Peter calleth them that he wryteth vnto, electe and chosen by the knoweledge of GOD the father, We muste not thynke that all they that were converted to CHRISTES fayth, in the sayde countreis to whiche Saynte Peter wrote, were electe by suche election as Chyriste speaketh of in the parable. Math. xxii. Multi sunt vocati, pauci vero electi.

**D** Manye be called; and but fewe chosen, for here it is meaned, that fewe be chosen synallye to be saued, and to be sure of lyfe everlastynge. It is not to be thoughte that Saynte Peter would make to all them that he wrote vnto, anye suche assuraunce, but he taketh election moze largelye, as Chyriste speaketh of it, Nonne ego vos duodecim elegi, & vnus ex vobis Diabolus est: Ioh. vi. Dyddenot I chose you twelue, and one of you is the Deuylls birde. And also, Ioh. xv. Non vos me elegistis, sed ego elegi vos. You haue not chosen me, but I haue chosen you: Where we muste vnderstande by this election, the vocation and callinge to the faith, and to beleue on Chyriste: for nether they that this was

was spoken to, nor any other were chosen, because they beleued on CHRISTE, but because **A** CHRISTE chose theym, therefore they beleued on hym, so that GODDES eternall election was the cause of oure vocation to fayth. And therefore Sainte Paule sayth, Ephesi. Elegit nos in ipso ante mundi constitutionem. GOD the father chose vs in CHRISTE, afoze the woꝛlde was made, he chose vs to be saued by the fayth of CHRISTE, whiche is the onely and very necessary waye to saluation. Nowe to my purpose, all these people of these countreis to whiche Saynt Peter wyꝛtte, were electe and chosen by the pꝛescience and foꝛeknowledge of GOD, to be called, and to come to Chꝛistes fayth, and to continue in the same as GOD knew. **B** GOD knewe who were his, that woulde finally continue in CHꝛistes fayth, and be saued, and who woulde fall frome the same to infidelitie agayne, oꝛ by sinne and misliuinge deface and defoule theyꝛ fayth, and be dampned. But here yet riseth a doubte, foꝛ Sainte Paule sayth, Roman, vii, Quos pꝛesciuit & pꝛedestinauit hos & vocauit. &c. Thein that he afoze knewe and dydde pꝛedestinate, he called: and them that he called, he iustified: and them that he iustified, he magnified, and glozified, and appointed finallye to glozie euerlasting. Therefore it shuld seme, that if they were called, they were iustified, and if they were iustified, then muste it nedes folowe that they were glozified.

Here



The fyrst sermon.

**C** Here you muste vnderstande that there is two maners of calling, or chosinge, one is, secundum presentem iustitiam, accoꝝdinge to a certayne iust maner of liuinge that men be of for the tyme of theyꝝ callinge, and as they appeare in the face of the worlde, as the scripture speaketh of Saule. i. Reg. ix. Erat Saul electus & bonus, & non erat vir de filiis Israel melior illo, Saul was chosen, and good, and of all the issue of Israell there was not one better then he. Then he was good, after he was noughte. So Judas when he was chosen was good ynough, although he afterwarde betrayed his mayster and ours. For this kinde of callinge doth not so confirme men in goodnes, but that they may fall and be noughte, & so was Saul, and so was Judas, and so were manye of them that S. Peter wrytte vnto, although they were called and chosen to Chrystes faith by the ministry and labour of S. Peter, S. Paule, or

**D** of others of the Apostles. There is another election, chosinge, or callinge, whiche is secundum dei propositum, accoꝝdinge to Goddes determinate purpose. Of this S. Paule speaketh. Rom. viii. Scimus autem quoniam diligentibus deum omnia cooperantur in bonum his qui secundum propositu vocati sunt sancti. To them that by Goddes determinate purpose be called, all thinges worketh for the best, yea, sinnes that they do maketh the to repent theyꝝ doyng, and to arise by penaunce, and to be better ware of suche sinnes thereafter, and to do no more so. Therefore I say (to the letter of S. Peters epistle) they were elect and chosen

A

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C

B

sen, as God knew that all shoulde come to the  
 faith of Christe in sanctificationem spiritus to be  
 sanctified in spirit by baptism, and to have their  
 soules in the way of salvation in sanctificationem  
 spiritus saith the pulgate and comon text, per sanc  
 tificationem spiritus in obedientiam. &c. say the the  
 newe translation and they come all to one pur  
 pose. For by that, that we haue our spirit sancti  
 fied and made holy by Gods holy spirit the ho  
 ly gost, we come to obedience and be made obedi  
 ent to the faith of Christe, and be redy to fulfill,  
 performe, and do the woordes of the spirit, and  
 to bring furth the fruites of the spirit, which be  
 charitas, gaudium, pax, patientia. &c. Gal. v. And S.  
 Paule praye almighty GOD for his disciples,  
 and by them for vs alla. Thessa. ii. Ipse autem deus  
 pacis sanctificet vos per omnia in integer spiritus ve  
 ster, et anima, et corpus, sine querela in aduentu do  
 mini nostri Iesu Christi conseruetur. The God of  
 peace make you all holy in euery point that your  
 spirit, your soule, and your bodye maye be kepte  
 without complaint in the comming of our Lord  
 Iesu Christ. In which wordes he diuideth man  
 into three partes, the spirit, the soule, and the bo  
 dy where you shall note that the spirit sometyme  
 signifieth the whole soule of man, and so it is ta  
 ken in the prophetes wordes in the psalme, In ma  
 nus tuas commendo spiritum meum, which Christ  
 spoke vpon the crosse. And it foloweth there: In  
 clinato capite tradidit spiritum, he bowed his head  
 and yelded by his spirit, that is bys soule. But  
 when we finde in the scriptures such a distinctio



C

of the partes of man, as the Apostle putteth in  
 the place aboue reherſed, then we muſte take the  
 ſpſite moze preſciſely for that parte of the ſoule  
 by whiche we vnderſtande and reaſon a matter.  
 And that ſame parte Saynte Paule calleth in  
 an other place the minde. *Mente ſeruo legi dei  
 carne autem legi peccati. Roman. vii.* Wp̄th my  
 mynde I ſerue the lawe of GOD, but by my  
 fleſhe I ſerue and incline to ſinne. And lyke wyſe  
 Galatians. *¶ Caro concupiſcit aduerſus ſpiritum,  
 ſpiritus autem aduerſus carnem,* ſo that he called a-  
 foze the mynde, here he calleth it the ſpſite. Wee  
 uſe not to call the minde anye thinge els, but the  
 reaſonable porcion and parte of the ſoule. And  
 ſometyme the Apoſtle togetheth them bothe toge-  
 ther. *Ephēſians iii. Renouamini ſpiritu mentis ve-  
 ſtre,* be you renewed in the ſpſite of your mynde,  
 whiche is noughte els but your minde, as in an  
 other place hee vſeth lyke manner of ſpeakinge,  
*Colloſſians ii. In expoliatiōe diſponis carnis.* The  
 bodie of our fleſhe, that is to ſay, the fleſhe, and  
 ſuche maner of ſpeakinge wee vſe in the Engliſh  
 ſounge, the citee of Boyſtowe, whiche is no more  
 to ſape but Wiſtowe. The Citie of London, is  
 but London. The towne of Wells, is no more  
 but Wells. And nowe to my purpoſe I thinke  
 that Saynte Peter in this preſent ſalutation ta-  
 keth the ſpſite for the whole ſoule of man, com-  
 priſynge reaſon and the ſenſible powers, wyll,  
 and ſensualitie, whiche all together is ſanctified  
 by the holye Goſte, inſuſinge and powring faith

D

B

and

and charitie into our soules; when we came to  
the grace of Ch�istendome; and by thys as I  
sayde, wee be made obedient to Ch�istles saythe,  
and readye to fulfill his commaundementes. Et  
asperionem sanguinis Iesu Ch̄risti. And you be e-  
lecte accoꝝdinge to Goddes knowledg, to haue  
the bloode of Iesu Ch̄riste spynkeled and cast  
vppon you. The bloode of Abel the fyrst Mar-  
tyr, was shedde and spynkeled on the grounde,  
whē Cain his brother kyled him, but this blood  
spynkelinge cryed foꝝ vengeance. Genesis. iiii.  
Vox sanguinis fratris tui clamat a dñe de terra, sat-  
eth almyghty **GOD**, the voyce of thy brothers  
bloude cryeth vnto me from the grounde, as  
thoughe **GOD** sayde: Thy deede is so many-  
fest, that it neede none accuser, the verye bloude  
shedde on the grounde declareth thy manslaugh-  
ter & cryeth foꝝ vengeance. Nunc igitur maledic-  
tus eris super terram que aperuit os suum, & susce-  
pit sanguinem fratris tui de manu tua. Therefore  
(saythe almyghty **GOD**) thou shalte be cursed  
vppon the grounde, whyche hath opened her  
mouthe, and hath receyued the bloode of thy  
Brother from thy hande. The bloude of Ch�ist  
cryed foꝝ mercie and forgyuenes, yea foꝝ theym  
that crucified hym. Pater ignosce illis quia nesci-  
unt quid faciunt. Father forgyue theym (saythe  
Ch̄riste) foꝝ they knowe not what they do. Ther-  
foze Saynte Paule comparynge these twoo as-  
persions together, saythe: Accessistis ad sangui-  
nis asperionem melius loquentē quā Abel. Heb. xii.



**A** pe become to the sprinkling of blood, that speaketh better then Abels blood spake. To this aspersion we come by baptisme, in which the efficacy and strengthe of Christs passion commeth upon vs, & putteth away synne & blame, takinge his strength to do at the blood of Christ shed for our redemption, that they that be sprinkled with the blood of Christ, might abyde and escape from the power of the diuel, as the people of Israel by the bloude of the Lambe escaped and went out of the bondage of Egypt: we see also in Moyses lawe, that euery thing that should be sanctified, were wont to be sprinkled with the blood of the sacrifices killed for that purpose, signifying the clensing and halowing of our soules by the bloude of Christ. *Gratia vobis & pax multiplicetur.* This is the conclusion of Saint Peters salutation or recommentacion, in which he giveth them his blessing of grace & peace. Origene upon a like blessing saith, I think that this blessing of peace & grace which is giue to Gods welbeloued seruants, to whom the Apostles writeth, is no lesse of strength then the blessing that the holy Patriarch Noe gaue vnto his sonnes, Sem and Iaphet, which was fulfilled by the holpe Goste upon them that were so blessed. And lykewyse no lesse strength then the blessing that Abraham had of Melchisedech, or then the blessing that Jacob had of his father Isaac, or then the blessing that the twelue Patriarches hadde of their father Israell. Then I saye that thys blessing that Saynt Peter gaue theym that he wytteth vnto

A

unto, was no lesse then the sayde blessinges, for  
 he had in hym selfe the holpe spirite, and in the  
 holpe spirite he wryt hys letter, and in the same  
 spirite he gaue his blessing. Then by the same  
 holpe spirite they shall take theyr blessinges that  
 be blessed of the Apostles, or of theym that haue  
 the holpe spirite wythin them, speciallve if they  
 be founde worthe, and in whom the blessinge  
 maye fall, or els the sayinge of Christe shall bee  
 brought to passe that he saythe in the Gospell:  
 Si fuerit ibi filius pacis pax vestra veniet super eum,  
 sin autem pax vestra ad vos reuertetur: If there  
 be the chyld of peace, your peace shall fall vpon  
 hym, and if no, your peace shall retourne to you  
 agayne. And that is wrytte of peace, is lykewyle  
 to be vnderstande of grace, for Saynte Peter  
 ioyneth together grace and peace, for peace is  
 neuer withoute a speciall grace of GOD, nor  
 grace without peace. Therefore where is lacke  
 of grace, there canne be no peace, and where wee  
 haue no peace, wee maye be soze that wee lacke  
 grace. This grace and peace the Apostle prayeth  
 that it maye be multiplued vpon them that he  
 wrytte vnto, that is to saye, that it maye growe  
 and encrease euer moze and moze from daye to  
 daye. And because hys meanynge was not one-  
 ly by theym that he had seen wyth hys bodelye  
 eyes in the countries where he hadde laboure d,  
 but also to all other nations that shoulde heare  
 or see thys hys blessed Epistle. It is not to be  
 doubted but thys blessing of grace and peace he  
 wytheth also to vs, speciallve if we maye saye  
 with

B



## The first sermon

C

with the Prophet : Aduena ego sum apud te & peregrinus sicut omnes patres mei. Psalm, xxxviii. I am as a straunger with thee good Lorde, and a Pilgrame or wayfaring man as all my forefathers haue beene, he wytted his letter to suche straungers, therefore if we counte oure selfe as such straungers, not settyng our mindes to much in the worlde, but countynge oure selues not to haue anye citle or stedfast abiding here but stretching and settinge fourth the our selues to the euerlastinge citie of heauen, and to the glozy

to come. Then let vs take heede to

his blessed doctrine in this

Epistle, & take it said

unto vs, as well

as unto them,

that al we

may

D

by his instruction come to such grace

as may bring vs to glozy euer

lasting, thzough the help

of Iesus Christ our

Lord. Amen.

(.)

## The seconde sermon

**B**enedictus deus et pater dñi nostri Iesu Christi. &c. After his salutacion here the apostle proceedeth to hys matter and processe in this Epistle or letter, remembryng hys pastozall office

office and dutie, as well to them that he writt vnto, as to vs and all Chriſten people that ſhall come after vs, ſpecially if we take our ſelues as ſtraungers and wayfaring people in this world. He intended by his writting to confirme them and vs by them in the faith that they and wee haue receiued by the preaching of the woorde of God, & in vertuous liuing, agreinge to the ſame: He beſumeth his proceſſe with laudes and thanks to God the father of heauen, for his abundant and great mercy, in this that he hath regenerate and begotten vs againe to lyfe by our ſauour Chriſt. Where we afore by our carnall parentes were generate and gotten to dye. Therefore he ſaythe, bleſſed be God and father of our Lord Ieſu Chriſt (that is to ſaye) God that is the father of our Lord Ieſu Chriſt the firſt perſon in trinitie, fountaine, wel, and original beginning of the whole trinitie, to which ſaynt Peter geueth his laudes and thanks, not excluding any perſon in trinitie, for the father and the ſonne, and the holy Ghoſt haue all one Godhead, equall glory and coeternall maieſtie. For this you muſt vnderſtande that thys word bleſſed hath diuers ſignifications according to the thinge that it is ioyned withall. When we ſay bleſſe God, or ſaye bleſſed be GOD, it is a woorde of thanks, and is as muche to ſaye as laude, prayſe, and thanks be to GOD. For by oure bleſſynge GOD wee cannot increaſe hys glorye, neyther make hym anye thinge the better by oure thanks although ſo doyng we accompliſh & do our bounde  
dutye

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dutie to him, but when God blesseth vs, hys wil-  
 ling well to vs, or saying wel by vs is his dede.  
 Therefore when hee blesseth vs, hee giveth vs  
 some gyfte of grace or tempozall subside and  
 healpe by his mere liberalitie and gentlenesse,  
 and not of dutie nor of our deseruinge. Thysde  
 when the father or a frende blesseth the chylde, he  
 giueth hym tempozall goodes, or wytheth hym  
 well, and prayeth for him well to doe, as Isaac  
 blessed hys sonnes, Jacob and Esau, and lyke-  
 wyle Jacob and other holye fathers blessed  
 theyr children, as I sayde of Sainte Peters  
 blessinge in the later ende of the salutation of  
 this Epistle. Saynte Peter (as I sayde) be-  
 gynneth wyth thankes, offeringe to GOD at  
 the beginninge a sacrifice of laude, remembryng  
 the sayinge of the Prophet: Sacrificium laudis ho-  
 norificabit me: The sacrifice of laude and pray-  
 singe, shall doe me honour saithe almighty God.  
 And like as hee that will doe bodely sacrifice to  
 God, muste doe it by the handes of a Priest, or  
 of a Byschoppe. So this sacrifice of laude Saint  
 Peter offereth to GOD the father by the han-  
 des of the great Priest and Byschoppe oure Sa-  
 uour Iesus Chryste, makynge mention of hym  
 sayinge: pater domini nostri Iesu Christi, The fa-  
 ther of oure Lorde Iesus Chryste. And by thys  
 Sainte Peter giveth vs good example to be-  
 gynne all our woorkes wyth thankes and praise  
 to hym for hys owne glozpe, and with desyringe  
 and praying for his grace to preuent vs & to set  
 vs forwarde at the beginning of our woorkes,  
 and

and to be concurrent and woꝝkyng wyth vs in  
 all our affayres and pꝛoceadynge in oure busi-  
 nesse. Qui secundum misericordiam suam magnam  
 regenerauit nos in spem viuā per resurrectionē Iesu  
 christi ex mortuis. Whiche accoꝝdyng to hys  
 great mercye by the resurrection of Iesu Christ  
 from amonge the deade, hath begotten vs a-  
 gaine into a liuely hope. Accoꝝdyng to the rate  
 of mannes offence almighty **GOD** multiplieth  
 his mercye. And thoughe all synnes compared to  
 almighty God agaynst whom they be commit-  
 ted be infinite, yet consideryng the stowarde-  
 nes of the hart, and wyll of the sinner, some syn-  
 nes be moze greuous then other be, and require  
 pꝛopozcionablye greater abundance of mercy in  
 the fozgeuynge of them then other dothe. There-  
 foz saynt Paule thoughe he were a blasphemē  
 and a persecutour of chꝛysten people, yet because  
 he did it ignorantlye foz lacke of fayth, he found  
 mercye, and was fozgeuen his synnes. i. Timo. i.  
 But kinge Dauid coulde not pꝛetend ignorance  
 in his takynge of an other mannes wife, neither  
 in causyng Wyllye the same womannes husbāde  
 (that neuer offended hym) to be slayne vniustly.  
 These synnes were greate and horrible, & there-  
 foz he cryed and called foz great mercye. Misere-  
 re mei deus secundū magnam miam tuam. And foz  
 manifolde mercye accoꝝdyng to his manifolde  
 synnes. Then let vs accoꝝdyng to this consider  
 the miserable case that mankinde was in afoze  
 we were regenerate by Christe, and we shal per-  
 ceue that our regeneration by baptisme takynge  
 Eg. his

A

B



**C** his strength at Chyistes passion came of mercy,  
yea of great mercy, and of manifold mercy. Our  
firſte father Adam at his firſte creaton had the  
ſupernatural giſte of originall iuſtice, geuen him  
foz him ſelfe, and foz all his poſteritie and iſſue.  
This giſt of originall iuſtice in him made a per-  
fect tranquillitie and quietnes in al the powers  
of his ſoule, ſo that his will by this originall iu-  
ſtice ſhuld obediētly do after the pleaſure of god,  
and all the inferiour ſenſible powers, ſhould like-  
wiſe obeie the wyll ſo directed and ruled by ori-  
ginall iuſtice, the will ſhould haue pzeuented the  
ſenſible powers, ſo that vnlawefull appetites  
ſhould neuer haue bene in them. As, foz to ſynne  
in adulterye with an other mans wyfe, oz foz to  
ſteale oz take away an other mans goodes, Men  
ſhoulde haue hadde none ſuch vnlawfull luſtes.  
And by the ſame gyft the wyll ſhould haue com-  
maunded the ſenſible powers at tyme and place  
**D** conuenient, to exerciſe their appetites accoꝝdyng  
to iuſtice. As to uſe naturall generatiō at tymes  
conuenient with a mans owne wiſe, to eate and  
dꝛinke as reaſon and iuſtice would. There ſhuld  
haue bene no diſcention, ſtryfe, oz debate, be-  
twixte man and man, but continual reſt & peace.  
And in thys caſe, all mankind ſhould haue bene  
if Adam hadde kepte his obedience to almighty  
GOD, but as a puniſhement foz his diſobedi-  
ence to God, all hys inferiour powers diſobeyed  
their ſuperiours. And this gyfte of originall  
Juſtice was geuen hym foz hym ſelfe, and foz  
al

all hys posteritie. And therefore lyke as God  
would hym to haue kepte it, so he would all  
hys posteritye to haue dooen, and requireth it  
of all menne and women that euer came of A-  
dam by carnall propagation, for wee all ought  
to haue it. And therefore almighty GOD  
iustelye requireth of euerye personne hauinge in  
hym the nature of manne, that gyfte of origi-  
nall Iustyce whyche hee gaue to the whole na-  
ture of manne. And now the lacke of that o-  
riginall Iustyce wyth the debte or duetye to  
haue it, is called originall synne, whyche ma-  
keth all the Issue and childzen of Adam, the  
chylde of Goddes indignation and anger.  
And so wee by that bee left free from Iustice  
and bonde to synne and to dampnation. A my-  
serable case that wee be in synne, and be made  
the chylde of anger and of dampnation afore  
wee haue the vse of Reason, and afore wee can  
doe any synne. And beside that wee be made  
subiecte to all miserie, vexation, syckenesse, and  
trouble whyle wee be here. For if Adam hadde  
kept hym obedience to GOD, there shoulde  
nothyng haue disobeyed vs, nother wynde,  
nor rayne, heate, nor colde to distemper vs.  
And then to consider howe for the lacke of the  
sayde gyfte of originall Iustyce, wee be so prone  
and headstronge to all actuall Synnes, as to  
pride, couetousnesse, anger, enuye, and such o-  
ther, whyche all make agaynste saluation, and  
woorketh to dampnation everlastynge.



## The second sermon

**C** All these miseries and wretchednes considered,  
it is playne that mankynde hath nede of greate  
mercy and manifolde and abundant mercy to re-  
leue hym. And therfoze Saynt Peter sayde that  
almightye God by his greate mercye regenerate vs,  
and gore vs again to life, agaynst al these mortal &  
deadly miseries. The regeneration & new beget-  
tyng, is by the water of baptisme, wyth þ̄ wordes  
& the cooperation and working of the holy spirit  
without whiche, no man maye see the kyngdome  
and gloze of God. By this the dutye oz debt of  
originall iustice is washed away, so that **GOD**  
will require it no moze of vs, but he geueth vs in  
the stede of the sayde originall Justice, an other  
gyfte equivalent, and as good to helpe vs to hea-  
uen as it was, whiche is the grace that maketh  
vs in the fauoure of God againe, and acceptable  
to hym. **D** This gifte God sendeth into our soules,  
with fayth at our Baptisme, and will still at all  
tymes require it of vs lyke as afoze he required  
the saide originall iustice, so that the former debt  
and dutye of originall Justice, is chaunged into  
this latter debte and dutie, to conserue and kepe  
the grace geuen vs at our baptisme. And yet the  
mercy of God is so great toward miserable mā,  
that if it mischaunce vs to lose the same baptis-  
mall grace by synne, he hath prouided vs an other  
helpe, the seconde table, a seconde remedy, by pe-  
naunce to washe awaye our synnes, and to make  
vs cleane againe, that we may recouer his grace  
and fauour. So that like as originall iustice (af-  
ter it was lost) was recompensed by the grace of  
bap:

baptisme, so the grace of baptisme after it is lost  
by actuall sinne, is recompensed by grace geuen  
vs with remission of our sinne bi penance. And so  
loke how necessary baptisme is to wash vs frō the  
deformitie of originall sinne, and to restore vs to  
grace, so necessary is penāce to cleanse vs frō the de  
formities of actual sinne comitted after baptisme  
& to restore vs to grace & fauour of god. And euē  
like as God requireth originall iustice of al men  
that be not baptised, as of Turkes, Saracens,  
Paignims, and Infidels, which all receiued it in  
Adam, and as for lacke of it, they remayne the  
children of anger & of damnation, so of al that be  
christened he requireth the said grace geue with  
baptisme, & they that haue lost it by deadly sinne  
remainne the children of damnation, except thei be  
healed by penance, whiche shal geue them grace  
equiualent to the baptismal grace, like as I said  
that baptisme geueth grace equiualent to origi  
nall iustice. Al be it the disobedience and rebelli  
on of the powers of our soules, for lacke of the  
foresayde originall iustice dothe remayne in vs  
as a payne for Adams synne, and as a nourse  
and a breeder of actuall synne, and because al  
mightye GOD while he dothe scourge vs, doth  
not forgette to be mercifull, he leaueth the sayde  
disobedience and rebellion of the powers of our  
soules, as a matter of vertue, if we will labour,  
and strue against it to ouercome all vices, that it  
woulde incline vs to. By this regeneration also  
all actuall synnes, mortall and veniall be cleane  
forgenen, when anye manne or woman dothe  
woz

A

B



## The second sermon

C

wozthelpe receiue it. He hath begotten vs againe (sayeth saynt Peter) into a liuelye hope, by the resurrection of Iesus Christe. By whiche the Apostle meaneth, that lyke as there be two maner of sayethes, a deade sayth, and a liuelye sayeth, so there be two maners of hope, a deade hope, and a lyuelye hope: Hope is the expectation and lookinge for euerlastyng beatitude and ioye, throughe grace and our merites. Then the hope of hym that will hope and loke to come to heauen, and will doe no good thyng to brynge him thither, is a deade hope, and a presumption rather then hope. Thys considered the blessed manne Job, whose hope on God was so firme and sure that he sayde. Etiam si occiderit me, in ipso sperabo. Job. xiii. Althoughe he will kyll mee, yet I will hope and truste vppon hym. Yet he sayeth there, Veruntamen vias meas in conspectu eius arguam & ipse erit saluator meus. Non enim venier in conspectu eius omnis ypocrita. I will discusse my lyfe & accuse myne offences afoze hys face. And then he will be my Sauoure. For there is no Hypocrite, none that will shewe oute warde more hope, deuotion, or holinesse, then they haue in deede, that shall come in hys sight. Therfore lyke as wee haue powred into vs at our regeneration or Baptisme a liuelye sayeth, so wee haue a liuyng or liuelye Hoop, that lyke as Christe ryse from deathe to a lyfe immortall, so shall wee dooe, for the father of heauen so disposed and ordeyned for vs that hys sonne should

D

A

shoulde dye for vs, that when hee hadde destroyed death, by hys resurrection he myghte geue vs good example and lyuelye Hope, that wee shoulde lykewyse rylse agayne from death to lyfe. For lyke as he dyed for to shewe and geue vs Example not to feare Death, so he roose agayne, because wee shoulde surelye hope lykewyse to rylse agayne Into an inheritance that is vncorruptible, vndefowled, and neuer fadinge, conserued and kepte in store in heauen.

The inheritaunce of Heauen (as the Apostle saythe here) hath three excellent properties, whych we maye ymagine by three contrarie properties, whiche no purchaser wyll haue in anye Patrimoine, manour, or Lordshippe that he shoulde bye or purchase for him selfe to inhabite or dwell in. Firste if it bee a rotten grounde where all thynge anone moulleth, the tenantes, and mortises of tymbre buyldynge rotteth oute and loleth their pynnes. The walles or rouffes gathereth a mosse or a wylde fearne, that rotteth out the Lym and Morter from the stones. And where the Sea or freshe water beareth out the ground: so that all thinges that there is, in shorte space cometh to nought.

B

Hee is not wyse that wyll bestowe hym selfe or hys money on suche a grounde. Second if there bee in the Lande or House any infectyue or pestylente Ayre, dyspolynge menne to manye infirmityes, and genderynge adders, snakes, or todes, or these stingyng scowts or gnats, that



The seconde sermon

C

that will not suffre men to slepe, a man shoulde haue litle ioye to dwel in such a manour. Third, if it be suche a grounde where all thinge withereth, and dryeth awaye for lacke of moysture, where hearbes proueth not, and trees groweth not to theyr naturall quantitie, where the leues waxeth yelow and falleth at Lammas tyde, where men soweth a busshel and reapeth a peck, and for redde wheate reapeth like rye or otes, that is bestowed on suche a purchase, is but cast awaye. The inheritaunce of this transitoiye worlde hath all these noughty properties reherased, and manye worse, townes and towres, castels and manours decayeth continuallye, and where noble men haue dwelled, nowe dwelleth dawes and crows, the batotes and rousfes be so ruinous, that no man dare well come vnder them: Where is Troye: where be the olde Emperies and monarchies of the Assyrians, of the Caldeis, Medes, Persies, and of Rome, whose Emperours had vnder them in maner all the worlde, for theyr tyme? Where is the deuotion that noble men and ryche marchauntes hath had to magnifie and encrease Goddes seruice to his honoure: If God had not preserued our mooste gracious Soueraigne Kinge Henry the eyght, whiche by his princelie zeale, loue, and deuotion to God, hath erecte this Cathedrall Church of Wistowe, and manye other suche within this Realme, God knoweth what case diuine seruice should haue bene in. All thinge waxeth olde and decayeth in procelle of time, so that corruption  
and

D

and decayeth in processe of time, so that corruption  
 on and death is the ende. **S**econde how frequent  
 and many infirmities raigneth: we see dayly in-  
 fections of pestilence, pockes great and small, &  
 these new burninge agues, and innumerable o-  
 thers, moze then the physicians haue witten of  
 in their bookes. These contaminate and defow-  
 leth mens bodies by infections, aches and paines  
 euen to death. And what corruption and infecti-  
 on of maners commeth to the soule, by euill ex-  
 amples, ill wordes, and suche other occasions, it  
 were to long to be spoken of now. **T**hirde, the  
 comon sterilitie and barrennes of the ground, the  
 great scarcitie of all maner of vitall and of frui-  
 tes of the earth, we feele it so many times to our  
 great paine and discomfort, that it neede not to be  
 declared. But the inheritance that (as saint Pe-  
 ter saith here) is kept for vs in heauen, hath thre  
 proprietie contrarie to these thre reherfed, ther is  
 no rotting, ruine, corruptiō or decay, but immor-  
 talitie contrarie to all feare of death. There is no  
 feableness of sicknes, ther is none infection of bo-  
 dy by corrupt ayre, nor of soule by temptation or  
 by euill example, for into that glorious citie and  
 dwelling place can no vncleane thyng enter or  
 come. **T**hirde, there shall nothing welow or wy-  
 ther away, but shall euer be kept freshe and flour-  
 ishing by that well of life almighty God. Ther  
 shall be no lothesomnes or weynes by long vse  
 and continuance as there is in all worldly plea-  
 sures, there shall all good men and women  
 shine like the sonne. Math. xiii. Oh good Lorde

Oh. i.

what



## The second sermon

**C** what beutie and brightnes shal our soules haue  
when our bodiees shal be as bright as the sunne?  
There shal be no heauines, no labour, no payne,  
no sorowe, no feare, no death, but ener still shal  
continue health of bodye and minde. There shal  
neuer rise discentiō oz debate betwixt neighbour  
and neighbour, no miserie, no nede oz necessitie,  
no hunger, no thirst, no cold to hurt the, ne heate  
to enflame thee, no faintnes for fasting, no slug-  
gardie for much eating, no temptation of oure  
gostly enemies. The fleshe shal not resist against  
the spirite, ther shal be no wil to sinne, nor possi-  
bilitie to offend. But our sauour Christ wil giue  
vs suche pleasure with the companie and felow-  
ship of the glorious angels, as no hart can think  
nor any tonge expresse. This ioyfull inheritaunce is  
conserued and kept in store in heauen (saith sainte  
**D** Peter) for you that by vertue and power of god be  
kept by faith vnto saluation, whiche is readye to be  
shewed in the last time at the generall iudgement.  
Here he saithe that this inheritaunce is kepte in  
store, not for all men that be regenerate by bap-  
tisme, but onely for suche as perseuer and conti-  
nue in goodnes to the ende by Gods speciall pre-  
seruation. For perseuerance commeth principal-  
lye of God, and of our selfe but secundarelye, and  
is necessary for all them that will be saued. Nam  
in cassum bonum agitur si ante terminum vite dese-  
ratur saith saint Gregory. Good woorkes be done  
but all in vayne, if they be left and giuen ouer a-  
foze the ende of a mans life. For he that gyueth  
ouer and ceaseth to do wel afoze he haue proued  
the

the vttermoſt of it, or be come to the ende, is lyke  
 an Ape, whoſe condition is, when he taſteth the  
 bitter hull or huſke of an nutte, and perceiueth it  
 ſowze and bitter, caſteth awaye the nutte afore  
 he hath taſted the ſweetenes of the curnell. And  
 our Sauour Chriſt ſaith in the parable of hym  
 that woulde borrowe breade of hys neyghbour.  
 Luke, xi. Si perſeuerauerit pulſans &c. If he continue  
 ſtill knockyng, if hys frende wyll not giue it hym  
 becauſe he is his frende, yet for hys importunitie &  
 continuall crauyng he wyll ryſe and gyue him as  
 manye as he hath neede of. And he telleth vs what  
 is the inſtrument or meane by which God dothe  
 preſerue vs, and make vs to perſeuer and conti-  
 nue in grace and good liuyng. It is faith and  
 ſuche lyke faith as I ſpoke of hope euen nowe,  
 ſayinge: that God hath regenerate vs by hys greate  
 mercye into a lyuely hope, and ſo the faith by  
 which GOD keepeth vs, is a lyuely faith ad-  
 dozned with Charitie and with good woorkes  
 accordynglye. By faith Chriſte abydeth in oure  
 hartes, by whoſe preſence wee ouercome all af-  
 faultes of oure godlye enemyes. Faith maketh  
 vs to vnderſtande the fylthe and vncleaneneſſe  
 of ſynne, that ſo wee maye abhorre ſynne, and  
 flee from it. Hec eſt victoria que vincit mundum  
 fides noſtra, i. Iohn. v. This is the victorie that  
 ouercommeth the worlde, oure faith (ſaythe  
 Sapnte Iohn) it ouercommeth the pleaſures  
 of the fleſhe, tellynge vs that the fleſhe is lyke  
 a fellowe guiltye and moſt worthily condemned to  
 death. **Hb. ii.** more

A

B



The second sermon

**C** mortallitie and death, and euer still resisting and  
feighting against þe spirite, wherfoze it deserueth  
rather tortures, paine and punishment, then deli-  
cates or plesures. Faith also maketh vs to know  
that the Apostle saith, Si secundum carnem vixeris  
tis, moriemini, if ye liue after the pleasures of the  
fleshe, ye shall die, wherfoze if ye haue solowed  
your carnall pleasures, eating and drinkeing, re-  
uealing and rioting in this holye time of Christ,  
mas lately past, which ye should haue spent in de-  
uotion and holynes, ye muste repent your faulte,  
and do penaunce therfoze. Faith maketh vs to  
contemne and dispise worldly wealth and riches,  
as the dyuels moueth snatch, and snare, that ma-  
keth a man to catche & hold others mens goodes  
so long till the diuell hath caught them and hold  
them in his danger. Saint Paule saith: i. Tim. vi  
**D** Qui volunt diuites fieri, incidunt in tentationes et in  
laqueum diaboli. &c. They that wil be made riche  
falleth into temptacions and snare of the dyuell,  
and into many desires vnprofitable and noysom  
which drowneeth men into death and destructiō,  
therfoze he biddeth the sayde Timothe to com-  
maunde the riche men of the worlde not to be to  
highe in their own conceite, nor to trust in the vn-  
certeintie of their riches, but in the liuinge God,  
which giueth vs all thinges abundantly, as well  
to bring vs to the eternall fruition of the glori-  
ous Godhed, as to liue by in this worlde. Faith  
contempneth & despiseth honours, as a fume on  
þe running water, as smoke, or as sleepe. The sayd  
some swelleth and groweth into a great quantitie,  
tpe,

A
 fye, but yet holow it is without any stufte in it,  
 and for nothing good at length. So honour and  
 riches maketh mē to swell and grow bp to great  
 estimation, yet comonly holowe they be, and void  
 without vertue or good conditions or good wor  
 kes. Smoke when it riseth bp out of the chimney,  
 it shooteth bp a great highte, and then swelleth  
 abrode as it were into a great cloude, but anon  
 it vanissheth away and commeth to nothing. And  
 euen so dothe riche mens honour and goodes, as  
 we see by dayly experience. Sleepe is myngeled  
 with many dreames of riches, landes, possessiōs,  
 and carnall pleasures, but when they haue slepte  
 out their dreame, and whē they wake it is away  
 they fynde nothings in theyr handes, of all that  
 they had pleasure of in their dreames. So dothe  
 al transitozie pleasures, in them is no stedfast se  
 curitie. Therefore auertyng and turnynge our  
 mindes from them, we must settle our harts on  
 heauenly ioyes that will neuer faile nor fade. To

B
 which he bring vs that made vs almighty God.  
 To whom be glorie honour and praise

for euer. Amen.

### The thirde sermon.

**I**N quo exultabitis modicum nunc si oportet  
 contristari in variis tentationibus. In whyche  
 you shall reioyce & be mery, although now  
 a litle you must be sozy in diuers temptaciōs, per  
 secutions, and troubles. In whiche (saith Saynt  
 Peter) referring to that he spoke of immediate

lpe



C

lye afoze in tempore nouissimo, In the last tyme  
 oz last day, where he said that the ioyfull inhery-  
 tance that shall neuer fade noz decaye, is conser-  
 ued and kepte in store in heauen, for you that by  
 the vertue and power of God be kepte by saythe  
 vnto saluation, which is redy to be shewed in the  
 last time, that is to say, at the general iudgemēt,  
 In which you shall reioyce and be mery (sayth S.  
 Peter here.) And mervel not (good frendes) and  
 specially you that be lerned, that I made a point  
 betwixt the antecedent and the relative: For the  
 graue sentēces of the Apostle here in this epistle  
 be so long, and so coherent one part to an other,  
 and so full of good matter, that if when I haue  
 entred on the declaration of the one part, I shuld  
 nedes procede and declare the whole sentence, I  
 should be to long in most part of my sermons, &  
 to tedious for the audience, whiche I woulde be  
 loth to be. And therfoze seruing the time I make  
 an ende of my exhortacions, where I perceyue  
 my selfe somewhat weary, and the audience also  
 weary of standing, and yet (thanked be God) not  
 very hasty to drawe away. Therfoze so that you  
 will giue eare and applye your mindes to that I  
 shall say, you shall perceiue the coherence of thys  
 processe that I shall declare vnto you at thys  
 time, to that I sayde afoze in my former sermon  
 vpon this Epistle of Saint Peter. Here you shal  
 vnderstand that the blessed Apostle S. Peter for  
 mans consolation & comfort, least we shoulde to  
 soze lament & be sozy for the differring & delay of  
 the ioyes of heauen, for which we be regenerate,  
 as he

D

as he had said befoze now, he moueth vs to ioy &  
 gladnes, because a weake person in y<sup>e</sup> faith wold  
 say peraduenture, in asmuch as S. Peter saith we  
 be regenerate to be childzen of God, & to be inhe-  
 ritours of his vncorruptible heritage: howe is it  
 that he letteth vs take so much harne with vex-  
 ation & trouble and persecutions, which al faith-  
 full people suffred in the p<sup>r</sup>imitiue churche, & no  
 man liueth without such lyke yet to this houre,  
 nor shal do hereafter: S. Peter answereth that it  
 is not for any hurt to faithful people, but rather  
 to they<sup>r</sup> great profite, euen like as gold whē it is  
 cast into the fire to be tried taketh no hurt by the  
 fyre, but rather muche good, in asmuche as it is  
 made purer & finer by the fyre. Eccle. xxvii. Vasa fi-  
 guli probat fornax et hōines iustos tēratio tribulatiōs  
 The forname p<sup>r</sup>oueth y<sup>e</sup> crockers pots oz pitchers  
 & so doth the tentation of trouble p<sup>r</sup>oue and trye  
 the good men oz women. For like as the pitchers  
 that be whole & sound be made faster, harder and  
 strōger by the fyre, so they that be cracked oz bro-  
 ken, flyeth in peces: euen so good men by trouble  
 be confirmed & made better, where naughty and  
 vnstedfast parsons be al to broken thzough impa-  
 cience, & I rede that not onely by trouble a mā is  
 p<sup>r</sup>oued & tried, but also by ouermuch prosperity.  
 For he y<sup>e</sup> is in welth many times forgetteth god  
 & him self, & by adulation & flatering, is bzought  
 beyonde him self. Pro. xxvii. Quomodo probatur in  
 conflatorio argētū et in fornace aurū sic probatur ho-  
 mo ore laudātis: euē as siluer is p<sup>r</sup>oued in y<sup>e</sup> blo-  
 wing place & gold in y<sup>e</sup> forname, so a mā is p<sup>r</sup>ued by y<sup>e</sup>  
 mouth of a prayser whither he be truli vertuous.

For



The third sermon

**C** for if he be neuer þ proud for mē's praising, but rather the better, it appeareth that his vertue is true vertue whyche groweth and increaseth by laude and praising, but if a man be proud for laude and praising, his vertue is baite and counterfeit. Then to the letter of Saynte Peter: The triall of your faith more precious then golde that is tried by the fyre, may be founde worthy to haue praise, laude and glorie and honour, when Iesus Christ shall shewe hymselfe. There is no artificer that hath so great pleasure to worke in fine gold neither any man hauing iewels of pure gold tried to the vttermost, as almightie God the highe workeman, maker and owner of all thyng will reioyce to see our faith tried by temptation and trouble and vexation, for by that prooue it shall appeare to God and man muche more firme, fast and sure, then if there had be none suche assay or experience of it.

**D** Consider the blessed Apostles of Christ and other blessed Saintes, what persecution, paines, and punishment they suffered, euen to the death in the defence of theyr faith. And in our time what triall and prooue of mens faith hath there bene by frowarde heretickes, impugning and reasoning againste the verie essenciall & necessarie articles of our faith, making weake men and women to wauer and doubt in theym, or clearly to renounce them, putting no faith in theym, and so of the sacramentes of the churche. And I say more, that now euery day our faith is impugned, tried and proued by all kindes and maners of temptation to sinne. If a man see an other

other mans wyfe, that is delectable to the eye,  
 to haue his concupiscence and desyre of her, or A  
 thou wyfe in like case of anye man beside thyne  
 owne husbände. After this delectation and plea-  
 sure, crepeth into thy soule consente to offende  
 with her, here I saye thy fayth is tempted and  
 proued, for whiche you must remember, that as  
 I sayde before of the wordes of Saynte Iohn:  
 This is the victorie that ouercommeth the worlde,  
 oure faith, for our fayth on God, and on his holy  
 worde, telleth vs that no manne shall desyre to  
 haue an other mans wyfe, neither any woman  
 to haue an other womans husband, nether anye  
 man beside her owne husbād. Likewise if thou se  
 another mans good lye by the negligent lye, so  
 that thou maist conuey it awaye and no man to  
 se the, yf thou take it awaye, or consent thereto, B  
 here thy fayth is tryed and proued noughte, for  
 thy fayth telleth the, that thou shalt take awaye  
 none other mans goodes. Likewise in thy occu-  
 pyng, if for couetousnes to get the peny, thou  
 sell false or noughty ware, or by false weightes  
 or measures deceiue thy neighbours, so doyng,  
 thou shewest thy self to forget thy faith to God,  
 and to his holy worde. *Statera iusta & equa sint po-  
 dera*, Leuit. xviij. Let thy balance be iuste, and thy  
 weightes equall. And. *Ezech. xlv: Statera iusta &  
 ephi iustum*, and also byddinge the do none other-  
 wyse to an other man, then thou wouldest an o-  
 ther man should do to the. And contrary wise, whē  
 thou art tempted to suche vnlawfull Lecherie  
 as I spoke of, or to false pyssing, stealynge, or



**C** robbinge, or to deceiue any man or woman by  
false occupiunge, if thou sticke stedfastlye to thy  
sayth, doing accordinglye to Gods holye worde,  
then thy faith by this tēptation is proued good,  
and muche better in the sighte of God, then if it  
had neuer bene so tried. And by this it is lyke to  
golde tryed by the fyre, and shall be founde wor-  
thy to receiue praise, glory, and honour, whē Chyist  
shall shewe him selfe in his glory at the generall  
iudgemente, then he wil geue to the blessed chil-  
dren of his father, whiche then shall be set vpon  
his right hand, disseuered from the refuse, depu-  
ted to dampnation on the left hande: to all them  
I saye, that hath theyr sayth tried by temptati-  
on, and proued sounde and pure as golde. Chyist  
**D** wyll geue laude and praise, sayinge to you. I was  
an hungred and you gaue me meate: I was a thirste  
and ye gaue me drinke: I lacked clothes and ye gaue  
me clothes, and so he wyll saye, I had nede of such  
ware as you occupied, and you serued me sayth-  
fully and trustely, and my wyfe was in thy sight,  
and in thy compaignye, where thou mighte haue  
had occasion to tempte her to yll, and yet thou  
dyddeste not. And to the honest wyfe, wydowe,  
or mayde, he wyll geue like laude and praise, say-  
inge: that where they were soze tempted to in-  
continencie, yet they didde strongly and sted-  
fastly resist and withstande for Goddes sake,  
and for his holye wordes sake, for suche wor-  
kes of iustice and honestye the iudge wyll praise  
vs, as well as for the workes of mercye, whiche  
be namelye exprested in the Gospell, because we  
shall

shall by them thinke lykewise to be prayſed for A  
all lyke good and godlye woꝝkes. And when he  
oꝝ he that haue this prayſe ſhall ſaye: I neuer  
ſerued the of anye ware, and I neuer ſawe thy  
wyſe for whom thou geueſte me theſe thankes,  
he wyll ſaye: That you didde for the leaſt of my  
ſeruauntes, that you didde to me, occupyinge  
with my ſeruauntes iuſtelye withoute gyle oꝝ  
deceiſte, thou occupied iuſtelye with me, and ab-  
ſtayninge from my ſeruauntes wiſe, daughter,  
mayde, oꝝ ſeruaunte, thou didde ſhe we thy ſelfe  
honeſt towarde my wiſe, daughter, oꝝ ſeruaunt.  
Nowe what ioye, and pleaſure, and comfoꝛte it  
ſhall be for a Chꝛiſten man to haue ſuche laude  
and praife of the highe iudge at that terrible day  
when folke ſhall haue nede of comfoꝛte, iudge  
who can: It paſſeth my bzaine. Our ſayth ſo  
tryed by trouble oꝝ temptation, ſhall be ſounde  
woꝛthy to haue glorye, when the iudge ſhall ſay  
to vs: Venite benedicti patris mei poſſidete pa-  
ratum vobis regnum. Math. xxv. Come you bleſſed  
chyldezen of my father, and take poſſeſſion of that  
gloꝛious kyngedome, that was pꝛepared for you  
frome the beginnyng of the woꝛlde, in whiche  
we ſhall be no moꝛe ſeruauntes, but copartneres  
and coinheritours with our ſauour Chꝛiſte, and  
with all the gloꝛyous Angelles, and gloꝛious  
compane of heauen, where we ſhall haue the  
grace that G O D gaue vs here, conſummate,  
perſourmed, and in his hyghelte perfectyon,  
whiche wee call glorye, whiche honoure we  
ſhall haue ( as Saynte Peter ſayeth ) when



**C** we shalbe set a losse and in highe estate, whiche  
shall appeare moze evidently by the deiection  
and ouerthrowinge of others, of which. Esa. xxvi.  
saith, Tollatur impius ne videat gloriam Dei. Take  
awaye the wycked synner, that he se not the glo-  
rye of **G D D**: And also Chzist sayth, Go frome  
me you wicked persons into fier everlasting, when  
the dampned men and women, wepinge and  
waylinge, and cryinge oute, when they se the ex-  
altation of good men, shall say. Nos autem insens  
sati. &c. Sap. v. we dastardes esteemed and counted  
their liues but folishnes or madnes, lo nowe howe  
they be counted amonge the children of God. All  
this shall redounde to the honoure of them that  
shalbe saued. This sayde prayse, glorie, and ho-  
noure, we shall be indued wyth all by Chziste,  
when he shall shew hym selfe in his glozy. Ther-  
foze, though you do not nowe se him, yet ye loue  
him. For (as Saint Augustyne sayth) we maye  
loue thinges that we se not, so that we haue  
knoweledge of them, for no man can loue that,  
that he hath no knoweledge of. We knowe Chziste  
by heate sape, by readinge, and hearinge his holy  
gospelles declaringe his gracious goodnes, for  
whiche we muste nedes loue hym. And although  
you se him not, yet you do beleue vppon him, for  
whiche beleife you shall be merye, and haue suche  
ioye as no tounge can tell, for it shall be the ioye  
of the glozye of heauen, when you shall receaue  
for youre rewarde, the ende and perfection of  
yoursaith, whiche is the health of your soules.  
Nowe here you knowe by Saint Peters woꝝ

des, what is the ende of youre faith, it is the helth  
of your soules, whiche health shall exclude al sick-  
nes, payne, and miserie, for none such can come  
into that glozve of heauen, where you shall haue  
the sayde health and saluatiō, and neuer afoze,  
for here is no loze but it is contaminate, defou-  
led, and interruptyd, by discomforte, payne, and  
trouble. And here you muste vnderstand perfect  
faith, garnished, and adourned with charitie and  
good woꝝkes accoꝝdinge, for none other wyll  
serue vs to come to that glorious rewarde of  
health euerlastinge. De qua salute exquisierunt arq̃  
scrutati sunt Propheta. Here Saynte Peter styr-  
reth bp oure deuotion, and loue that we shoulde  
haue to oure soule health, that we shall obteyne  
and gette by the triall and pꝛofe of our fayth, as  
he sayde afoze. He taketh an argumente of the  
olde fathers holye pꝛophetes, that in olde tyme  
pꝛophecied of the grace that should fall vpon vs  
by the comminge of our Saviour Chzist, which  
they vehemently desired to see in their time, but  
they coulde not: As Chziste saith, Math. xiii. Mul-  
ti prophete et iusti cupierunt videre quæ vos videtis  
et non viderunt, et audire quæ auditis et non audie-  
runt. Esay. lxi. iiii. prayed and wysshed, Vtinam dis-  
rumperes cœlos, et descenderes. Woulde God thou  
wouldest bꝛeak the heauens, and wouldest come  
downe to be incarnate. And the Pꝛophet Dauid  
Psal. lxxix. Excita potentiam tuam, et veni vt saluos  
facias nos. Wake, rayse and stirre vppye thy olde  
poweꝝ, whiche thou were wonte to shewe by  
wonderous myꝛacles shewed in olde tyme, in



**C** Does time, in Moyses time. This power of thine semeth now a slepe, vntill thou renewe it againe, declaringe the veritie and signification of the saide myzacles, by thy blessed comminge into oure nature by thy incarnation. And he cōfesseth almightie God angrie with him, because he came not, Quousq̃ irasceris super orationem seruī tui: in whiche he declareth the vehemencie of his earnest loue and desyre to see Chryst, and sayde: Shewe thy face, and we shalbe safe. And yet not doubting but that he would come, he sayth in another Psalme. Inclinauit cœlos & descendit & caligabo sub pedibus eius. Where for the certentie and surenes of his Prophecie, he vseth the p̃terfertece for the future tense, speaking of the time to come, as though it were past in dede, because he was as sure of it, as though it had be past, as we vse to saye in common speach, of one that is past remedye, or sure to dye, he is but a deade man. He hath inclined the heauē, and came downe and trode darkenes, that is to say, sinne, downe vnder his feete. Damasc. li. iiii. Cap. i. Hoc est inhumiliabilem eius altitudinem in humilitate humiliavit, & descendit ad seruos suos. The highnes of his Godhead, whiche can not be made lowe by nature, he broughte a lowe by his humilitie and gentlenes, whiche is the newest, the straungest, and most wonderous worke that euer was wroughte. Of whiche sayth Ieremie. Cap. xxxi. Creauit Dominus nouum super terram, scemina circumdabit virum. Our Lord hath wrought a newe thinge, or a straunge thinge vpon the earth, a woman shall enuyron

or compasse aboute a man, that is to saye, the  
blessed Wyrgyn Marye, for she compassed about **A**  
and closed within her wyrgynall beellye, our  
Sauoure Christe, a perfecte man in connyng,  
knoweledge, and vertue, even from the fyrst in-  
stante of his incarnation. And Daniel that holye  
Prophete, Vir desideriorum, a man ful of desires,  
because he was so desirous to knowe of the re-  
tourne of his people of Israell, from the captiui-  
tie of the Medes and Persies, and of the com-  
minge of Messias, and what shoulde betide his  
people, at the later ende he was asserkeyned by  
an aungell sent from G D D, not onelye of the  
retourne of the people from captiuitie, but also  
of the mystery of Christes incarnation, and of his  
passion, and at the last, of the final desolation, and  
abominable destruction of the newe citie of Je- **B**  
rusalem, by the Emperours, Vespasian, and his  
sonne Titus, and at the last by Elius Hadrianus,  
whiche of the ruynes of the olde citie, destroyed  
by Titus, made a towne there, and called it  
Elia, after his owne name. Of these blessed pro-  
phetes that laboured and searched so diligently  
for to knowe of the time of grace, that the spirite  
of Christe, proceeding from the sonne, and from  
the father (and therefore he is called the spyrte  
of Christe, as he is called the spirite of the fa-  
ther) that inspyzed the sayde holye Prophetes,  
and spoke in theym, woulde tell them when it  
shoulde be, within howe manye yeares after  
them, & in quale tempus, into what manner of  
tyme.



The third sermon,

time it should be differred, as whether tyll time  
**C** of peace, or of warre. Jacob the blessed patriarch  
said it should come, when there should be no kin-  
ges and rulers as of the linage of the Jewes, &  
so it proued, for our saulour Christ come, whē he  
rode an alien and straunger was made kinge, by  
the aucthoritie of Augustus, then Emperoure of  
Rome. And Esay sayde of that time, *Et constabūt  
gladios suos in vomeres et lanceas suas in falces*, ca. ij.  
It should be in time of peace, when all the world  
liued in rest and peace, and had no warre, but ly-  
ued quiettlye vnder the rule of the Romaines, so  
that all men mighte blowe their swoordes into  
plowe yrons, and their speare heades and moris  
pikes, into sithes, hokes, and sickles to cut their  
hay or corne. Then Christ should come (saith **S.**  
**Peter**) & suffer paines and passions, prenunciā-  
*as quæ in Christo sunt passionēs*, speakinge in the  
plurrell number, for he suffered in soule, and in his  
**D** body, and also in his limmes or members, as he  
doth now daylie in his elect people, and true ser-  
uauntes, and should haue for the same fururas glo-  
rias, two speciall glories he had after his passion,  
that is to say, the glory of his resurrection, & the  
glory of his assention. All they (saith **S. Peter**)  
had knowledge by reuelation, that they labored  
not for them selfe but for vs, not to haue the per-  
fourmed in their time, nor vpon them selues, but  
vpon vs, according as they be now taught you  
by the ministers of the word of God, y<sup>e</sup> haue pre-  
ched to you continually, sith the holy gooste was  
sente from heauen vpon the Apostles in sensible  
signes

signes as fierye tongues w<sup>th</sup> diuersitie of lan-  
guages, geuen by the holy Goste, On whom the  
blessed Angels in heauen desire to beholde and loke  
on: Not that they lacke that glozious sighte at  
anye tyme, but Saint Peter vseth this maner  
of speakynge, because the ioyfull contemplation  
and sight of the Godheade, euer beinge presente  
with them, dothe faciate them, and perfectly cons-  
tent them, and yet so that they be neuer wearye  
of it, but euer desire to continue in that contem-  
plation. For Chyriste sayth. Math. xviij. Angeli eo-  
rum in celis semper vident faciem patris mei qui in  
coelis est. The angels see, and desire to see, desie-  
reth to see, and seeth: For lest there shoulde be a-  
nye doubt in their desire, they be faciate, and cons-  
tent, and assured whyle they desireth. And lest  
there shoulde bee anye lothinge, or fulsomenes, or  
wearines in their societie or fulnes, while they be  
full, yet they desire, Therefore they desireth to  
see, and that without labour or payne, for con-  
tentation foloweth their desire, and they be con-  
sent without lothsomenesse, for their fulnesse is  
inflamed by their desire. And euē so wee shal be  
when we shal come to that well of life, there shal  
be prynced in vs a delectable thirste or desire, and  
fulnesse of contentation withall, but there shal  
be in the thirste no necessitie, nother in the fulnes  
anye lothsomenesse, for while that we be desie-  
rous to see that glozy of GOD, we shal be full  
of that sight, and whyle we be full, yet we shal  
desire to se it styll, after such a maner as we can  
not now perfectly perceiue, tyll we come to that



### The fourth sermon

**C** state in which we shalbe like the angels, and then we shall knowe it by experience, as they dooe, thzough the helpe of our sauour Iesus Chryste, who with the father and the holye Goste, liueth and raigneth for euer.

Amen.

### The fourth treatise or Sermon.

**D** **P**ropter quod succincti libos mentis v're. &c.  
Vherfore tucke vp the Loynes of youre minde, and be sober, and perfect, and trust on the grace that is offered you by the reuelation of Iesu Chryste, as obedient children, not made like to the former desires of your ignoraunce, but like that holie one that called you, that so you maye be holie in all conuersation, because it is written. You shall be holie, for I am holie. Now in contemplation that all that the Prophetes laboured and desired to heare and to see, they were instructed by the holie Gost, that they should be perfourmed, not for their tymes, but on vs in our times, that haue hearde the preachers of the Gospell euer sith the sensible commynge of the holie Gooste in fierye tongues from heauen. Therfore the blessed apostle Saint Peter exhorteth vs so to dispose our selues, that we maye be able and apte to receiue this

this grace so that by our owne faulte wee be not  
frustrate and disapointed of it. And to that pur-  
pose is first required cleannes of life, whiche the  
apostle meaneth, bidding vs, Tucke vp the loines  
of your minde, and be sober and perfect, He bleseth a  
maner of speakinge often bled in the scriptures,  
whiche speakinge of the soule of man applieth to  
it bodelye membzres oz limmes, and the operati-  
ons and woorkes of the bodye. As the eyes of the  
soule, Ad te leuauí oculos meos, and Leuauí oculos  
meos in montes. I haue lifte vp mine eyes to the  
mountaines, not the bodelye eyes which some men  
lacke, but the sight of the minde, whiche serueth  
as well by nighte as by daie. And the Apostle.  
Ephe. i. Det vobis illuminatos oculos cordis vestri,  
vt sciatis que sit spes vocationis eius He praieth that  
God woulde geue them the eyes of their harte,  
(that is to say, of their minde) lightened to know  
what they might trust for, by his callinge. And  
ii. Cor. ii. He calleth the preachinge of the Gospel  
a smell oz sauoure, because that like as the thing  
that is not sene is perceiued by the sauour, so the  
inuisible GOD is smelled out and perceiued a-  
monge the people by the preachers. And then as  
(you know) they that be bled to stinking sauours  
can not liue in Bucklersbury, oz in the potticaries  
shoppe. So to some the true preachinge is a smell  
oz sauour that infecteth and killeth them, as to  
them that maligneth, grudgeth and abhorreth  
true doctrine, which be worse, and more sicke  
for the worde, where to other it is a sauour of  
lyfe, and byingeth them to lyfe euerlastyng.



The fourth sermon

**C** And the scripture speaketh as though the soule hadde a mouthe, and lymmes of tastynge, it appereth by the prophet. *Gustare & videre quoniam suavis est dominus.* Taste and see that our Lorde is swete. And Esay speaketh as though the soul hadde wombe or bealy to conceiue child. *Esa. xxvi* *A facie tua domine concepimus & quasi parturimus & peperimus spiritum salutis.* He speaketh to almighty God as one longing to se the glorious and moste delectable face of God, which is so delectable that the aungels of heauen desiereth to beholde it, and hathe inestimable pleasure in the contemplacion of it, as I said a little rather, and as saint Peter saith here in this Chapter. By the beauty of thy face (saith the Prophet) we haue conceiued, and haue in maner traueilled, **D** And also be deliuered, and haue brought forth the spirite of health, that is to saye: *Securam fiduciam*, sure truste to come to the thinge that wee desire to see. He vseth this metaphoze and similitude of conceiuinge and labouring of childe, because that like as the mother hathe paine in traueilynge, and ioye when the childe is borne, so that the former paine is anone forgotten for ioy of the childe. *Ioh. xvi.* so the desire to see the face of God, to see the Godhead, hath now payne annexed, for the dilation & differringe of it, we cannot haue it when we will, and as the wise man saith, *pro. xiii.* *Spes que differtur affligit animam.* The hope that is deferred, prolonged, and put off, vexeth the minde. But yet the sure trust to come to that glorious sight, dothe somewhat comfort  
vs

vs for the tyme, but when we haue perfectly ob- A  
teyned and gotten it, then the paine will be clere-  
ly past, and cleane forgotten. Saint Paule vseth  
like maner of speakinge to the Gala. iiii. callinge  
them his little chldzen, because they were so chil-  
dishely turned by pseudapostles and false Prea-  
chers, from the sinceritie of the true doctrine of  
the Gospell that he had instructed theim in. My  
babes (saith he) of whiche I trauaile nowe a-  
gaine vntyll Chyste be newe fourmed in you.

I traueled once to bzing you from Infidelitie  
to the true faith of Chyst, as earnestly in minde  
as the mother dothe bodelye for her childe. And  
now that you be thus inuegled, I muste labour  
and trauaile for you againe to bzing you to the  
right trade againe. Euen such maner of speache

vseth Sainte Peter in these wordes rehearsed, B  
bidding vs. Tucke vp the loynes of your mindes.  
The bodely loynes be the bzeaders of carnal lust,  
and therefore Chyste biddeth: Sint lumbi vestri  
precincti. That your loynes be girde vp with the  
girdle of chastitie, that they stie not abrode to vn-  
lawfull lustes of the flethe, and because the exte-  
riour actes of the bodie riseth of the inward con-  
cupiscence of the minde, Sainte Peter woulde  
haue the loynes of our minde girde vp, that they  
vage not rouing abroade by the lewde thoughts  
and vncleane meditations. The loynes of the  
minde be the witte and will, when the witte is  
gird in and kept close, and exercised in honest stu-  
die, and the will desiereth nothing but that is co-  
formable to honestie, the loings of your minde

be



The fourth sermon,

be tucked vp as Saint Peter would haue them  
C and so you shall be cleane of body from vnlaw-  
full actes of the fleshe. And this is a great parte  
of cleannes of life. Sobernes pertaineth to cleannes  
of life, and is also necessarye to that we shall  
be able to hope and looke for that perfect grace  
and glozy that is offered vs against the reuelation  
and glorious commynge of our sauiour Iesu  
Christe at the generall iudgement, at which  
tyme hee shall appeare in his glorious maiesty  
to confounde them that contemned hym in hys  
infirmities. Sobernes is the vertue by whiche  
a manne measureth him selfe againste the intes-  
mentes and occasions of surfete, and againste the  
floude or streames of dronkenesse. This ver-  
tue is so necessarye for man, that without it all  
goeth to hauocke, for it is the defence and saue-  
garde of the minde, and of the limmes of the bo-  
dy. It defendeth honestye and chastitie as a  
D stronge warde or castell, so that when sobernes  
is broken and gone, chastitie is sone defowled.  
Loth, when he was dronken defowled his owne  
daughters whiche he would neuer haue done,  
if he had kepte sobernes. Sobernesse is conser-  
uer of frendship & amitie & of peace, where dron-  
kenesse breaketh the. *Spes iubet esse raras Ad pres-  
lia trudit inermem. Horac.* It maketh all thinge  
sure & a man wold haue. If the dronken mā wold  
kil the deuil, surely he wil thinke he cā do it while  
his cups be in. He will fight though he lack both  
weapon and harneis, and wyl break a loueday  
and

A

and fall to variaunce wyth his best frende, yea,  
 though it be his owne brother. Where contra-  
 ry sobernes exchebeth suche rashenes and auoy-  
 deth perils. Sobernes requiteth one good turne  
 for an order, and abhorreth pride and arrogancy,  
 and kepeth his housholde in measure with hone-  
 stie, and kepeth fidelitie trustely with every man,  
 that putteth trust in hym. Where drunkenes by  
 pride of harte bringeth furthe unkindenesse, as  
 pride dothe euer, for a proud manne thinketh all  
 thinges done of dutye that a man doth for hym,  
 & so neuer regardeth to do good for good againe.  
 The sober man kepeth his housholde in measure  
 where the drunkenarde is euer in extremities. Fi-  
 nally, Sobernes may be called the mother of all  
 vertues, and drunkenesse mother of all vices.

B

Therefore without lothsome excesse y<sup>e</sup> belly wold  
 be filled: for what profite doth it to take to much  
 of that that thou shalt lose by and by? Nature is  
 content with a very litte. Therefore if thou charge  
 it ouer much, either thou shalt by that thou hast  
 taken haue litte pleasure, or els greate hurte.  
 Therefore Saint Peter saith we must be sober,  
 and generally we muste be perfect in all woorkes  
 of vertue, and so shall boldely hope to see the glo-  
 ry of Christe. Where contrary he that no good  
 doth, and liueth viciously, may be soze afrayed of  
 that glorious commyng, lest he come to shortly,  
 and to soone for hym. *Quali filij obedientie non  
 cōfigurati prioribus ignorantia vestre desiderijs.* As  
 chylde of obediēce, or obedient chyldezen vnto the  
 mo.



## The fourth sermon

**C** monition and wholesome lessons of your father,  
 not forgettynge that I haue taught you. Shew  
 not your selues like vnto your olde blindenes in  
 carnall byces, and in all other inquitie, to which  
 you were geuen afoze you were called out of the  
 darkenes of ignoraunce vnto the light of faythe,  
 by your spirituall fathers the Preachers of the  
 worde of **GOD** among you, but conforme your  
 selues to that holye one that called you, whiche  
 was chieflie our sauour **Christe**, by whose word  
 published amonge them by the Preachers, and  
 specialle by **Sainte Peter** that hadde laboured  
 amonge them, they were reduced and broughte  
 to the light of knowledge, that so (sayeth **Saint**  
**Peter**) you may be holy, firme, and fast in good-  
**D** nesse agaynst byce, againste trouble and vexati-  
 on, for that is the signification of this woozde,  
 Sanctus, firme, faste, and sure in goodnes, that is  
 holye in all your conuersation and dealyng, lyke  
 as he that called you is holie. To confirme that  
**Saint Peter** alledgeth the saynge of almighty  
**GOD** in the .xix. Chapter of **Leuiticus**, comaun-  
 dyng the people of **Israell**, and by them all vs  
 faythfull and true **Israelites** chistian people.  
 Sancti estote, quoniam ego sanctus sum dominus de-  
 us vester. Be you holye for I your **Lorde GOD**  
 am holye. And our **Sauour Christe** in the **Go-**  
**spell** hath a like saynge. Mat. v. Estote & vos per-  
 fecti sicut & pater vester celestis perfectus est. Be  
 you perfect as your heauenly father is perfecte.  
 Where this worde (sicut) **As**, importeth not e-  
 qualitie, but a certaine imitation or folowinge,  
 as

as Saint Paule biddeth: Estote imitatores dei, fol-  
lowe God as nigh as mannes fragilitie wil per-  
mitte or suffer, though no creature can attayn to  
be equall with God in holines or perfection. And  
here good neighbours I should by these wordes  
of S. Peter exhorte you to be fast, sure, and sted-  
fast in the good opinions that you haue bene re-  
duced vnto by catholike preachers, where afore  
by pseudapostles and leude preachers, you were  
seduced and broughte into sinistre opinions, in  
whiche you walked darkely and blyndely, con-  
tempninge the sacramentes and ceremonies of  
Christes church, and so vsinge a leude libertie,  
you fell to all desires of darke ignoraunce, liuing  
carnally, nother regardinge prayers, fasting, ab-  
stinence, nor chastitie. For surely this is the effect  
of suche lewde libertie, as some men would ben-  
dicate and claime by the Gospel, where there is  
nothinge moze contrary to the Gospel. Et si pa-  
trem inuocatis eum quæ sine personarum acceptio-  
ne iudicat. &c. In these wordes the Apostle per-  
swadeth, and reasoneth, that we oughte to be of  
cleane lyfe, sobre and perfecte, that we maye obe-  
diently, and reuerently hope and loke for glozve  
at the reuelation and comminge of Christ in his  
glozy, sayinge: If you call him your father that iud-  
geth without parcialitie according to every persons  
worke, see that you be conuersaunt in feare (and in  
your conuersation haue feare) for the time that you  
be here abidinge in this worlde. In which wordes  
he willeth vs to consioze almightie God as oure  
father, and also as our iudge. In that he is oure



**C** iudge, we owe vnto him feare, as to oure Lorde  
and maister, that maye do with vs what shall  
please him, and in that he is our father, we owe  
vnto him loue, as to oure maker and regenera-  
tour. Accoꝝdinge to the saying of Malachi. i. Si pa-  
ter ego sum vbi est honor meus, si dominus ego sum  
vbi est timor meus. If I be youre father as you  
call me, Pater noster qui es in coelis, where is the ho-  
nour that you owe to me: If I be youre lorde,  
where is the feare that you owe to me. Saynte  
Peter ioyneeth them both together, meaninge  
that we owe vnto almightie God loue, as to our  
father, and feare, as to our lorde and iudge, and  
specially because he iudgeth withoute parcialitie  
oz affection to any partie, hauinge respecte to a  
**D** mannes woꝝkes, and not to the personne. But  
yet here riseth a doubte vppon Saynte Peters  
woꝝdes, that God iudgeth without parcialitie,  
it semeth contrary, by the woꝝdes of Malachye  
the Prophet aforesaid, where the woꝝde of God  
sayd by that Prophet in the fyrst Chapter, Non  
ne frater erat Esau Iacob, dicit dominus & dilexi  
Iacob, Esau autem odio habui. They had done nei-  
ther good nor yll, as S. Paule sayth. Roman. ix.  
therefoze not for any thinge of their parte God  
sayde, I loued Iacob, and I hated Esau, and then in-  
berye dede, for that that God loued Iacob, Ja-  
cob proued a good man, and for that he hated  
Esau, Esau proued nought, and all his posterity  
for the mooste part. And Iacob for his good-  
nes, and for good woꝝkes folowinge of the  
same was saued, where Esau, oz they of hys  
issue

issue, for they2 noughtie liuinge, were reproued A  
and dampned: therefore, of this it semeth that  
God was partiall in his election, because there  
was no cause in the parties wherfoze one shuld  
be electe rather then the other, and also in the se-  
quele that came thereof, dampninge Esau oz  
them that were noughty and yll of his issue, and  
sauinge Jacob for his goodnes and vertue whi-  
che God gaue hym. Therefore (by this obiecti-  
on) it semeth not true that Saint Peter sayth,  
that God oure father iudgeth without partiali-  
tie, in as muche as it semeth he was partiall in  
these two personnes Jacob and Esau, as well  
in the pzedestination and election of them afoze  
they were bozne, as in the course of they2 lyues,  
and in the maners of they2 lyuinges, and synal-  
lye, in the saluation of the one, and reprobation B  
oz dampnation of the other. For aunswere to  
this obiection you muste vnderstand, that when  
there be anye two personnes, hauinge on they2  
owne parte, oz in them selues equally, the rea-  
son oz cause why they shoulde be wylled, loued,  
oz accepted, then the will of him that accepteth,  
oz loueth the one rather then the other, offendeth  
by acception of personnes, oz by partialitie. As  
if we compare any two thinges to the wyl of a  
creature, as to my will, oz to thy will, if thou  
loue oz fauonre one moze then the other, there is  
some iust cause, oz (at y lest wise) some apparant  
cause, why thou fauorest the one moze then the  
other, for the goodnes in the thinge that is loued



**C** or els the apparaunte goodnes in it, is the cause  
 why we do loue it. But speakinge of the will of  
 God, there is nothinge, no goodnes in the crea-  
 ture, that causeth or maketh the will of God to  
 loue it. For the thinge that is temporall & tran-  
 sitory, causeth not the thinge that is eternall, as  
 is the election, pzedestination, and fauour or loue  
 in God: but rather contrarywise the wil of God  
 is cause of all goodnes in man. And therefore  
 God can not be partiall, neither acceptor of per-  
 sons, because in man, or any other creature, ther  
 is no goodnes of our owne that shuld make god,  
 or cause God to loue vs, but that he loueth vs as  
 he loued Iacob, befoze he had done other good or  
 yll, it commeth of Goddes mere grace and libera-  
 litie, and not of Iacobs deseruinge nor of ours.  
 and in this doinge, he doth no wzonge to the o-  
 ther partie that is reproued, as Esau was, for  
**D** generallye, iniustice or wzonge hath no place,  
 where a thinge is geuen of mere grace, if it be ge-  
 uen to the one and not to the other, for grace or  
 fauour may be geuen to one and not to an other  
 without any iniustice or wzonge to the other par-  
 tie. As appeareth playnely. Math. xx. of them that  
 were hyzed to worke in the vineyarde, of whiche  
 some came to worke primo mane, earlye in the  
 mozning, and some at siue of the clocke at night,  
 and yet they had equall wages, they that came  
 laste, as much as they that came fyrst. And when  
 some that had laboured all day grudged therat,  
 and complayned to the maister and owner of the  
 vineyarde, because they had laboured all day and  
 bozne

bozne the burthen and the heate of the day, and  
 had no moze wages then they that had laboured **A**  
 but one houre, they were aunswered one for all.  
*Amice non facio tibi iniuriam, tolle quod tuum est  
 et vade.* He hadde no wronge, that the other that  
 came laste, was made as farre forth as he that  
 came fyrste, because it stode in the mere libertie  
 and grace of the mayster, to bestowe his monye  
 as it pleased him, as he sayde : *An non licet mihi  
 quod volo facere?* May not I do with mine owne  
 as it pleaseth me. As **S. Paule** saith, *Rom. ix.*  
*An non habet potestatem figulus. &c.* Hathe not  
 the pitcher maker of cley, power to make of one  
 peece of cley, one vessel to do honest seruice at the  
 boorde, and an other to do vyle offices: so in oure  
 purpose, in as much as it stode in Goddes mere  
 libertie, to minde or wyll to **Jacob** and to **Esau**  
 as it pleased him, **Esau** had no wronge by that  
 that **Jacob** was electe, neither almighty **God**  
 was partiall in sauinge the one, and not sauinge **B**  
 the other, for there was no cause geuen of thone  
 moze then of thother. And euen so sayth **S. Pe-**  
**ter**, that almighty **God** our father indgeth with-  
 out acceptiō of persons, or partialitie, crowning  
 his owne woꝝkes in vs, rewardinge vs for the  
 woꝝkes that he hath made vs to do indifferent-  
 ly, to poore and to riche, to **Jewes** and **Gentils**,  
 othetwise then the carnall father doth, whiche  
 vseth his owne chylde moze partially, and moze  
 fauourably then his bondmen or pꝛentises. But  
 almighty **God** our father taketh to hearte, and  
 for his chylzen, the bondmen or dꝛudges of this



The fourth sermon

**C** woꝛlde, yea and also them that were his enemyes afore, so that they wyl peld and be obedient, and they that afore were his chyldzen, maye for theyꝝ mistuynge be excluded frome their inheritaunce in heauen, for he will iudge vs accordyng to oure woꝛkes, as **S**aint Peter saith here, secundum vniuscuiusq; opus. And this is playnelie against them that regarde not woꝛkes, trusting so muche to theyꝝ faith, that lyttle they care what woꝛke they do. Here **S**ainte Peter sayth that we shall be iudged after oure woꝛkes: And **C**hryste in the Gospel declareth the same, Esuriui, & dedistis mihi manducare, &c. **I** was hungry and ye gaue me meate, **I** was thyrstye, and ye gaue me drinke. &c. **T**herefore **S**aynt Peter biddeth vs vse a certayne feare in all oure conuersation while we be here abidinge. And a lytle afore **S**ainte Peter willed vs to be holpe in all oure conuersation and dealinge, byynge and sellinge, eatinge and drynkinge, woꝛkinge and restynge, speakinge and talkinge, all these be woꝛkes and dedes after whiche we shall be iudged, therefore in them we haue nede to vse feare of God, and surely, all the synnefull liuynge of people cometh for lacke of feare. Why doth one neighboure deceiue an other nowe in this sayze time, by false weightes or measures, by false lpghtes, by false ootheres: because they feare not God that hath forbyd vs so to do. Likewise of adultery, why doth a wedded man take an other mans wife, or a wife another womans husband? It is for lack of fear of God, that forbyddeth vs to desire in minde to haue

haue an other man & wife. Likewise generally to  
 all men and women he sayeth: Non mehaberis, A  
 Thou shalt do no lechery. Men speake frankly  
 and frely when they sclaunder their neighbour,  
 as though there were no hurte in so doinge, and  
 all for lacke of feare, men fear not God that bid-  
 deth vs by the prophete, Refraine thy tonge from  
 ill, and thy lippes that they speake no gyle. Psal. xxxiii  
 And feare is so necessary, that without feare no  
 man can be iustified, or made good in the syghte  
 of God. Eccles. i. and if he can not be iustified,  
 then he can not be saued. It foloweth in the text  
 Scientes quod non corruptibilibus auro vel argento  
 redempti estis de vana vestra conuersatione paterne  
 traditionis sed precioso sanguine quasi agni inconta-  
 minati & immaculati Christi. Here Saint Peter B  
 reasoneth or swadeth, that we oughte to be of  
 cleane life, and in all oure conuersation to liue in  
 feare, while we be dwelling as tenauntes at wil  
 here in this worlde. This he perswadeth by con-  
 sideration of the price that was paid for oure re-  
 demption or ransom, out of the devils daunger,  
 & out of our former conuersation, & noughtye li-  
 uing, which price was neither gold nor siluer, nor  
 any such corruptible substance as is vsed amonge  
 men, to redeme mens offences, or to make amends  
 for faultes or harmes done amonge men, but you  
 were bought & deliuered fro your noughty liuing  
 & from your vaine and folish conuersation by the  
 precious blud of Christ, offered for vs on þe crosse,  
 like a moste pure and cleane lambe, without spot  
 or blemishe, and neither groned nor grudged, so  
 Iust.



The fourth sermon.

sufferinge no moze then the lambe doth, when he  
**C** is ledde to the slaughter house. We must no moze  
nowe thinke oure selues vile oz little woꝛth, for  
once we pleased oure Loꝛde God so well, that he  
chose rather to die for vs, then he would lose vs,  
it can be no smal thinge of valure that God was  
content to pay his owne bloude for. By his pre-  
cious bloud you were deliuered from your baine  
and folysh conuersatioꝛ, that you learned by your  
fathers traditions, by your fathers teachinge.  
They that S. Peter wꝛitte to, some were of the  
Jewes, and some were of the Gentiles, as I de-  
clared in the beginnynge of this Epistle. They  
that were of the Jewes, had learned of their fa-  
thers to leaue the true vnderstandynge of the la-  
wes of God, and to folowe certayne pꝛecepts and  
rules of theyꝛ traditions and teachinge, as to let  
theyꝛ owne parentes die for hunger, & to bestow  
theyꝛ goodes in offeringe at the Church. Mat. xv.  
**D** not that Chꝛyste forbiddeth to helpe the mini-  
sters of the Church, but that when thou mayste  
helpe both, thou shouldest so do, but yf thou be  
not able to do both, se that thou fayle not to do  
thy dute to thy parentes, cheryshynge and hel-  
pinge them, for this is thy bounden duetie. And  
also the curious and pꝛescise obseruaunce of the  
Jewes ceremonies, may be vnderstand by these  
fathers traditions, whiche were but bayne, and  
lytle good did to the soule, for they gaue no grace  
to the soule, but specially after the publyshynge of  
Chꝛistes Gospell, they seassed and did no good,  
but muche hurte to the soule. They that were of  
the

the Gentilles were brought bp as their fathers  
were in Idolatrye, and taught to worshippinge I-  
dolles, false Goddes, whiche in dede be thinges  
of naught, and berye nothinge, as sainte Paule  
saith. i. Cor. viij. & .x. Nowe to our purpose,  
they were taught by their fathers and bringers  
bp, to worshippinge that for a god, and to geue it di-  
uine honour that was no God, were brought bp  
in a folishe trade, and in bayne conuersation, by  
their fathers loze, tradicions, and teachynge: fro  
such bayne conuersation, wee were redemed, not  
by money, but by the precious blud of the lambe  
our Sauour Christe, most immaculate, and vn-  
defowled fro all sinne, original & actuall. He was  
known (sayeth saint Peter) and appointed of God  
 afore the worlde was made, that he shold redeme  
vs, And he was declared and known plainly now  
in the latter dayes, And towarde the ende of the  
worlde for our sakes, and to saue vs, that by hys  
instruction published and spredde abrode among  
vs by the preachers of hys Gospell he made faith-  
full beleuers on almighty God, whiche raised oure  
saide sauiour Christe from death to life againe, and  
gaue him glorie at his resurrection, and also at his  
glozious ascention, because you shoulde truste to  
to haue like glozpe by him. And al this was not  
for anye indigence or neade that he hadde to be  
so exalted, but for oure sake, that so (sayeth  
Sainte Peter) your sayeth myght be on God,  
and your whole hope and truste in GOD that  
you maye receiue like glozpe of GOD. Because  
saint Peter sayeth that the misterye of Christes

Im. i.

ing



**C** incarnation, & of his passion, by whiche we shold  
 be redeemed was knowne afore, and appointed  
 afore the worlde was made. You must vnderstand  
 that this that saint Peter saith of the eternall  
 predestinacion and foreknowledge of the second  
 person in Trinitie, the sonne of God to be incar-  
 nate, was not onely for the redemption of man,  
 from the preuarication and offence of Adam,  
 but althoughe Adam hadde neuer offended, yet  
 notwithstandinge the sonne of **G O D** woulde  
 haue be incarnate, takynge the nature of man  
 vppon him to beautifye in hym selfe the whole  
 man, aswell the outwarde man, as the inwarde  
 man, that so mankinde, *Sine ingrederetur sine egre-  
 deretur pascua inueneret.* Whether he shoulde come  
 in by his wit, or did go furth by exterior senses  
 he shoulde euerye waye finde pasture, feadyng  
 and refreshynge pasture within by knowledge  
 and contemplation of the Godheade to the com-  
 forte of the reason; pasture outwarde, in the  
 fleshe and bodye of our Sauoure, to the com-  
 forte of the exterior senses. For if Adam hadde  
 not sinned, but hadde stande stedfast in the state  
 of innocencye, he shoulde at the laste haue bene  
 translated from Paradyse into the gloze of  
 Heauen, and so shoulde all his posteritie wyth-  
 out anye death, by the onely wyll or desyre of  
 mynde, where his gloze shoulde haue bene bey-  
 ryng leane and bare, yf no exterior sense,  
 shoulde haue hys owne delectation in the thing  
 that he is exercised in, as the syghte in seinge

*et sic in gloria dei uiuere possit. Amen.*

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or the touchyng in felyng, the care is in hearing.  
 Therefore to satisfie bothe the reason and the  
 sensible powers, it was necessarye that **GOD**  
 shoulde haue a bodye and shoulde be made man,  
 that he myghte be perceyued by the senses, as  
 wel as by the wyf. And to such beatitude & ioye  
 wee were appoynted and chosen in **Christe** as  
 afore the makinge of the worlde, as the Apostle  
 sayth. *Eph. i. Benedixit nos in Christo Iesu sicut es-*  
*legit nos in ipso ante mundi constitutionem.* **GOD**  
 the father hath blessed vs in **Christe**, as his sym-  
 mes or membes, like as he hath chose vs in him  
 afore the makinge of the worlde, so that the cho-  
 syng of **Christe** **GOD** and man in one persone  
 was presupposed, and went afore the chosing of  
 vs bys membes to be incorporate, vniue, and  
 ioyned to him by faith & grace as one body with  
 hym. Like as the builder first intendeth a house  
 of thys fashion or that fashion, & then intendeth  
 to prouide tymber, lyme, and stone, and worke-  
 menne to make his house. Therefore sayeth  
 the Apostle that **GOD** chose vs in **Christe**.  
 firste chosynge **Christe** to glorie inestimable,  
 and then consequentely and secundarily, hee  
 chose vs in him, as bys membes to be glori-  
 fied in hym, and with him, and by hym. And  
 therfore saith our Saviour vnto bys father,  
 speakynge of his disciples. *Dilexisti eos sicut &*  
*me dilexisti. Ioh. xvii.* Thou haste loued them  
 as thou haste loued me. *Aug.* Because that he  
 loued vs in hym, lyke as he chose vs in him afore  
 the makinge of the worlde, for he p. loued his onely



**C** begotten sonne, surely muste needes with all  
 loue hys membez, whiche he hathe adopte and  
 chosen to be hys chyldzen wyth him. And thus  
 our Gostlye enemye the Deuyll knewe full well,  
 for afoze his fall he sawe in the Godheade that  
 mankinde shoulde be exalted so hyghe, as to be  
 knytte in one persone to almyghtye **GOD**, and  
 þ all hys faithfull people shoulde in hym & by him  
 be exalted aboue the nature of aungels, when he  
 sawe it, he disdayned and enuied thereat. And  
 furthwyth at the begynnyng of mankynde pur-  
 sued and tempted our firste parentes to byngne  
 them to synne, by that trustyng to disappoint  
 hym, and to stoppe the glozve that **GOD** in-  
 tended toward mankynde, and to byngne man-  
 kynde so farre out of fauour wyth **GOD**, that  
 it shoulde neuer be ioyned in one persone wyth  
**D** God, and consequently to stoppe & let vs al from  
 the ioyes of heauen, for whiche almyghtye God  
 hadde chosen vs in Chyste afoze the world was  
 made, so that our Sauour Chyste myght saye  
 with the prophete Jonas, which by the peryll of  
 shipwacke that he was in, signified and figured  
 the passion of Chyste, lyke as by his beyng in  
 the whales bealy thre dayes and thre nightes  
 was figured the sepulture of Chyste thre daies  
 and thre nightes, in the bealye of the earth. Whe  
 the stozme ryll so perillously, that the seas were  
 euer styll readye to swallowe by the shippe that  
 he was in: he saide vnto the shipmenne. Tol-  
 lite me, & mittite in mare, & cessabit mare a vobis.  
 Scio enim ego quoniam propter me tempestas hec  
 grand

grandis est super vos. Iona. i. Take me (sayth this  
 blessed prophet) and cast me into the sea, and the  
 sea will cease his rage, for I knowe that thys  
 great tempest and stozme lieth so soze on you for  
 my sake. As though our sauiour Chziste sayde.  
 Take me and caste me into the stozmes of temp-  
 tation and trouble, and the stozmes shal cease, &  
 shall not so soze trouble you. In eo enim in quo pas-  
 sus est ipse & tentatus, potens est & eis qui tentantur  
 auxiliari. Heb. ii. In that that he suffered and was  
 tempted, he is able to helpe them that be tempted  
 or troubled. For he wyl not suffer vs to be temp-  
 ted aboue our power, but will get vs aduun-  
 tage to resist temptation, and a way to scape frō  
 it, that we shall be able to abide it, and not to be  
 ouerthrowen by it. i. Cor. x. Nowe further to the  
 sayng of Iona. For I know that this stozme is  
 rayled for me. So might our sauiour Chzist say  
 that the stozme of temptation, that the deuill by  
 Gods permissiō, rayled against our first parents  
 and ceaseth not with the same stozmes to assault  
 all his posteritye, was rayled for Chzistes sake,  
 because þ deuill knew that the godhed & māhode  
 of Chzist shold be ioyned in one person, & so shold  
 be exalted farre aboue hym, the enuy that he had  
 at this, made him to bende his ordinaunce, & to set  
 furth all his engins of tēptation against mākind  
 to stop him frō that exaltation & honoz. So that  
 the deuill first saw the exaltation of mankinde in  
 Chziste to be one person with the sonne of God, &  
 enuyng therat, procured the impedimēt (as much  
 as in him late) by the sinne of Adam. And this is

A

B



C

a signe that euen so it was in Gods foreknowledge and election, that firste he determined the sonne to be incarnate, and mankinde to come to that glozre, to be one person w<sup>th</sup> God, and secundarilye, knowyng that Adam would fall, & would bringe all hys posteritie into daunger of damnation: the high counsaile of the Godhead appoynted our saide Sauour Christe to be the meane to saue mākinde again by hys blessed passion, that he should suffer in his passible and mortall body, which he toke vpon him for that purpose. For in very dede if Adam had not offended, Christ shold not haue bene incarnate in a mortal or passible body, nor should haue come as a redeemer, when there was nothing to be redeemed, but he should haue come as a glorifier to make mankynde partiners & partakers of hys glozre, after the highest maner that myght be, in one persone with almighty God in Christ, & we his membrs of his bodie to haue our parte of the same glozre with him. But in asmuch as man had by disobedience offended almighty God, & had nede of a redeemer he shewed him self for our sakes (as, I. Peter saith here) now at the last cast of the world, in a mortal bodye made of a woman, made vnder the law, that he might deliuer thē that were subiect to the law, that so by Christ our faith and our hope should be in god. that by him we may be bolde to trust for like grace of hym, as I saied before. It foloweth in the text. *Animas vestras castificantes in obediētia charitatis in fraternitatis amore. &c.* Chastifying your soules in the obedience of charitie. Pull downe your soules & kepe thē vnder obedience,

D

**A** ence, yea & in charitable obedience. For obedience  
 coact & by compulsion, as theues in the gaole obey  
 their keper, lest he wil punish the or cast the in so-  
 rer prison, is not the thing that god wil reward,  
 except it be charitable, that is principally for the  
 plesure of god, that wold the inferiours shold o-  
 bey their rulers or betters, & consequently for the  
 loue to þ party that thou oughtest to be obediēt  
 unto. And you must kepe brotherly loue lounge  
 one an other like as brothers, so that if one at a-  
 ny time hurt another, yet remeber that we be all  
 brothers in Christ redemed with one bloud & by þ  
 remembraunce we must let the displeasure passe,  
 forgetting it, & returning to fraternal loue again.  
 And this must come of a simple and plaine harte  
 without dissimulation, sayninge, or flatteryng,  
 even after that. I. John in his epistle biddeth vs.  
 i. Io. iii. My childrē let vs not loue in word and tong  
 alone, but in dede and in truth. Specially cōsidering  
 that as he saith afoze. whosoever hath the substāce  
 of this world, and seeth his brother haue nede and clo-  
 seth his hart frō him, how doth the loue of god abide  
 in him? In asmuch as he cōtemneth þ infirmitie  
 and pouertie of hys euen christene. For this is  
 the beginnyng of fraternall charitie, to haue pi-  
 ty on our neighbours infirmitie. And to dye  
 for our brethren is the perfection of charitie, the  
 hyghest poynte of Charitie and of fraternall  
 loue that is there spoken of, In that wee knowe  
 the charitie of GOD that hec layed awaye hys lyfe  
 for vs, and we must ley aside our soules for our bro-  
 thers. And our sautour Christ in the gospel sayth:

**Mas**



**C** Maiorem charitatem. &c. Greater charitie no man hath then to lose his lyfe for his frendes. And so we here the perfection of charitie, but yet let vs moze inwardlye consider the begynnyng of the same Fraternal loue. If thou be not meete and readye to dye for thy brother, yet geue thou of thy goodes to healepe and to saue thy neadye brother, and do it not of pryde or boastyng, but of thy mooste entier and inwarde sweetenesse of mercye towarde hym. Peraduenture thou wilt saye, why shoulde I geue my money to saue him from harme: He is none of mine, let him perishe in his owne iniquitie & noughtines, I haue nothing to do with him. If thou answer or think after this maner the loue of our father of heauē abideth not in thee. And if the loue of our father abideth not in thee, thou art not bozne or gotten of God, then how canst thou gloze or be gladde that thou art a chrystē man? Thou hast the name, but thou hast not the dede of a chrystian man. *Renati nō ex semine corruptibili sed incorruptibili. &c* Bozne again not by any corruptible seede, but by an incorruptible seede bi the word of the liuing god & that abideth for euer. Here y<sup>e</sup> blessed apostle. *s.* Peter reasoneth & swadeth vs to cleannes of life & to chastise our soules in obedient charitie, & in fraternal loue, by reason of our spiritual birthe. There is no naturall gentleman of birthe but if it soo chaunce that for the tyme hee be moued to dooe a myscheuous deede, if a discrete man woulde moue hym to the contrarpe, recitynge hys Progenye and Ancestours, saynge: be-

beware what ye do, remēber your blood, distayn  
 not your kintred, shewe your self a gentleman, &  
 not as a furious beast oz a badde villaine, oz as  
 a churle oz a thefe, least al your kintred and louers  
 will be ashamed of you. If there be anye gentle-  
 nes in the person, such vmbzayding and reherfall  
 shall make him to leaue hys naughtye purpose,  
 and to take a good way with him, and not to de-  
 soule his kintred with any vilany. Accorpyng to  
 that saith saint Peter, much moze you should dis-  
 pose your selfe to goodnes, considering your rege-  
 neration and second natiuitie, which was not by  
 corruptible seede of man and woman, but by the  
 vncorruptible seede, that is to say, by the word of  
 God that abideth for euer. It is but a poze glozy  
 to be proude of the filthie substaunce that man is  
 gotten by, noz of the bodie oz bloode of theyr car-  
 nal fathers and mothers, which fadeth and con-  
 tinually runneth to corruption. As Esay the pro-  
 phet saith. Esa. xl. Omnis caro vt fenum, & omnis  
 gloria eius tanquam flos agri, exaruit fenum, et flos  
 eius decidit, verbum autem domini manet in eternum  
 All fleshe is lyke grasse of the medowe, and hys  
 glozi (that is to say) carnal lust oz pleasure, is like  
 the floure of the medow that maketh a pleasant  
 shewe for the time, and so doth carnall delectaci-  
 on content and please for a while, but euen as  
 the floure within a while withereth and falleth a-  
 way, so doth carnall ioye fade and fall: it abideth  
 not, but many times turneth to repentance, but  
 the worde of God, that is the seede by which you  
 were gotten and made the childzen of God by re-



### The fourth sermon

**C** generation by your seconde getting, abideth for  
euer & giueth life euerlasting to the that be got-  
ten bi it. And this is the holi woꝛd that hath ben  
preached among you, (saith saint Peter) by me &  
by other Apostles. By this holpe woꝛde of God  
you were first instruct and taughte to leaue your  
old baine errours and vices, and to renounce the  
Deuyll wyth all his pompe and all his naughtye  
woꝛkes. And by the woꝛd of God concurrent and  
ioyned with the element of water, you wer bapti-  
sed & gotten to Christ, & made his childeꝛen, wher  
afoze you were the childeꝛen of Gods yre & of dys-  
pleasure, as all they be that after that waye be  
not new boꝛne to God by baptisme. The former  
carnall generation oꝛ birthe saueth no man noꝛ  
woman, the seconde doth, and therefore it is ne-  
cessarie for all them that shal be saued, what sexe,  
**D** kynde oꝛ age so euer they be of, contrarye to the  
secte and heresy of the Anabaptists that woulde  
haue no man baptised till they were of yeaꝛes of  
discretion, in so much that they baptise again al  
them that in childehoode were christened, leauing  
all youth in dyspeyre of saluation withoute anye  
way oꝛ helpe to be saued, and in woꝛse case then  
the infantes of the Jewes were, which by Moi-  
ses law should be circumcised on the eyght daye  
after they were boꝛne, and by that circumcision  
should not perishe but be saued. For as saint Paul  
saith. Roma. v. Si vnus delicto multi mortui sunt,  
multo magis gratia dei & donum vnus hominis Ie-  
su Christi in plures homines abundauit. Wher the  
Apostle compareth the offence of Adam to the  
grace

grace of Christ, for the grace of Christe is muche  
 stronger and may extende and sprede it selfe fur-  
 ther then the offence of one pure and frayle man  
 might do, therefore in asmuche as death crept in  
 among men by one Adam, then muche moze by  
 our sauour Christ one man and God in one per-  
 son, of power infinite, the gift of grace is dilated  
 and spzed vpon all men that be made apte to re-  
 ceive it, which is onely by baptism actualle re-  
 ceived, or els in bowe or purpose. And therefore  
 in asmuche as the synne of Adam killed all in-  
 fantes, it must needes be that Christes grace in  
 the sacrament of baptism shal quicken the same  
 infantes, and make theym spirituallie alyue a-  
 gaine in Christe, or els (as I sayde) it shoulde be  
 weaker then Adams synne, & also because Christ  
 saith. Iohn. iii. Nisi quis renatus fuerit ex aqua et spi-  
 ritu sancto non potest introire in regnum dei. Ex-  
 cept a manne be bozne againe by water and the  
 holpe spirite, he cannot entre into the kyngdome  
 of heauen. And euen lyke as they that were cir-  
 cumcised in theyr infansye, knewe not what it  
 meened that they suffered with great paine, nei-  
 ther perceyued anye thinge of the promysse that  
 God made to them that suffred it. In like maner  
 baptysme saueth oure chyldzen infantes, al-  
 though they perceyue nothyng what is done  
 vnto them, neyther the reason thereof. But  
 Christ that saide: Sinite paruulos venire ad me.  
 Mathewe. xix. Let babes or chyldzen come to me,  
 bathe prouyded armes to beare theym to hym,

An. ii.

which



C

which be the armes of our mother holy church, by whose eares also they be cathechised or instruct, and by her mouthe they confesse their faith, and in her faith they be saued. And this is very reasonable that other mens faith may helpe in thyſ sacrament of soule health, as wel as other mens faith hath helped them that haue be bodely diseased in sicknes and sores of theyr bodie, speciallve because God este meth and regardeth moze the health of the soule then of the bodye. We haue in the gospel of the Canaan womans doughter; that by the importune sute and prayer of her mother she was delyuered from the dyuell that she was obsessed with all: O mulier magna est fides tua fiat tibi sicut vis: Math, xv, fides tua (inquit) non fides filie. And also Centurio a captain in Capharnaum came to Christ, praying him to helpe his seruant that was yll vexed with a palsy, Christ offered to come him selfe to the mans house, & to heale his seruant. No (saith he) I am not worthe to receiue you into my house, but once say the word and my seruant shall be whole, and according to his beliefe so he sped, for his seruant was whole by and by, after the maister had confessed his beliefe. An other that was impotent by a palsy, and his frendes coulde finde no waye to bringe him to Christe for pzeasse of people that were about him in the house. At the last they were faine to bntle the house and let him in by the rooſe of the house. Quorum fidem vt vidit, dixit, homo remittuntur tibi peccata tua, et ait paralitico tibi dico, surge, tolle lectum tuum & vade in domum tuam.

D

Luke

A

Luke. 7, & Mark. ii. He saw the faith of them that  
so conueyed the syckeman in at the rooffe of the  
house, and forgaue the man his sinnes, and cured  
him of his pawlsy, at the contemplation of theyr  
faith that bzought him to Chziste. And this texte  
maketh plainly for our purpose, for here it appea  
reth that by the faith of other men, this sickman  
had aswell soule health as bodely healthe, for he  
had his sinnes forgiven him for his soule health,  
and was rid of his pawlsy for his bodely healthe.  
And euen so it was generallye of Chzistes cures  
that he did, which were euer full and perfite, for  
he healed the whole man, soule and bodye: for he  
bld not to heale the bodye, but he woulde fyrste  
heale the soule, because that the infirmities of the  
body commeth comonly of the sinnes and sycke  
nes of the soule, either oziginall oz actuall. The  
Gospels hath many suche examples, in whiche it  
is plaine that the belief and pzaiers of others hel  
peth against bodely sickenes, then muche moze it  
helpeth against this daungerous sickenes of the  
soule, that is oziginall synne, the common malan  
der and mischiese of all the issue of Adam, which  
if it be not cured and healed, wyll surely let hym  
that is diseased with it, from the sight of the glo  
rie of God for euer. For (as I saide) God regar  
deth moze the health of the soule, then of the bo  
dy. And consideringe that the infanten haue the  
said oziginall sinne by an other mans pzeuaricati  
on and transgression, reasonable it is that they  
be releued and discharged of the same, by the  
meane of other mens faith, as by the vniuersall  
faith

B



C

faith of the church, and by the faith of the godfathers and godmothers and of other assistants at the christening of the childe, so that we muste not exclude or denie the mercye & grace of God from any man or woman bozne into this worlde, but that after their bodelye birthe to death, they be new bozne to life by Gods holye worde, and by water with the inspiration of grace of the holye spirite, the holye Gost. And by this that I haue said you maye answer to the chiefe reason of the Anabaptistes that they vse against the said veritie, alledging that Christ sayth. Math xviii. Qui crederit & baptizatus fuerit, saluus erit. He that beleueth and is baptised, shall be saued: and he that beleueth not shall be dampned. Of this they take that it is necessary for him that shall be baptised, that he beleue. Now say they, infantes lackynge the vse of reason cannot beleue, therefore they be vnmete to be baptised. I tolde you that they be saued by the beliefe of the church, and beleueth in the beliefe of the church, and in the belief of theyr Godfathers and godmothers, & other assistants representing the church, as I declared by diuers examples of the gospell, as wel of soule health as of bodely health, procured of Christ by the belief of others, or els (as the scholasticall doctours say very well) in receyuing of the sacrament of baptism the grace of faith is infused and powzed in to the soule of him or her that is baptised, and so they haue the habyte or theologicall vertue of fayth, or the thing by which afterwarde as they increase in the vse of reason, they may beleue actuallye

D

tuallly and in dede. Example, a Phisicion though  
he be fast a sleepe, he hath the science of phisicke,  
but yet if you put an brinall in his hand, he can  
not iudge the disease of the sickman, as longe as  
he is a slepe, albeit he hath the sciēce in his soule,  
by which whē he waketh he can iudge accoꝝding  
to his learning. And I trust you haue now herd  
sufficiently of the new birthe that saynte Peter  
speaketh of, which is moze to be pondꝝed then the  
carnall byꝝthe by coꝝruptible matter, foꝝ the sede  
& cause of this generation is vncorruptible, it is  
the woꝝde of God that abideth foꝝ euer, therfoꝝe  
consideringe whereof we came and be gotten to  
life and to God, we ought to haue special cleane-  
nes in our life, and to chastice oure soules vnder  
obedient charitie, and in fraternall loue attentius  
moze earnestly then we haue don, and moze dili-  
gently cōsidering the nobilitie of thys our second  
byꝝthe, by the vncorruptible seede of Gods holye  
woꝝde that abideth foꝝ euer, and hath bene prea-  
ched among vs, as saint Peter sayth in the ende  
of hys first chapter. And now you haue heard  
the first chapiter of this first epistle of saint

Peter declared as my pooze wyt and  
learning wold serue me. I pray

God it may be to hys  
pleasure

and to the edifying and  
profyte of oure  
soules. A-  
men.

(.)

A

B



# The fift treatise or sermon.

## The second chapter.

**D**Eponentes igitur omnem malitiam et omnem dolū & simulationes et inuidias, et omnes detractiones, sicut modo geniti infantes rationabiles sine dolo lac concupiscite. In the fyrst chapiter of this epistle (which I haue passed ouer and expounded as God put into my minde) the blessed Apostle saint Peter chiefely magnifyeth our regeneration and seconde byrth, by which we be bozne to life euerlasting, where throughe oure carnall parentes we were bozne to dye. Fyrst he giueth thanks to God that hath done so moche for vs as so to get vs againe to the inheritance of heauen, that wil neuer be coꝛrupt, that neuer wil be defowled, noꝛ fade or wither away, and in the meane season will byng vs to the soule healthe by Chzistes faith, that al the old prophets labored to see and to obtaine, but thei were answered that it would not be for theyꝝ time, but all the labours that they tooke in prayers, contemplacion and study, should serue for them that shuld come after, which be we that haue sene and heard the trouth by theym that hane preached Chzistes gospel continually, sithe the holye Gost was sent from heauen in sensible signes of fyꝝe tounghes, sone after Chzistes gloꝝyous ascention. And for this consideration sainte Peter exhorteth vs to be cleane of lyunge, and while we be here to liue in feare, considering the indifferencye of our iudge

**A** iudge in whom is no partialitie. And knowynge the price that was payde for vs, whyche was no corruptible metall, as gold or siluer, but the precious bloud of a pure Lambe our sauiour Iesus Chyist, and considering that the seede by whyche we wer regenerate is not corruptible, as the seede of our parentes is, by which men be gotten to die, but it is immortall, as he is immortall that it cometh of, almighty God. The seede is the immutable gospel by which we come to baptisme, that washeth vs from all our sinnes, where I shewed you howe necessary that sacrament is to all sexes and to all ages, as wel infants as other, that lyke as they be kyled or hurte by an other mans sinne, so they may be reuiued by other mens faith. Now consequently in this second chapiter the blessed Apostle sainte Peter intreateth of the nursing or bringing vp of them that were by the saide holy seede gotten and bozne to Chyist, and so to life euerlasting. **B** This is a naturall order that saint Peter kepeth here, for naturally the byrthe goeth afoze the nourishinge. And because he that hath a cherevd stomake, filled with nociue and yll humors, must first haue his stomake purged, afoze any meate shall do him good, therfore saint Peter like a good Physicion for the soule, counseleth vs first to rid the stomaks of our soules, our hartes or consciences from all malice or wyll to hurt our neighbours. That is malice, and he that hathe suche an appetite to hurt an other man or woman, is called a malicious person, otherwyle willing to do to others, then he woulde an other

Do, i. should



**C** should do to him which is contrarie to the lawe of nature, & to the iudgement of right reason, for the iudgement of reason giueth that we should none otherwise wil, intend, or do to any other then we reasonably wold they should wil, intend, or do to vs. Fro this generalitie he descendeth to the particulars & special vices saying: that we must allorid oure soules from all gile and imagination to deceiue our neighbours vnder the pretence and colour of some honestie or goodnes, as I rede Gen xxiii. When Dina daughter to Jacob, and sister to the. xii. Patriarchs sonnes of Israell, would walke abrode to see the women of the countrey, and to be sene, as the maner of maidens is, *speculatū veniunt, veniunt spectentur vt ipse*, she came to the towne where Emor was Lorde, and a great prince there, whiche had a sonne called Sichem, as soone as he hadde cast his eye vpon this faire damsell Dina he was enamored & woulde nedes haue her, and so had his pleasure of her whyther she woulde or not. And yet his loue swaged not but euer still he loued her moze and moze. In so muche that he prayed and required his father to be suter to Jacob, father to the damsell and to be woer for him that he myghte haue her to wyse & mary with her, and so did Emor this yong mans father, but Jacob would make no graunt til his sons came to the comunication. When they herd that Dina theyr sister was deflowred and caused by force, they chafed and tooke the matter very angerlye. Notwithstanding after large offers and fayre promisses made to them by this good gentleman Emor, and by the younge man

Sichem

Sichem hys sonne. Responderunt filij Iacob, Sichem & patri eius in dolo, seuentes ob stuprum sororis. The sonnes of Jacob made answere to Sichem and to his father, in gyle, for they were in a rage for the raueshing of theyr sister. Mark their answer and theyr intent, and you shall perceyue the gyle, and what gyle is. This was theyr answer: It is vnlawfull and a great offence for vs to mary our sister to a man that is vncircumcised, but if ye will come to our religion and be circumcised as we be, then it shall be lawfull for vs to mary together, your men with our women, & our men with your women, and so we may dwel together, and liue like frendes, and if you wil not then let vs haue our sister away, and we wyll be gone. This offer pleased Emor and hys sonne Sichem verpe well. Sichem made no taryng, but did as they desired, and forthwith was circumcised, for the feruent loue that hee had to Dina, and then the father and the sonne came into the towne & perswaded all the people to agre, and so thei did agre & circūcised al the men of the town, what age so euer thei were of. But then folowed the subtile & false intent of Dinays brothers sons of Jacob. For on þ third day after the circūcising of the people, whē their woundes wer sorest & thei might not wel stir: in cam to the town with their swerdes in theyr handes Symeon & Leui, brothers to Dina bi father & mother, for Lya was their mother. Gen. xxx. & they slew all thē that were circūcised and Emor lord of the town and Sichem hys sonne with al, & toke away theyr sister with thē.



C

And then came in the rest of Jacobs sones with their bushmentes, and made hauoke of all that was lefte. Here you see that their pretence was good and godly, but theyr intent was noughte, & this is dolus, gyle. If there haue been anye suche gyle bled by faire promisses and large offers to fraine any man or woman to be of sinister or false opinion or heresie to kill his soule, vnder the pretence or colour of euangelicall truthe or libertye, this muste be left and layde downe as saint Peter saith here: The susteltie and gyle that is bled in bffering of your wares by suche wiles as you vse, for the colourable setting furth of the, must be left and layde downe, and no more bled. There is an other gyle, whiche in comparison of thys is called bonus dolus good gyle, such as men of war feighting in a iust cause vseth to circumuent and deceiue their enemies. Such gyle Iosue, viii. bled against the towne of Hay, where his host were afore put to rebuke, dzyuen backe, and losse. xxxviij. men. Iosue, vii. At the second saute he set a strong bende of men to the nomber of syue thousand in a file at the West side of the towne of Hay. And then the captaine with his armie shewed freshlye against the towne, as though they woulde haue fought with them. The kinge there encouraged by the victorie at the former skirmige, aduanced furth boldly against Iosue the captaine. And Iosue reculed backe and ranne awaye, as the other company had done afore, and when by his reculing he had flocked the kinge of Hay a great way out of the town, he gaue a signe to them that lay

in the

D

in the stale, which rose bp and got into the towne  
then being without people, for euery manne and  
woman was runne oute to pursue Josue, and  
to get somewhat in the chase, and they sette it on  
fyre and burned it, and furthwith came forth on  
the backe of the kinge of Hay and his hoste, and  
then Josue with his host returned vpon them, &  
so betwixte the captaine and the stale, they were  
destroyed and taken euery mothers sonne. This  
was bonus dolus a laudable gile, to banquish and  
ouercome Gods enemies, which had discomfor-  
ted them afore. You must also lay away and put  
from you all simulation or faining, shewing one  
thing for an other, hauing one thing in the mouth  
and an other thing closed within the hart, as Jo-  
ab did to Amasa. ii. Reg. xx. suspecting that Ama-  
sa would haue put him out of fauoure with the  
kinge Dauid when he met wpth hym, he came lo-  
uingly to him and said. Salue mi frater, God spede  
you or God saue you my brother, and with his  
right hand he toke Amasa by the chin, as though  
he woulde haue kissed him, but with his left had  
he drew his dagger and strake him in the syde, so  
that his guts fel about his feete, & there he died.  
Here was soze simulatio and faining, this was  
a false flattring kisse like Judas kisse, by whych  
he betrayed his maister. This must be left & layd  
downe and no moze vsed. There is also an other  
simulation which may be called good and lauda-  
ble, and suche vsed kinge Dauid as it is wrytten  
i. Reg. xxi. when he fled to Achis kyng of Geth,  
when the kynges seruantes sawe Dauid, they  
sayd

A

B



C

sayd among them selues: is not this Dauid king of the land of Israell? Dauid was soze afrayde, and when he came afoze Achis the king, he changed his countenance, and fell down among their handes, and then flapped his handes, and layde his shoulders against the doozes, & his spytle draueled downe bpon his beard. Then sayde Achis to his seruants: why haue you bzought this mad man afoze me: haue we not mad men inoughe of our owne? Why haue ye bzought this felowe to play the mad man in my pzesence? And bpō thys Dauid was let go like a foole, and so escaped the danger of them that would haue bzought him a gaine to king Saul, which then was his mortall enemye. And to this fact of Dauid agreeth full well thys comon pzouerbe: *Stultitiam simulare loco prudentia summa est*, To sayne foolishnesse in some case, is verye highe wisdom. Thys is not the pernicious simulation, by whiche men wyth flyring cheare woulde crepe into a mans bosome and yet kyl hym if they coulde. And so muste all enuye be layde awayne, that is sozowe for an others mans wealthe or welfare, or gladnesse for hys hurte or hynderance. For here on earthe no man enuyeth hym that hath neyther vertue moral nor intellectuall, neyther theologicall, but rather becometh hym and is sozre for hym, according to the old pzouerbe, *I hadde leauer hee enured me, then becomed me*. Thys is that dyuelish vice, that is not so meete for anye place as for hell. In heauen it cannot be, for there shall be the greatest ioye possible of one neyghbour in an other

D

other, euerye man shall reioyce of an other mans  
gloze, as muche as of hys owne . In hell thys  
byce shall be at rest, for there he shall see nothing  
to disdayne at, or to enuye at, there shall bee no  
wealth, no prosperitie, no exaltacion, or promo-  
tion to be enuyed, but all payne, sorow, and care.  
And of thys shall come no loye to the enuyous  
soule, but all freatyng and gnawynge in his own  
conscience, and euerye one of theym that there  
shall be against an other. It is the sinne that is  
most contrarie to charitie, and by that moste dys-  
pleasaunt to almightye God, and moste accepta-  
ble and pleasant to the dyuell. And of thys enuy  
commeth and foloweth thys other byce that  
Saynte Peter here woulde haue vs purged of  
that so we myghte be able to receyue the mylke  
that he woulde nourse vs and feede vs wyth all.  
That byce (saythe Saynte Peter) is detraction,  
or backbitynge, by whiche secretely behinde a  
mans backe, a mans fame or good name is defa-  
ced and defowled. Suche backbiters that deptra-  
ueth and mislayeth men behinde theyr backes de-  
stroyng theyr good name, Sainte Paule reher-  
seth amonge them that God hath let runne in re-  
probum sensum into such madnes as to think no-  
thing good, but that is nought in dede, and to do  
as is unconuenient for men to doe, Sufurrones de-  
tractores, deo odibiles, they be such as God hateth  
or as the other translation hath dei osiores, suche  
as hateth God, for they hate theyr neyghbours  
whō God would haue them to loue, & so they loue  
neither God nor his pleasure & commandement,  
The

A

B



**C** The greatest treasure that a man hathe, is hys  
 good name and fame, therefore Ecclesiast, xli, bid  
 Deth vs ; Curam habet de bono nomine, hoc enim  
 magis permanebit tibi quam nulle thesauri preciosi  
 et magni: thou must care and take hede and pro  
 uide for thy good name, for that will stick by the  
 better then a thousand rich and great treasures,  
 and Salomon saith. Pro. xxii, Melius est bonū no  
 men, quam diuitie multe . Better is a good name  
 then great riches. Therefore he that diminisheth  
 thy good name, doth worse then if he pyked thy  
 purse, or stole all thy riches, and can neuer haue  
 his offence forgiven, till he haue made restitucio,  
 and then considering howe hard it is to pull out  
 of mens heades that opinion that thou hast once  
 brought into their heades by thy rayling & back  
 biting tong. By this you may consider the danger  
 of that vyce, for the frowardnes of fraile man is  
 such, that it is moze easie to bring out of his head  
 a good opinion once conceiued by an other, then  
 an yll. Thou shalt tell a good tale, or a good re  
 port by one twise or thysle afoze a man beleue it,  
 but a noughty report be it neuer so false, is soone  
 taken, but not so soone disswaded againe . And  
 by this also appeareth the danger & perill of the  
 that giueth eare to backbiters, for they be parta  
 kers of the offence, & so be in like danacion beside  
 the sinister & rashe iudgement that they haue of  
 their neighbour by such detraction and lewd re  
 port of y detraكتور or backbiter, for to misjudge  
 thy neighbour to be a theefe, or to be a lecher, or  
 adulterer, to be an heretik, or such other mortal  
 sinner,

sinner, except the fact be euident and plaine, or  
 the signes so euident, that they can not be coun- A  
 ter said, is deadly sinne. Therefore (as S. Nie-  
 rome saith, Epistola ad Nepocianū de vita clericorū)  
 we muste beware that we haue nother itching  
 tonges, nor itching eares: itching tonges, busy  
 clatering and raylinge, itching eares, euer open  
 and glad to be clawed with newes and noughty  
 tales. But fewe there be that forsake this vice  
 of detraction, and a man shall seldome finde one  
 so clere and blameles, that he will not be gladde  
 to reprove and blame other folkes liuinge. And  
 men haue so great pleasure in this vice, that thei  
 y be not polluted or spotted with other vices, yet  
 they fall to this vice, as into the extremeste and  
 last snare of the deuill, and the lightnes of the  
 hearer geueth occasion, aucthoritie, and courage  
 to, this detraction & backbiting, for if there were  
 no hearers, there would be no tale bearers, there- B  
 fore we shoulde make an hedge of thornes before  
 oure eares, lest we should here any wicked tongues,  
 Eccle. xxviii. Let the terrible sentence of damna-  
 tion at the general iudgement pricke our eares,  
 as it were thornes, and then we shalbe afraid to  
 heare chyeud tales. And the prophet rehearsing  
 the vertues that maketh a man mete to dwell in  
 the tabernacle of our lord, reckneth this for one:  
 opprobrium non accepit aduersus proximos, that  
 hath not taken or beleued ill saying agaynst his  
 neighbours, such a one is mete to dwell in heauē,  
 then he that is of contrarie appetite, must dwell  
 in hell. peraduenture you wyll say, I should do  
 so. a man  
 sp.



The fyft sermon

**C** a man wrong if I should not herken to his tale,  
 I may litle do and I maye not lende him myne  
 eares and geue him the hearing, & what wroge  
 can I do, when other men telleth me the tale: it  
 is not my sayinge. it is theyrs, let them beware  
 that telleth the tales. Not so my frende, for thy  
 part is therein, for if thou wouldeste not lende  
 thine eares and geue audience with a good wyl,  
 but were loth to heare the backbiter, he woulde  
 be as loth to beare tales to the, they should none  
 fasten noz pynke in the, no moze then an arrowe  
 when it is shotte against a stone, fasteneth in the  
 stone, it fasteneth not in the stone, but sometime  
 reboundeth and flyeth backe vpon him that shot  
 it: let the detractour learne to leaue his backbi-  
**D** tinge, by that he seeth the loth to here him, for so  
 thou shalt dzyue shame into his face. Remember  
 the counsaile of Salomon. Prouerb, xxiii. Cum  
 detractoribus non commiscearis quoniam repente  
 consurget perditio eorum, & ruinam vtriusq; quis  
 nouit. Medle not wylth backbiters, for theyr de-  
 struction shal rise sodenly, and who knoweth the  
 ruine of the both: of the backbiter, & of him that  
 geueth him the hearing: as who should saye, no  
 man but God alone. All these vices reherfed, and  
 suche others, must be layd away & purged out of  
 the stomackes of your soules, whiche done, you  
 shall euen like reasonable infantcs lately bozne,  
 couet & desire to be fed with that milke that is  
 without gyle oz deceit, the milke of the soul, and  
 not of the body, by which you may grow, & ware  
 bigge toward saluaton, specially if you haue fa-  
 sted

sted(sayth S. Peter)that God is swete, good, & A  
 curtise. Here be diuersities of translations, one  
 sayth, infantes rationabiles, an other sayth, rationa  
 bile & sine dolo lac, the thyȝde redeth it, Lac illud  
 non corporis sed animi, & this laste agreeth with  
 the second, meaning that the milke that we must  
 desire to be nursed with all, is not the milke of  
 the body, as nether cowe milke, noȝ the mylke of  
 womans brestes that fedeth the bodye, but it is  
 the milke of reason by which the reasonable soul  
 is nourished and fed, and that is holy doctrine, as  
 I shall say anone. The fyrst translation sayinge  
 infantes rationabiles, saith so not without a cause,  
 for infantes and babes haue some properties  
 not laudable, as ignorance, obliuion, insolence,  
 and wantones, which S. Paul saith. i. cor. xiiii B  
 Nolite pueri effici sensibus sed malitia paruuli esto  
 re, &c. Be you not childzen lacking discretiō, but  
 as a child beareth no malice, so must we beware  
 that we bear no malice: this is a good propertie  
 in which we must folow the child, & withall we  
 must vse reason to discerne the good from the il,  
 that no persuation oȝ reasoning peruerete vs frō  
 the true and holesome doctrine, to any errour oȝ  
 heresie, for the true milke, the true doctrine that  
 shall make vs to grow to health and saluation,  
 is without gyle, & without decesse, it begileth no  
 man. Blessed S. Peter calleth by the name of  
 milke, the first principles of our faith, and neces  
 sary rules that euery man and woman must be  
 leue, if they shal come to God & be saued, as the  
 mystery of Chyistes incarnatiō of his passion & re  
 surrection, and such like as be comenly preached



The fyft sermon.

and taught in the churche, these must be offered  
**C** and shewed to al men and women after a plaine  
maner, by such homely and familiar examples as  
they may sucke, take, and vnderstande. Saynte  
Paule, Heb. vi. geueth to the Hebrewes plentye  
of such mylke, as fyrst for them that cometh to  
Christ, repentaunce, abrenunciation, and forsak-  
king the deuyll with all his pompe, and of theyr  
old maner of sinful liuing, either by them selues  
or by the churche in their names, because of in-  
fantes that I spoke of heretofore. Another is  
faith on God: the thirde is baptisme and the ef-  
fecte therof, the.iiii. is Confirmation by imposi-  
tion or setting the bishops handes on him or her  
that is confyrmied: the fyft is the resurrection of  
our bodies: the syxt, is the eternall iudgemente  
and rewarde that God shal geue vs, accoꝝdinge  
to our woꝝkes. These be the beginnings of chri-  
stian doctrine, with which they that newly com-  
**D** meth to Christ, must be fedde plainly, and with-  
out any exquisite or high pointes of diuine lear-  
ninge concerninge the same, for suche high lear-  
ning is it that S. Paule calleth, Heb. v. Solidus  
cibus, sad meat, or faste meate, that shal rather  
hurt a beginner, then fede him or do him good,  
it may turne his stomack, and make him to geue  
vp all, as thinges vnpossible for him to digest, to  
attayne or learne, & to exercise and to perfoꝝme  
in dede. And this meate agreeth well with them  
that be perfect, perfectiorū autem est solidus cibus,  
eorum qui pro cōsuetudine excercitatos habēt sensus  
ad discretionem boni et mali, that by vse haue their  
wittes

wittes exercised to discern the good doctrine,  
from the bad and corrupt doctrine, the truth fro  
the falseheade, as they be not able to do that be **A**  
but beginners, like chylzen or babes: for as  
ponge infantes many tymes wyll litte moyling  
in the aren, & put earth or coles into their mow-  
thes, and other thinges that may do them hurt,  
as sone as that shall do the good, so he that hath  
not his wittes exercised by often hearing the scri-  
ptures taught and declared, & that can not wey  
and iudge the thinges that he heareth, whether  
they be true or erronious, he shall as sone gape  
and eate into the belye of his minde earth or co-  
les, as kyndelye feadinge, as sone errours and  
heresies to popson him, as true doctrine to edifie  
him, and to strength him. But he that remembzeth  
what he hath heard, and when any new maner **B**  
of teachinge ariseth, will conferre it to the true  
preaching or teaching that he hath hearde afoze  
of catholike clerkes, and that by suche collation  
can spye whether this newe waye be safe & sure  
or no, such a one is stronge and paste chyldehode,  
and may be fedde with fast meate. The preacher  
may be bolde afoze suche men to speake of hyper  
matters, then he maye afoze chylzen that be  
beginners. Saynt Paule perceauinge that the  
Corinthians were verpe carnall and woꝝldelye,  
not hauinge theyꝝ mindes eleuate to hygh lear-  
ninge, fed them with milke like chylzen, as he  
sayth. i. Cor. iii. & yet afterward hearing of theyꝝ  
dissentions, and debate aboute their baptistes,  
Cum quis dicat ego sum Pauli, alius autē ego Apollo,  
where



The fyft sermon

where as one sayd, I am Dauides Chriſten mā,  
**C** because I was chriſtened of Dauid, an other  
ſayth, I am Apollo his Chriſten man, because  
I was chriſtened of Apollo. He ſpied that theyr  
carnalitie was not all gone, therfore yet he ſaid  
they were not able to take ſadde meate, nor to be  
taught as ſpirituall men, but as carnall folkes,  
callinge them carnall folkes, that he calleth there  
animalis homo, whoſe ſences and appetites be de  
preſſed and kepte downe to ſenſuall pleaſures,  
not ſubmittinge them ſelues to the rule of rea  
ſon, directed by the holy gooſte, and theſe be car  
nall, fleſhely or beaſtly in livinge. Carnall, fleſh  
ly or beaſtly in knowledge be they, that of al  
mighty God and heauenlye thinges, imageneth  
and iudgeth by corporall phantaſies, as of God,  
that he is a fayre olde man with a white beard,  
**D** as the paynters make him, and that the ioyes of  
heaven ſtondeth in eatinge and drinke, py  
pinge and daunſinge, theſe be groſſe imaginati  
ons of carnall wittes. And euen ſo they be ſpiri  
tuall in livinge, that be ordered in theyr livinge,  
in theyr thoughtes, wordes, and workes, by the  
inſtincte and inclination of the holy gooſt, ruling  
and guiding them to goodnes, and ſuch perſons  
will be as well ware and afraid to come in that  
place where they may be hurte in ſoule, as they  
wyl be ware to come where they maye be hurte  
in theyr bodies, and wyl be as glad to cure and  
heale the ſoule if anye thinge be amiſſe, as they  
would be to heale the bodye if it were diſeaſed, &  
in

in them the seruencie and heate of the spirite  
waxeth not faint by multiplying of iniquitie, nei  
ther by the coldnes of charitie, and in them the  
spirite is not quenched, vnderstandinge by the  
spirite, that spyryte whiche is conserued & kepte  
whole and sounde with the soule and the bodye,  
(as S. Paule speaketh) and not the substance  
of the holy ghoſte, whiche can not perishe oz be  
hurte. But we vnderstande by the spirit the gra  
ces and giftes of the holy gooſte, whiche by oure  
vertue, oz by our vyce be kindeled oz quenched,  
as S. Hierome writeth in his epistle ad Hedibia,  
And they be spirituall in knowledge, that consi  
dereth of almightie God aboue all thinges, that  
his excellencie and glozy passeth all thinges that  
may be ſene oz imagined by mannes wittes, and  
that he is not pꝛeſcribed oz determined to anye  
place, but that he is infinite and vmeaſurable,  
and all one and whole in euery place, and that of  
the aungels and of ceſtial ioyes, iudgeth aboue  
all cozpozall and bodelye creatures, and that  
conſydereth, that after the generall reſurrec  
tion men and women ſhall nother marye noz  
be wedded, but ſhall be as Goddes Aungelles  
in heauen. They that by exercyſe in hearynge  
the holye Scriptures, haue theyꝝ wytttes ele  
uate aboue the commonne ſozte of people be  
comme to yeaꝛes of dyſcretion, and loke foꝛ  
faſter feadynge, and hygher learnynge, then  
the younger ſozte dooth, whiche muſte be fedde  
with mylke oz ſuppynges that wyll be eaſelye  
digested.



## The fyft sermon

**C** digested. They that Saynt Peter wyttē unto, were but newly converted to Chyistes faith, by his preaching amonge them in his progresse in Pontus, Galatia, Capadotia, &c. Thetfore specially he aduertiseth them euer to desyre that mylke of playne doctrine, concerninge the fyrst principles and necessary articles of our sayth, in whiche he had instructed them. This is milke without gyle or deceipt, there is no falsehead admixte or mingled with it (saith Saint Peter) meaninge that there is an other mylke that is mixt with gyle or falsehead, as the mylke that is spoken of. Prou. i. Fili mi si te lactauerint peccatores ne acquiescas eis, My child, if synners and noughtye lpuers geue the suck of mylke, consent not to them, as if they say, come, let vs take a standinge for a purse, we shall get good ynough to make mery withall, or els let vs be auenged on this man or that man, he is euer contrary to our woorkes, let vs rydde him out of the woꝛlde, and so we shal enioye our robberies quietly, no man shall speake agaynst vs. Thus all they that intendeth mischief, wyl geue sucke of this flateringe milke, to make others as badde as they be them selues. Therefore he sayth. Prouerb. xvi. Vir iniquus lactat amicum suum & ducit eum per viam non bonam. A wycked man geueth milke to his companion, and bringeth him in a shreude trade, and into an yll waye: As he that is a baudy felowe, geuen to horehuntinge, wyl make many more suche, and bringe them to yll companye, and to noughte wyth hym, so wyl dycers, so wyl carders, and so

so wyll all bntyftes, fyfte to pleasures, and  
consequently afterwarde to the very botome of  
all yll, and finally to perdition and destruction. **A**  
This milke of temptation is not withoute gyle,  
but hath euer falseheade and gyle annexed and  
ioyned with it, therefore we had greate nede to  
beware of it. And yf wee shall set mylke of doc-  
trine agaynste mylke of doctrine, then conside-  
howe the flatteringe mylke of heresie, seadinge  
men with fayze flattering wordes, and settynge  
asore men a counterfeyt libertie to eate & drynke  
withoute any delect choyle, or difference of meat,  
of time or place, settinge litle by diuine seruyce  
and prayers, and lesse by fastynge or abstinence.  
This mylke is crudded and sowre, and so are  
they hartes that geueth it, and they that se-  
deth vpon it, or sucketh it: *Coagulum est sicut*  
*lac eorum, they hart is crudded lyke Milke.*  
Ambrose vpon the same. *Vt enim lac natura sua*  
*purum speciosum ac syncerum est sed corruptione* **B**  
*coalescit sic cordis humani natura pura ac perspicua*  
*est priusquam viciorum admixtione coalescat.* Euen  
lyke as milke by his owne kinde is pure, fayze  
and cleare, but it waxeth soure by corruption, so  
mannes hart is pure, cleare, and indifferente to  
all doctryne, but whan the teacher is soure and  
corrupte, it is no maruaile yf he do sone corrupt  
his scholer, spectallye yf the scholer haue not his  
wytte well exercised, to put difference betwyte  
good and yll. And howe many haue we known  
so feede with this soure crudded milke that they  
haue bene made stronge and sturdie felowes,



C paste coꝛrection oꝛ refoꝛmation, growinge foꝛ  
 warde destruction everlaſting. This is the ende  
 of the noughty nourſinge with the badde milke,  
 where the iuſt and gracious mylke of true do-  
 ctine maketh a man to growe to ſaluation (as S.  
 Peter ſayth here) ſpecially if you haue taſted (ſaith  
 he) that oure Lorde God is ſwete and good: As  
 who ſhoulde ſaye, ſome there be that foꝛ all the  
 teachinge and preachinge that they haue, yet  
 they be neuer the better, neither haue any ſweete-  
 nes in God noꝛ in his holye woꝛde, and it is no  
 maruayle if they neuer ceaſe to deſpyle him, and  
 his holye woꝛde with earthlye deſpyes and plea-  
 ſures. And as we ſee that he that hath no plea-  
 ſure in his meate, but eateth it agaynſte harte,  
 and agaynſt his stomacke, ſhall not profyt by his  
 meate, ſo he that ſeeth no ſweetenes in Chyiſte  
 and in his holye woꝛde, howe can he growe to ſal-  
 uation by it? it will not be. Then we taſte that  
 D God is ſwete when we delite in his woꝛdes, and  
 comfoꝛte our ſelues with his holye leſſons ſet  
 furth in his ſcriptures. And when we gloꝛy and  
 comfoꝛte our ſelues in Chyiſtes byꝛth, his paſſi-  
 on and gloꝛious reſurrection, and when we take  
 pleaſure in readinge and hearinge his mooſte  
 gracious lyfe and conuerſation, then we taſte  
 that God is ſwete. And by the ſame we growe  
 to ſaluation and health (as Saynt Peter ſayth  
 here) when foꝛ the ſweetenes and loue of God  
 and foꝛ conſideration of his woꝛde, we bꝛinge  
 furth godly fruites, as geuinge almes to them  
 that be nedye, remittinge and foꝛgeuinge iniu-  
 ries.

A
 rles and wronges done to vs, and when we can  
 be content for oure soule health to pray, to faste,  
 and to watche, these be manifest sygnes that by  
 the swete milke of Goddes doctrine, we growe  
 to saluation and waxe stronge in God, and by  
 that shall be the moze able to perfourme oure  
 paynfull iourney, that we muste walke here in  
 the wyldernesse of this worlde, labouringe and  
 goinge towarde our countrey, whiche loketh  
 for vs, heauen aboue, to which also we al desyre  
 to come thzough the helpe of our sauour Christ.  
 Amen.

### The syxt treatise of sermen.

B
**Q**uoniam quem accedentes lapidem viuum ab homi-  
 nibus quidem reprobatum a deo autem electum  
 & honorificatum. &c. To whome ye come  
 (sayth S. Peter) as to the liuinge stone that me  
 haue reprobued and set nought by, but God hath  
 chosen & made him to be honozed, and on hym be  
 you builded like liuing stones into spiritual hou-  
 ses, in sacerdotiu sanctu, & to a holy preishod, of-  
 fering spiritual sacrifices acceptable to God by  
 Iesus Christ. Now presupposing that we haue  
 tasted that god is swete & pleasant to our soules,  
 in these wordes reherled, the blessed Apostle S.  
 Peter beginneth to auance vs, & set vs forward  
 to higher perfectio, willing vs (in as much as we  
 be come to Christe, as to the fyrme, faste, & sure  
 stone, & foundation of the church & of al godly reli-  
 gion) that we should be edified & builded on him  
 as spirituall houses buylded on the faste rocke,



**C** and that we shulde be as holy preistes, offeringe  
 spirituall sacrifices, that maye be acceptable to  
 God, by our Sauoure Iesus Christe. In these  
 wordes be manye thinges to be noted and to be  
 declared: fyrst that our cominge to Christe, as  
 S. Peter here meaneth, is not to come to him on  
 fote, nor on horsebacke, but we muste come to  
 hym by faith, fourmed and adorned with cha-  
 ritie, and with charitable woorkes, by whiche  
 they that sometime were farre of, be made nigh  
 in the bloude of Christe. And so came Englande  
 to Christ, not saylinge ouer the sea, nor by pere-  
 grination to the holy lande where Christe was  
 bodely conuersaunte for the tyme, but by fynde  
 and faste sayth on Christe, that they conceaued  
 by hearynge the preachers, that GOD sente a-  
 monge them, And so the people of Pontus, Galas-  
 tia, Capadocia, &c. that Saunte Peter wyrteth  
 this letter vnto, by sayth and charitie came to  
**D** Christes grace, by which they dwelled in Christ,  
 and Christe in them. Christe is here called a  
 lyuinge stone, by whiche you maye playnely see,  
 that the stone here, is not the stone that we  
 treade on, nor the stone that you see in the pyl-  
 lers or walles of the churche, for they be not a-  
 lyue nor lyuinge stones, but this is a maner of  
 speaking by a methaphor or a similitude, for of  
 all partes of the earth the stone is the fastest and  
 the sureste to buylde on: softe earth, sande, or  
 clepe, wyll be sone washed awaye with floudes  
 or streames, and the buyldinge sone shaken with  
 wynde or stormes, but that buyldinge that is  
 well

well set on the harde rocke, standeth faste and  
 chynketh not for any violence. For this proper-  
 tie of the stone, our Saviour Christe is called a A  
 stone, as well here as in manye other places of  
 Scripture. This stone (sayth Sainte Peter)  
 was reproved, despyed, and noughte set by a-  
 monge men, but it was chosen of God, and set in  
 honour, alludinge to the wordes of the Prophet  
 David. Psal. Cxvii. Lapidem quem reprobauerunt  
 edificantes hic factus est in caput anguli. And also  
 to the sayinge of the Prophet Elyse. Ecce po-  
 nam in Sion lapidem summum angularem proba-  
 tum electum preciosum. And because Saint Pe-  
 ter toucheth and speaketh fyrste of the reproche  
 of this stone, accordinge to the wordes of the  
 Psalme, and afterwarde of his exaltation and  
 honour, accordinge to the wordes of Elyse, I will B:  
 kepe the same orde and processe in my declara-  
 tion. Because that the mysticall senses and vn-  
 derstandinge of the Scriptures, whether it be  
 morall sence, allegory or anagogicall sence, pre-  
 supposed a true literall sence on whiche they be  
 grounded. Therefore because that the Prophets  
 in theyr writings, and also the Euangelistes in  
 the Gospels, and also the Apostles Saint Pe-  
 ter and Saint Paule in theyr epistles, & Luke  
 in the Actes of the Apostles, hath manye tymes  
 in mynde this verse of the Psalme, Lapidem  
 quem reprobauerunt edificantes, hic factus est in  
 caput anguli. The stone whiche the buylders re-  
 proved and cast by, it was made the heade stone  
 in a corner of the buyldynge. Was there anye  
 suche:



**C** suche stone in dede so set at nought, and caste by in the buyldinge of Salamons temple, oz in kinge Dauids palace in Ston, oz in anye suche other notable buyldinge spoken of in the scriptures: Surely I thinke noo, there was none suche a stone, albeit the Hebrzewes hath an olde tale, that when kinge Dauid was well minded to buylde a temple for God to be honoured in, and was aunswered that he shoulde not do that dede, because he was a bloude shedder, and hadde done manye battels, but that his sonne Salamon shoulde do it, for he shoulde be a quiet man, and a man of peace, and at reste and peace with all nations. The sayd king Dauid prepared money, stones, and tymbre sufficiente for the sayde buyldynges, and squared them, and polysthed them, and trimmed them accoordingely, so that his sonne shoulde lacke nothinge for that chargeable edifice and buyldinges, all this is true.

**D** Then say they mozeouer, that amonge the sayde stones that kynge Dauid had prouided, he sawe by reuelation one stone that would neuer be framed, set oz layd hanfomly in any place, and that therfore þe builders wold cast it by, & set nought by it, & yet at the last it should haue a place at one corner in the toppe and highest part of the tēple, there to be the very bond and keye stone to toyne two walles together as one wal, & so they saye, it was at the consūmation & ending of the tēple that Salamon builded. And of this reuelation they say, þe prophet had occasiō to say, Lapidē quē reprobauerunt edificantes, hic factus est in caput anguli:

guli. But because this narratio hath no euidence  
of scripture, it is not best to grounde anye scrip- **A**  
ture vpon it, and specially this scripture that is  
so oft in mouth with our sauiour Christ & with  
the euangelistes, and in the Apostolical epistles.  
But we must take the said wordes of the psalme  
Lapidem quem repro. &c. spoken originally, and  
to the lettre of our Sauiour Christ selfe, and so  
he alledgeth the same wordes. Mat. xxi. as spoke  
by him selfe after the parable of the good man  
that made a vineyard, and set it to labourers to  
dresse it, and kepe it, and when time came to ga-  
ther the fruytes, he sent his seruautes to gather  
the fruites, fyrst one cōpany, and after an other  
company, and these rude felowes the labourers  
in the byneyarde toke some of them that were  
sent to them and beate them, and slewe some of  
them, so that at the last the good man was fayne **B**  
to sende his owne sonne, thinkinge that the byn-  
hynde churles yet woulde be afrayde to medle  
with him, yet notwithstandinge him they caste  
out of the byneyarde or garden, and killed hym  
also as they had done others that were sente a-  
monge them afoze. Now sayth Christ, what wyl  
the sayd goodman the owner of the byneyarde  
do to these fermers and labourers in the vine-  
yarde that haue done this mischief: They an-  
swered: The yl and noughty wretches he muste  
destroy & put them to death, & must set forth his  
vineyarde to other tenauntes. And then because  
they shuld pceiue & vnderstand moze by this sōne  
that þ goodmā sent among thē, he allegeth this  
text of



of the psalme, makinge for his purpose, sayinge:  
**C** dyd you neuer reade: The stone whiche the builders reproued and caste by, was made the heade stone for the corner of the buyldinge: meaninge that the goodmannes sonne that was caste out of the vineyarde to be slayne, and the stone that the buylders reproued and caste by for noughte, was all one. He was the onely and derest sonne of the father of heauen, whome the unkind Jewes cast oute of the citie of Jerusalem, and led him to the mount of Caluaty, the place of execution without the citie, and there killed him, and euen he was the stone that the buylders cast by, and despised for a thinge of noughte, and yet afterwarde the same stone ioynded the two walles together as one wall, the Jewes and the Gentyles, in the vnitie of one church: The buylders that be here spoken of, were the scribes and the phariseis, and learned men amonge the Jewes, whiche knewe by the Scriptures that they had redde, that Chzist was the verye anoynted, that was so longe afoze promised of almightie God, by the mouthes of his holy Prophetes, for they sawe all thinges that were spoken of afoze, to be perfozmed in the anointed that they loked for, perfozmed in Chzist in very dede. They saw the time that Jacob in þ blessing of his sone Judas apointed, & also Daniel the prophet spoke of to agre, & the put in effect & come in dede, that whē þ holy one of al holy ones shuld come, ther shuld be no more kinges anointed of þ lineage of Jude. For y<sup>e</sup> time y<sup>e</sup> chzist came, Herode was thei<sup>r</sup> king an alien, an Idumey, descēding of Esau, & not of Jacob.

They sawe also his wonderous woꝝkes and mi-  
 racles about the power of anye pureman to do. A  
 Their learnynge and the experience that they  
 had of Chꝛistes Godlye power, and of hys wise-  
 dome shoulde haue moued them to edify the peo-  
 ple in the sayth of Chꝛiste, they shoulde haue bele-  
 ued on hym them selfe, and shoulde haue perswa-  
 ded the people likewise to beleue vpon hym, and  
 to take hym for the true Messias, but they did  
 cleane contrarpe, peruertynge and misexpoun-  
 dyng the scriptures that speake of him, and swa-  
 dyng the people that he was but a dissembler,  
 and that he was a fauerne hunter, a wyne drin-  
 ker, a quaffer, a companion wyth the publicans  
 wyth whores & naughty liuers. Like as a buil-  
 der gathereth and ioyneth together stones and  
 other matter oꝝ stufte to make a house, euen so  
 shoulde they haue gathered and layed in frame  
 together the textes of Moyses and of the Pro-  
 phetes, and suche other Scriptures of the olde  
 Testament, applynge them to Chꝛist, of whom  
 and by whome they were intended and spoken,  
 that they so doyng, myght haue buylded the peo-  
 ple as spiritual houses on Chꝛist, as on the firme  
 and sure rocke oꝝ stone. Whiche they did not, but  
 rather dissipate and scattered abzoade the buil-  
 dyng, deuidyng the people into scismes and di-  
 uers opinions of hym, and rather not to be sta-  
 blished on hym, but to be cleane shaken awaye  
 from hym. The blessed apostles, Euangelistes,  
 and holye doctours gathered together the texts  
 and saynges of the holy scriptures as stones oꝝ



The syxt sermon,

timber or stufte to make by their audience, and  
**C** buylde them as spirituall houses on Chyste.  
And so dothe Sainte Peter in this his letter  
that we haue now in hande by the aucthoritie of  
Dauid and Clay, declarynge Chyste to be the  
precious and best beloued stone that **GOD** had  
chosen, althoughe men hadde reproued him, and  
set little by hym, whiche yet notwithstandinge  
he shoulde be the hedstone to ioyne together the  
Jewes and Gentyles in one church. And not  
onelye then he was reproued of the builders of  
that tyme, the Scribes and Phariseis and  
their audiences and Scholers the carnall Je-  
wes, but as well now adayes he is reiecte  
and dispised of manye Buyldeys and Prea-  
chers, blasphemynge and mislaynge bys god-  
lye and myghtye power in manye pointes, as  
farre foozthe as they dare, for feare of the  
Kinges lawes. And of this it commeth that  
**D** so manye miscreauntes and misbeleuers so lit-  
tle regarde the blessed and mooste reuerende  
Sacramente of the Altare, and also the Sa-  
cramentall confession of synnes vnto a Prieste,  
as though Chyste were not able by his Godlye  
power to make of breade and wine, his owne  
fleshe and bloude, and to geue power to a priest  
by his wordes to dooe the same likewise, Or as  
though **GOD** were not able by his officer to  
deliuer men from the prison and bōdage of their  
synnes. They that by their preachynge, rea-  
dinge, or teachinge, sowe suche heresies among  
the people, they be naughtye builders, they cast  
away.

away the bindinge stone our Saviour Chriſte,  
 that he maie not ioine together all people in the  
 vnitie of one ſaith, they ſcatter the ſtones, the  
 aucthorities of the ſcriptures by their miſunder-  
 ſtandinge, and falſe interpretation, moze then  
 gathereth theim to edifie and bulde their audi-  
 ence on the liuely and liuyng ſtone oure Sa-  
 uour Chriſt. To all the that beleue not well the  
 felues on God, In quo & poſiti ſunt, in whome  
 wee liue and moue, and be (as Sainte Paule  
 ſpeaketh) God hath made vs and ſet vs, and orde-  
 yned vs to beleue vpon hym. And beſide that  
 offendeth in wordes againſte Chriſte, and a-  
 gainſte his bleſſed Sacramentes after the ma-  
 ner aforeſayde, our Saviour Chriſte is Lapis  
 offenſionis, & petra ſcandali. As ſainte Peter  
 ſayeth here, he is a ſtumbling Stone, ſuch a one  
 as men take harme of, and be agreued withall;  
 not for occasion geuen of hym, but by the pryde  
 of mens hartes, and ſturdineſſe or hardnes in  
 not beleuyng. The Jewes were offended and  
 thought amiſſe of Chriſte becauſe they ſawe him  
 in the infirmitie of his fleſh. They ſawe him eat  
 and drinke, ſlepe, and labour as other men did.  
 They knewe his byrnyng vp in pouth, and  
 where he was nurſed, and who was his mother  
 & who were his kinſfolkes. This made a great  
 meyny of them to ſhake him of, and in no wiſe to  
 beleue vpon him, and by that this ſtone fell vpon  
 them, & al to craſhed the to naught: Quia ſuper  
 quem ceciderit lapis iſte conteret enim. Math. xxi.

Rr. ii.

On



**C** On whom so euer this stone falleth, it wyl bzaie hym and crashe hym. And in that place Chziste sayeth, that some men falleth on this stone, and breaketh oz hurteth theim selues on it. And on others this Stone falleth and bzaieyth theim oz craseth them as cozne oz other grayne is bzaied betwixt two mill stones, oz in a querne. They that (conseruyng and keppng thei sayeth) yet falleth sometymes to synne. They fall vpon the stone, and taketh harme, and be hurt by their fall. As when a chzisten man oz woman not erring in the articles of our sayth, yet by infirmitie of the fleshe, oz by temptation of the deuill falleth to synne, they fall on Chziste this liuyng Stone, and hurteth theim selues right soze, bringyng them selues in daunger of death and damnation euerlastyng, and makyng them selues moze vnable to resist synne an other tyme, for the oftener thou sinnest, the moze redy thou shalt be to sinne againe, and the moze vnable to resist temptation, but when a man oz woman falleth to infidelitie oz to heresie, then fare well. For this stone falleth vpon them and breaketh them to duste and to aschen euerlastyng. Qui non credit iam iudicatus est. He that beleueth not is iudged already. The sentence is geuen and past in the mynde and foreknowledge of the iudge our Sauoure Chzist. Because that saint Peter saith here that Chzist was Lapis offensis & Petra scandali. The stone that men shoulde take hurte by, and that by him men shoulde take occasion to fall euen as the prophetes hadde saide of him afoze. And as the

the Gospels reherfeth of hym likewyse. I thinke A  
it necessarye to demore and tarye in the declara-  
tion of that maner of speakynge of the Scrip-  
tures, and what is meaned by the same. Luke, ii.  
It is wrytten that when Chrystes foster father,  
and Mary his mother presented hym in the tem-  
ple, as the lawe was. The holpe and well dispo-  
sed man Symeon toke hym in hys armes with  
great ioye, because he knew it was he that shold  
be the consolation and comforte of Israell. And  
he knewe the tyme was then come, or very neare  
hande, when Chryste shoulde come. He knewe it  
also by reuelation of the holpe Gooste that then  
moued hym to goe to the Temple, as it is there  
sayde. Et venit in spiritu in templum. Where  
after great ioye of that he hadde seene, he then B  
desiered to be let go in peace, to dye. And among  
other thinges, he saide this plainely to Marye  
the blessed Mayde and mother of Chryste, as a  
cordiall, or rather a cosoliue. Ecce positus est hic  
in ruinam & in resurrectionem multorum in Israel,  
& in signum cui contradiceretur. Et tuam ipsius ani-  
mam pertransibit gladius. Loe (sayeth he.) Thys  
childe is set to make men fall, and to make ma-  
ny men to ryse among the people of Israell. And  
he is set as a signe or a mark that folke wil cou-  
ter say & speke against. And as for your part (said  
he) to Marye his mother, the swoorde of sorowe  
shall pearce your harte, which yet shall redound  
and turne to the comfort of manye others. Here  
you see that this blessed man sayde that Chryste  
shoulde be the ruyne of many a one, and suche a  
one.



The lyxt sermon

one as should be counter said and spoken against  
**C** of manie others. And. Mat. xi. When sainte John  
Baptist sente two of his disciples to Chryste to  
aske him a question for their learnynge, whe-  
ther it was he that they looked for, that aboute  
that time they knewe shoulde come to saue man-  
kinde, or whether they shoulde loke for another?  
Because they shoulde not saye as the Jewes  
were euer ready and wonte to saye. Tu de te ipso  
testimonium dicis, testimonium tuum non est verū.  
Thou bearest witnesse of thy selfe, thy witnesse  
is not true. Chryste referred them to his workes  
that by them he might allure them to beleue in  
pon him, knowynge that the blinde were made  
to see: The lame were made to goe: The le-  
prouse be made cleane, the deafe to heare, The  
deade were rased to lyfe againe, and that the  
pooze were taughte the Gospell and good ty-  
**D** dynges of lyfe euerlastynge. And at laste he  
saied vnto them: Beatus est qui non fuerit scan-  
dalizatus in me: Blessed is hee that by me tak-  
eth none occasion to fall, or to offende. In  
whiche wordes Chryste touched the messengers  
and manye others by them. They sawe hym a  
mortall man as other were, they could scarce  
beleue any Godhed in him, yet seinge that Chryst  
knewe their wane and faine beleue, and the se-  
cretes of their hartes, this made them to haue  
more affiance & beleue vpon him, for it is aboute  
knowlege of a pure mā to knowe the secretes of an  
other mans minde. They knewe he spoke by the,  
& he knew they wer offended by the that saw in him  
And

And not onely these messengers of sainte John,  
but also manie a thousand others be offended by **A**  
Christe, and by Christes woordes euerye daye.  
Because men see not the bloud runne about the  
Priestes fingers in the masse at the fractions of  
the Sacrament, they be so harde harted, and so  
dull in beleue, that thei wil not beleue that Christ  
saide, true when he saide, this is my bodye, or my  
fleshe and bloude in the sacrament of the aultare  
because thei perceiue not by it as they do bi other  
fleshe and bloud in the Shambles, not beleuing  
that Christe by his Godlye power causeth and  
maketh his owne fleshe and bloud there secrete-  
lye vnder the fourme of breade and wyne for to  
augment and encrease the merite of our sayeth,  
which shold be smal or none, if we saw that with  
our bodelye eyes that wee see by the sayethfull **B**  
eyes of our christen hartes. They that be addict  
and wedded to their carnall senses, their syue  
wits be offended and agreued to here, that they  
muste beleue that thinge that they see not. And  
euen so they iudge by sacramentall confession of  
sinnes, thinkynge men no moze bounde nowe to  
be confessed, nother anye otherwysse then to God,  
because that afoze christes time when the sacra-  
ment of penance was not instituted nor ordey-  
ned, it was inough to be cōfessed to god. But now  
that Christ hath appointed an other maner, som-  
what moze paineful, men can skant be euen with  
Christe, nor contente wyth hym. But haue  
recourse backwarde, reculyng to the Jewes  
custome, and forsake the way that Christe hath



The fyxt sermon

ordained to remitte sinnes by penaunce, whiche  
 is the onely and necessarye waye to be saued for  
 them that after the sinceritie of baptisme haue  
 fallen to sinne againe. if they shall haue oportu-  
 nitye to come to it. They that wyll not submit  
 them selues to penaunce, so ofte hearinge the ef-  
 ficacy of that Sacrament, shal be condēned by  
 the wordes of Chyiste, Mar, xlii. Viri Niniuite surgēt  
 in iudicio cum generatione ista & condēnabunt eam  
 quia penitentiam egerunt in predicatione Ione,  
 The people of the greate Citie of Ninie were  
 greatlye geuen to carnall pleasures, and to vici-  
 ous liuynge. Wherefoze they were thzearened  
 that within forty dayes their cite shoulde bee  
 ouerturned and destroyed, yet by the pzeachynge  
 of Jonas the pzophet they did penaunce in sack-  
 clothe, in clothe of heare and asches, and fasted  
 both man and beaste, as well the kinge and the  
 nobilitie, as the common people. In contempla-  
 tion wherof God was mercifull, and turned hys  
 sentence of destruction into mercye and saluati-  
 on. They did frutesfull penaunce after their ma-  
 ner, and chrysten folke despise to do penaunce as  
 is pzescrived and taught them, and therfoze the  
 Niniuites shall condemne the chrysten folkes at  
 the daye of iudgement, and shall appeare moze  
 iust afore God, then chrysten people shal that wil  
 do no penaunce as they be taught to do. Thus  
 Chyist sayth, but very fewe attendeth to his say-  
 ynge, or beleueth it, and whye? Because they be  
 sclaudered or offended by Chyiste. Men see not  
 Chyiste take the noughty liuers and destroy the  
 by

by and by, noz caste them into the fire afoze their  
 faces, but differreth it tyll the sinners be deade,  
 oz till the daye of dome, of which men heare very  
 oft, but they se it not, therfoze they counte it but  
 tales. And because Chyiste forbeareth them tyll  
 then, they care for no moze, they care not what  
 they dooe. They will beleue no moze then they  
 see lyke as dull and brute bestes. And they re-  
 garde not to come vnto Sermons to heare the  
 worde of **G O D** declared, whereby they might  
 learne to beleue that they see not. And therfoze  
 the quene of Saba in the south parte of the world  
 shall rise in iudgement and shall condemne you.  
 Math. xii. For she came euen from the fardest and  
 best parte of luckye and frutesfull Arabie, lyng  
 on the meridionall Ocean in the vttermoost part  
 of the worlde vnto Hierusalem to heare the wis-  
 dome and wise wordes of Salomon. And hee  
 whose wordes you maye heare at Sermons, is  
 muche greater, and much wyser then euer was  
 Salomon. It is almightye God and his incre-  
 ase wisdom, his onely begotten sonne our Sa-  
 uour Iesus Chyiste, whose wordes farre passe  
 the wisdom of Salomon. She came manye  
 hūdzēd miles to heare Salomō. You be so slouth-  
 full and negligent that you be loth to come from  
 the Bridge to the Trinityes to heare Chyistes  
 wordes. If you came from beyonde Bedminster  
 oz Stapleton to heare Goddes worde at euery  
 sermon at the trinityes, yet your paynes and la-  
 bours should not be comparable to the paynes &  
 labours that this noble woman toke to come to  
 heare

A

B

S. i.



C

heare Salomon. Therfoze at the terrible day of dome she shall be praised for her diligence, where christen people shall be condēned for their slouth and negligence. At Sermons (I saye) you shall be taught to beleue that you see not, as Sainte Johns disciples (of whiche I spoke euen now) were taught by the checke that Chyste gaue them, saynge: Blessed is he that is not offended by me. By whiche they perceiued that Chyste meened by them that they were offended by him, not beleuyng any Godheade or Godlye power to be in hym, because they considered no moze but the infirmite of the flethe, whiche they sawe in hym as in other menne, but then perceiuinge that he knewe their thoughts, this made them the moze inwardely and earnestlye to consider the myracles and maruellous workes to whiche he referred them, and by that to take hym as one satre aboue a pure man accordyng to saint John Baptistes expectation, for he sente them to Chyste (as I saied afoze) to aske a question for their owne learnynge, and not for his. For he doubted nothinge what Chyste was, nor of his power. And men that now a dayes geueth little credence to the commination and threathenyng that GOD geueth to the synneful people by the mouthes of his preachers, beinge offended and takynge occasion of ruine, and occasion of their hardnesse of harte in not beleupnge, by Goddes longanimitie and longe sufferance, because they see not the stroke of God fall by and by, in that folowing the obstinate of the olde Jewes, for euen so it was in old tyme. The Israelites beleued not the holy

prophets which were their preachers, because they  
 saw not the punishemētes for summe come to passe  
 afore their faces, that y<sup>e</sup> prophetes said wold fall  
 vpon thē. Therfore they made a mock of the pro-  
 phets words, sayng in mockage, Māda remanda,  
 manda remāda, expecta reexpecta, expecta, reexpec-  
 ta, modicū ibi, modicū ibi. Esa. xxviii. For Declara-  
 tion wherof you must vnderstand that when the  
 holye prophetes wold wythdrawe the people  
 from vyce and Synne, they vsed the worde of  
 Commaundement (as sayng) God sendeth you  
 worde and commaundeth you, thus to doe, and  
 thus to saye, and thus to lyue. And when they  
 preached or propheted of Gods benefites that  
 God woulde do for the people if they liued well,  
 and accorดยnge to hys pleasure, they vsed the  
 worde of Expectation and lokyng for, as sayng,  
 if you keepe his lawes and commaundementes,  
 you may surely loke for plentye of corne and cat-  
 tell, you may loke for health of bodye, encrease of  
 issue, and to ouercome your ennies, with such o-  
 ther tempozal rewardes, which most allured the  
 carnal Jewes for their tyme. Yea, say the carnal  
 Jewes mockyng the prophets. Cōmaund & com-  
 maūd again, cōmaund & cōmaūd again, loke for  
 and loke for againe, loke for and loke for againe.  
 Modicū ibi modicū ibi, of your threatenings y<sup>e</sup> you  
 wold haue vs to feare, & of your faire promises y<sup>e</sup>  
 we shold loke for, we se litle here, we se litle there:  
 Therfore because you thus order your self to the  
 word of god & to his preachers (saith the pro. Esa.  
 there) euē as you said in your raylig & mockig of



C

Gods worde so it shall fall vppon you, you shall commaunde and crie for helpe and none shall you haue, you shall commaunde menne to praye for you, and their prayes shall not be hearde, you shall looke for mercye and looke agayne, and little or none shall you haue here, and lesse shall you haue there, none shall you haue at all. Propter hoc audite verbum domini viri illusores. Heare the worde of God you mockynge men that make so light of the worde of **GOD** in the preachers mouthes, or in the diuine service of the churche, whiche is none other but the worde of God. Dixi istis nos percussimus fedus cum morte & cum inferno fecimus pactum flagellum inundans cum transierit non veniet super nos quia posuimus mendacium, spem nostram & mendatio protecti sumus. You haue said or you order your selues to gods word

D even as though you said thus. We haue stricke handes & made a leage or agrement with death: And we haue made a couenant and a bargayne with hell, we be agreed with death that he shall not take vs, and with Hell that he shall not hurt vs, we be agreed and be friends, we be not afrayed of death nor of hell, we be safe inough. Therfore Flagellum inundans cum transierit non veniet super nos. When the scourge of **GOD** that ouer runneth all like as a flood runneth ouer a whole cuntry (as the vengeaunce of God doth) it shall not fall on vs nor hurt vs, all that these comune preachers saith, threateninge vs be but lies, we trust vpon lyes, and by liers and false flatterynge preachers that geueth vs swete words, and setteth

seth vs at libertie to liue as we list, & promiset h  
faire to vs, we be defended and safe inoughe.

**A**  
I thinke the prophet Esay sawe our time in spi-  
rit, or els he could neuer so plainly haue set furth  
and described our time. For how greatly men be  
sclaundered, that is to saie, offended and taketh  
occasion to do naughtely by Gods long suffrance  
and differring of his stroke, thinking all but fa-  
bles and trifles that is spoken of Godds venge-  
aunce, and how little men regarde his preachers  
takinge all that they saie for very trifles & moc-  
kage, it was neuer moze in experience in Esays  
time, the it is in our time. Therfore the said pro-  
phet Esai as for a redzesse of al these enozmities  
of the old tyme sheweth vs a remedy (if it may be  
taken) speaking of the same stone that. s. Peter  
speketh of here, & reciting the same sentece that. s.  
**B**  
Peter groined his sayng on in the words of his  
epistle which we haue now in hand. Ecce ego mittā  
in fundamētis Siō lapidem angularē, lapidem proba-  
tū preciosum infundamento fundatū, qui crediderit  
non festinet. S. Paule. Ro. x. & s. Peter here rea-  
deth. non cōfundetur. I wil set in the foudation of  
Sion (by whiche is vnderstande the Catholike  
church of Chryste, which begone in Sion, where  
the holy temple was founded within the citie of  
Ierusalem) a corner stone, tried, and proued, and  
precious, laied in the foundation. Whosoener be-  
leueth on him, let him make no haste (saith the  
olde text of Esay) shall not be ashamed sayeth. s.  
Peter, and also. s. Paule. And both cōmeth to one  
purpose: He that beleueth on this stone our sa-  
uiour



## The sixt sermon

**C** uiour Chyſte which is called a ſtone for his ſure-  
 nez and faſtneſſe, and ſtedfaſtneſſe. Let him make  
 no haſte. s. querere retributionem. glo. inter. to  
 haue furthwith the rewarde for his beleue. Let  
 hym make no haſte to ſee by and by the threate-  
 nynges of **G O D S** wooordes ſpoken by the  
 Prophetes or Preachers, nor to obtayne  
 and haue by and by the rewardes that Goddes  
 worde, promiſeth vnto them that do well and  
 vertuouſlye. It will not be had furthwyth, as  
 theſe, viri illuſores, theſe mockers of Gods word,  
 woulde haue it. But it is differred till the tyme  
 when it ſhall do vs moze good, as God knoweth  
 better then we do. And therfoze beleue, and at  
 length thou ſhalt not be confounded, aſhamed, or  
 diſmayed, accoꝝdyng to the letter of ſaint Peter  
 and alſo of ſaint Paule. And accoꝝdyng to thys  
 ſaith the prophete. *Expecta dominum viriliter age,*  
**D** & confortetur cor tuum & ſuſtine domine, *Tarpe*  
 and loke for our Loꝝde God, playe the man, & be  
 not ſo childiſh as to beleue nothinge that is pro-  
 miſed the, except thou haue it in hand forthwith.  
 And then thy hart ſhall be comforted ſaith the  
 prophet. Therfoze ſuſtaine & beare with our loꝝd  
 And likewyſe the comminations & threathinge  
 for oppreſſion, extoꝝcion, & ſuch other miſtuyng,  
 that theſe mockers of Gods worde thinketh wil  
 neuer come becauſe they ſee it not at hande, they  
 ſhall then know, when they ſhall ſele the in dede.  
*Sola vexat io intellectum dabit auditui, Eſay.* One-  
 lye the vexation when it cometh, will make you  
 to

to vnderstande that you haue hearde by the prophetes and preachers. This Stone is proued and tried (saith Elay and also Saynt Peter.) A mason when he shall worke a stone. Firste he will proue whether it be sounde or not, lest if it breake when he hath laboured on it, his labour be all lost. He wil assay the beyne or grayne with his axe, he wil knocke on it with his sledge hammer or mallet, and if it gerre & sounde not wel, he will caste it by, and not meddle with it. If it ryng and sounde close like a Bell, then it is for his purpose, good for his worke. Christ was tried with knockes & manye strokes, and yet he neuer gerred, nor spoke any worde of anger or debate to them that stroke him, no more then the Lambe dothe when he is ledde to the slaughter house. Precious he was, & so precious, that with the price of his precious bloude, he redeemed and bought that thing out of y<sup>e</sup> devils handes that all the riches of the world could not bye again. He is lared & set in the foundation of the catholike church & yet neuertheles he is the headstone & the hvest stone of the same, for he is the beginning & also y<sup>e</sup> confirmation & ending of our beatitude, of al our grace & goodnes. And on him were leied & set the xii. apostles immediatly & equally, according to y<sup>e</sup> saying of the Apo, xxi, Murus ciuitatis habet fundamenta, xii, & in ip'sis xii. nomina, xii. apostolorū agnī. The wal of y<sup>e</sup> heuēly citie that s. John saw in his reuelation & vision, had xii. foundations, or foundation stones, and in the were the names of the xii. apostles, of the lambe our saulour Christe.

And



The syxt sermon

C

And on them equallye was founded, layed, and  
set the whole edifice and buildynge of Chyistes  
church. Thus saith. s. Hierome expresse. Primo  
contra Iovinianum. And vpon Chyist as vpon the  
přincipall foundation, and on them and their ho-  
ly doctrine al Chyistes church, the whole congre-  
gation of chyisten people, and euery man an wo-  
man of the same must builde as spiritual houses  
apt and able for almighty God to inhabite and  
dwell in. Saint Augustine deuiseeth this edifice  
of Chyistes church, on Chyist and on his apostles  
nobly well, sayng: that when the foundation is  
layed here on earth, the walles be builded vppon  
it, and the weyght of the walles pŕesseth and  
weyeth downewarde, because the foundation is  
beneath alowe, but in as much as our foundati-  
on is in heauen, we muste be builded vppwarde to-  
warde heauen, and thitherwarde we muste wey  
and runne, because we must folowe the founda-  
tion, and leyne on the foundation. The earthlye  
buildynge beginneth at the ground, for there li-  
eth the foundation, but the spirituall foundati-  
on is on high in heauē. Therfore thither toward  
him our spirituall buildynge must ascende, that  
we maye be suche spiritual houses, as saint Pe-  
ter exhorteeth vs to be, in the wordes of his epi-  
stle which I read now vnto you. And that  
we all may be so, he graunt vs that  
for vs dyed. Amen.

D

The

# The senentd treatise oz sermon.

A

**T**he blessed Apostle Saint Peter prosecu-  
teth this spiritual buylding that I spoke  
of in thend of my last sermon, saying that  
we muste be buylded on this stone our sauour  
Christ as an holy priesthoode, offering spirituall sa-  
crifices acceptable to God by Iesus Christ. Occasion  
of this saying saint Peter toke of the saying of al-  
mighty God by Moyses, to the people of Israel  
Exod. xix. If you will heare my voice, and wil kepe  
my commaundement, you shall be my peculier and  
speciall people of all people: all the world is myne,  
et vos eritis mihi in rengnū sacerdotale et gens sancta  
ta. And I wyll haue you a priestly kingdome and an  
holy nation. Alluding to this Saint Peter wy-  
teth here Vos autem genus electum regale sacerdo-  
cium gens sancta populus acquisitionis. You be a  
chosen kinred, a princely oz a kingly priesthod, an  
holy nacion, a people that are wonne. Thys text  
cannot be negligentlpe passed ouer, but muste be  
earnestly loked on, speciallpe because that at this  
text manye men stumble and hurt them selues,  
takinge occasion of heresse. Of this saying of al-  
mighty God in Exodo, and the reherfall of saynt  
Peter of the same text here in this place, thei wil  
proue (if they maye) that all men and women be  
priestess as well as they that be ordered by a by-  
shops hands, because that saint Peter writ these  
wordes to all them that he had preached vnto, &  
by thē to vs and to all other that shal come after.

Et. i.

tyll

B



The seventh sermon

**C** till the worldes ende, as wel to women as to me  
of all degrees, and of all ages that were baptised  
and had taken vpon them Chyestes lyuerpe. All  
such saint Peter calleth regale sacerdotium, kings  
and priestes: and to confirme theyr opinion they  
alledge the saying of saint John in the first chap  
ter of the Apocalips, wher he speaketh of Chyist,  
saying: Qui dilexit nos, & lauit nos a peccatis nostris  
in sanguine suo et fecit nos regnum et sacerdotes deo  
et patri suo. He loued vs and washed vs from our  
sinnes in his bloode, and made vs a kingdome &  
priests to God and to his father. Of these autho  
rities the Lutherians take an argument and oc  
casion to confounde and deface all good order of  
diuine and humane thinges, allowing the womē  
to serue the altar, and to say masse while the men  
tary at home, and keepe the chylzen and washe  
theyr ragges and clothes: and aswell they might  
allow the women to be captains of their warres  
and to leade and gide an army of men in battell,  
while theyr husbandes tary at home to mylk the  
Cowe, and to serue the Sow, and to spyne and  
carde. To excheue suche horrible confusion and  
misordring of the worlde that would offende ho  
nest eares to heare it, and to declare that if they  
well vnderstoode the textes alledged, they should  
finde none occasion of such errour. We must re  
turne to the sayd texts, and waigh the sayings of  
almighty God by Moyses, to the people of Isra  
el, and the sayings of S. Peter and saint John,  
so that we may conserue and keepe that ordinate  
Iherarchie and good order amonge people, that  
God

God would haue vs to kepe, and that al the gospels and the Apostles letters be full of. Saynt Ambrose in his first booke de vocatione gentium, cap. iii. giueth vs a very notable rule to expounde scriptures, and it is the same rule in effecte that Tichonius putteth for the thirde rule whiche he called de specie et genere, as S. Austine writeth iii. de doctrina Christiana. Saint Ambrose rule is this: In scripture many times that thing is said and spoken vniuersally of the whole, which is verified and true onely of the part. He putteth ther many examples, of whiche some I will reherse, leauing the other for to auoyde prolixitie and tediousnes. The prophet saith in the psalme: Allecuat dominus omnes qui corruunt et erigit omnes elisos, Our Lord God taketh vp all them that fall, and setteth vp al them that be broken or bzused. By this texte it seemeth that who soeuer falleth to sinne, God setteth him vp agayne, or if he be broken against the stone, (that I spoke of afoze) by sinne God setteth hym on his feete agayne, whiche if it myght be so vnderstande and founde true, then shoulde neuer manne nor woman be dampned, and then it myghte seeme true that I sayde of the mockers of Gods woozde that they hadde made a leege with death, and a couenaunt with hell, that neyther death nor hell should hurt theym. And oure Sauour saythe in the Gospel: Si exaltatus fuero a terra omnia traham ad me ipsum. As thoughe he promysed that when he was crucified, he woulde conuert and drawe

Et. ii. to



## The seventh sermon

**C**

to him all men and women of the world whiche  
 is not yet perfozmed, but many persist and conti-  
 nue in infidelitie. And likewise in the negatiues  
 it is wozitten in the psalme: Dominus de celo pro-  
 spexit super filios hominum vt videat si est intelligēs  
 aut requirens deum, omnes declinauerunt simul inu-  
 tiles facti sunt nō est qui faciat bonū, non est vsque ad  
 vnū. Psa. xiii. Our lord looked down frō heauē bpō  
 the chilozen of mē, to se whither ther wer euer a  
 wyse one, oz one that sought for god, al be wozied  
 away, they be al together vnpzofitable, without  
 fruite of good woꝝkes. There is none that doth  
 any good, no not so much as one. Likewise saith  
 the Apostle. Phil. ii. omnes que sua sunt querunt non  
 que Iesu Christi. All men seeke for theyꝝ own pzō-  
 fite, and not those thynges that be for Chzistes  
 pleasure. Here be hard sayinges if they be not hel-  
 ped bi the rule that saint Ambrose teacheth vs to  
 remēber when we expound scriptures. The rule  
 is this: The scripture speaketh manye tymes of  
 the whole meaninge, but the part of the same, as  
 speaking of the whole world meaneth but parte  
 of the same, and speaking of al men, meaneth but  
 part of thē. As the Logicion speaketh in such  
 sayinges of the scriptures, there maye be vnder-  
 stand distributio pro generibus singulorum, nō pro  
 singulis generum, vel econuerso. As when the pꝛo-  
 phet sayde: that God taketh vp to him all that fall  
 dowe. For of all them that falleth, he taketh vp  
 some, and leaueth the other in their filth & myze.  
 And when Chzist said that when he should be ex-  
 alted on the crosse, he would dꝛawe all the men &  
 women

**D**

women of the world vnto him, for in deede of all partes of the worlde some he drew vnto hym. Likewise the prophet said: all be wyped away, because that aswel of the Jewes as of the Gentils a great many declined to idolatry and to other vices, so that among suche as declined and wyped away, there was scant one founde good & profitable, that woulde conuert and turne again. Where Saint Paul saith that al seke their own profit, and no man seketh for that Christ woulde haue theym to seke for, surelye true it is that among all men a great manye there be suche, and euen so (saith the sainte Ambrose) we must vnderstande the saying of Sainte Peter that we haue now in hande, taken of the sayinge of almighty God by Moyses to the people of Israel, you be a chosen kinred, kynges and priestes, the whole for the part, for of the multitude of Christen people there were and be kinges, and of that multitude should be elect and made priestes, and not that al the multitude that saint Peter or Saynte John wryt vnto men and women were all and euerye one of them priestes, no more then they were all kinges, and yet they be equally called aswell kinges as priestes. Were they all electe and chosen: were they all holy: were they all wone and gotten as a bauntage to God, to preach and declare the vertue and power of God that called them from darkenes vnto his marueilous lighte of grace & of his holy gospel? Al this Saint Peter here reporteth of them that he called kynges and priestes, and yet a great multitude of theym, & after vntyll

A

B



## The seuenth sermon

C

untill our time, and now in our time (God knoweth) sheweth litle that thei be called to that wonderful and marvellous light, but rather chooseth to lye in blinde darknes, and be gladder to heare and learne suche lewde and foolish playes & lewd lessons as may kepe them still in theyr blindnes.

*Qui aliquādo nō populus dei, nunc autem populus dei qui non consecuti misericordiam, nunc autem misericordiam consecuti.* To them saint Peter sayth here, that some time they were not Gods people, but now they be Gods people, which is to be vnderstand of part of them, & not of the whole number. And so is the other saying to be vnderstand that where sometime they lacked Gods mercye, now they haue gotten gods mercy, which in dede the election of they that God knew for his owne hath gotten, where they that be reprobate and naughty and vicious hath it not. In like maner

D

we say that *tribus Iuda, was tribus regia.* The family or house of Iuda, was the house of kynges amonge the people of Israell, yet they of that house were not al kynges, although the kings of Ierusalem were of that house euer after Saule tyll Herode the first vsurped, comminge in by intrusion by the power of the Emperour of Rome. We say also that *tribus Leui erat tribus sacerdotalis,* the family, house, or issue of Leui was þ house of prestes, for ther shuld none be prestes by Moses law, but onely of that tribe, yet for al this saying, which is true, they were not all prestes that were of þ tribe or kinned although they were al ministers in the temple in some office bygher or lower

to be in the same. Euen so the Apostle calleth  
 vs kynges and priestes, for of Christen people  
 there be, and hath be, and shal be some kynges and  
 some priestes, for if a man woulde egerly and fro-  
 wardly by these textes of the Apostles, proue all  
 Christen people to be priestes, he must by the same  
 graunt that al Christen men and women be kin-  
 ges, which a madman woulde not saye, and so he  
 shoulde be worse then mad, excepte they woulde  
 transference the name of kynges to a spirituall vn-  
 derstanding, calling theym kynges that can rule  
 their owne passions, affections, and sensual appe-  
 tites, which to do is a princely poynt, and a part  
 of a noble man. Prouer. xvi. Melior est patiens viro  
 forti & qui dominatur animo suo expugnatore vrbiū  
 Better is the patient man, then he that is strong  
 of bodye: and he that ruleth his own wil, is moze  
 to be esteemed, then he that conquereth towne  
 and countreys. For the conquest of towne and  
 countreys is outfurth, the other is inward, whē  
 a mannes harte ouercommeth it selfe, and subdu-  
 eth hym selfe vnto hym selfe, whiche the con-  
 querours commonly do not, but rather be ouer-  
 come of theyr owne concupiscence, ambition and  
 couetuousnesse. Well, if ye wyll take kynges in  
 suche a spirituall signification, then I praye you  
 be content to take the name of a prieste in a lyke  
 spirituall signification, and so let vs call all  
 theym priestes that be the spiritual members of  
 the hyghe Priest oure Sauoure Iesus Christe  
 by parte takynge of hys priesthoode.

And



The seventh sermon

**C** And then like as they that be spiritually kynges,  
be not kinges anoynted with materiall oyle, for  
the office of a king, as all kinges were by the old  
law, and also be now adayes in the time of grace  
neither hath like authoritie, might, and power o-  
uer realmes and countries, as such kynges hath.  
Euen so you must vnderstand of the mystical and  
spiritual priestes, and theyr priesthode, that it is  
not of such authoritie, efficacitie and strength, as  
is the priesthode of them that by materiall oyle  
and imposition of the bishoppes hands be conse-  
crate and made priestes for suche offyces as al-  
mighty God by his scriptures hath assigned to  
them, of which I shall speake anon. This spiri-  
tuall priesthode is no more but our baptisme, or  
Christendome, in whych we be anoynted with  
that oyle of gladnes the holy Ghost, gyuen vs at  
our baptisme, which Christe had pre consortibus  
**D** suis afore and aboue all vs his coparteners. And  
of his plenty of that grace of the holy Ghoste we  
take our part after suche measure as it pleaseth  
him to distribute vnto vs. And after this maner  
saynt Peter here wylleth vs to be builded on the  
lyuing stone as spirituall houses, and as a holy prest-  
hode offering spirituall sacrifices acceptable to god  
by Iesus Christ. And this priesthode is common to  
all men, as well lay men as priestes. And Saynt  
Jerome in his dialoge contra luciferianos calleth  
this sacerdotum Laicu the lay priesthod indifferēt  
to all men and women that be christned, & theyr  
spiritual sacrifices that they offer be proporcio-  
nable to theyr priesthod as the sacrifice of iustice,  
the

the sacrifice of laude and prasse of god, the sacrifice  
of prayer and such other, as be common to al ma-  
ner of good men and women: And such as saynt  
Paule Rom. xii prayeth enery person to offer to  
God, saying: obsecro vos per misericordiam dei ut ex-  
hibeatis corpora vestra hostiam sanctam viventem  
deo placentem. I pray you for the mercede of God,  
that you giue your bodies as an holpe hoste, as a  
liuing sacrifice pleasant to almighty God by our  
sauour Iesus Christ. These be the spiritual ho-  
stes that saynt Peter speaketh of here, and these  
be euery man and womans sacrifices that wyl  
shewe them selues to be of Chrestes faith and be-  
liefe, and these be made acceptable to God by the  
merites of our sauour Iesus Christe, on whom  
we beleue. By this you may iudge how far wide  
from this generall laye presthoode, and from the  
sinceritie of theyr Christendome they be that wyl  
neither sacrifice to God iustice or rightuous dea-  
ling, but vseth al oppression, extortion, theft and  
bribery, neither will giue to God the sacrifice of  
laude, prasse, and thanks, but rather blasphemie  
to Gods reproche, and to his dispite, and wil not  
use prayers in the church nor in other places, but  
rather with their babling in the church, and mock-  
ing of diuine seruice letteth and hindreth other  
men from theyr prayers, and from attending and  
hearing gods seruice. They giue not theyr bodies  
as a holy sacrifice to God, but rather as a stin-  
king sacrifice to the fleche & to the diuel, not liue-  
ly but full and deadly, not pleasant, but as an  
instrument of mischief, displeasing to God and



**C** man. There is an other priesthode whiche is one of the seuen sacramētes, called the order of priesthode, farre aboue the foresayd lay priesthoode in dignitie and in authoritie. This order and dignitie of priesthode our sauour Christe gaue to hys disciples after his last supper whē he toke bzeade in his handes, and conuerted it into his bodye by these wordes saying: This is my body: And taking the cuppe with wine in hys handes, he sayd: This is my blood. And consequently he sayd to his disciples: Hoc facite in meam comme morationem, do you this that I haue done, and so doing remember me: where he gaue them authoritie to consecrate bzead and wine into his blessed bodye and bloode as he had done. And in this he gaue them power on him selfe, and on his owne verye bodye and bloode, in which consisteth the chief office of a prieste, and giuing them power to consecrate that most reuerend sacramēt of the alter, he made them priestes, and wryth all in so doinge, he instituted and ordeyned the sacrament of order: And after hys glorious resurrection, he gaue vnto the sayde Apostles power and iurisdiction vpon hys mysticall body, that is, the church or multitude of Chastien people. When he came in amonge the Apostles, the doores of the chaumber being fast shutte, and sayde vnto them: Pax vobis peace be amonge you, and then he breathed vpon them and sayde: Take you the helpe of God, whose synnes you forgive, shall bee forgiven, and whose synnes you retayne and not forgive, shall be retayned and not forgiven. And as the Apo-

les

Alex tooke theyr order of priesthoope at Christes  
 handes, giuing them the holy gost, by which they  
 had authoritie on his own body, and also on his  
 mysticall body which is the church and the multi-  
 tude of Chaisten people, so the Apostles by impor-  
 tacion and layinge their handes on suche as they  
 chose for to be priestes or bishops made them  
 priestes, geuing the authoritie to consecrate Chri-  
 stes bodye and bloode, and to minister the sacra-  
 ment of penance, forgiuynge sinnes, and retay-  
 nyng sinnes as they see it necessary, and likewise  
 to minister all other duties of a priest. The holpe  
 Goste spake to the ministers of the church that  
 were in Antiochia: Segregate mihi Saulum et Bar-  
 nabam in opus ad quod assumpsi eos, Act. xiii. And  
 it foloweth, tunc ieiunantes & orantes imponentes  
 que eis manus dimiserunt eos. With fasting & pray-  
 ing and leyng theyr holy hands on Saule (after-  
 ward called Daule) and on Barnabas they or-  
 dzed them priestes, and sent them furthe to exe-  
 cute priestes offices. Saint Daule writeth vnto  
 his scoler Timothe: Noli negligere gratiam que in-  
 te est, que data est tibi per prophetiam cum imposi-  
 tione manuum presbiterij. i. Timo. iiii. Be not ne-  
 glygent in the grace that is gyuen thee by pro-  
 pheere, wyth leyng the priestes handes vpon  
 thee. Propheere he called here (after Saynt Am-  
 brose) the election by whiche he was chosen as  
 one that shoulde bee a meete Administer and tea-  
 cher in Christes Church. And suche prophe-  
 ere is bled, or shoulde bee bled to this daye in  
 makynge of priestes, where the Bishoppes



C

or his sufficient depute sitteth upon oppositions  
of them that shall be made priests wher he ought  
to haue mature and discrete examination as well  
of his maners and conuersation, as of his learn-  
ning, oportet autem illum testimonium habere bon-  
num ab his qui foris sunt. 1. Timoth. iii. He ought to  
haue good report of the infidels (say the **Saule**  
**Paul**) & then much more he ought to haue good  
reporte of the lapse, that be neither priests nor  
ministers of the church, upon whith examination  
if the bishop and his officers thinke him meete to  
be a priest, they set him furth to the bishops han-  
des to take orders. This allowing of his living  
and of his learning, with hope that he will so con-  
tinue and increace in goodnes, is it that **S. Paul**  
in this place calleth prophecie. Imposition of the  
bishops handes, hath with it concurring certeine  
holy wordes, by which wordes he (as I sayde a-  
foze) is confirmed, made strong and able to exer-  
cise that he was chosen to, takinge authoritie by  
which he may be bolde to offer sacrifices to God  
in Chyestes steede. And because of the perill that  
is in making vnwoorthy priests, **S. Paul** war-  
neth **Timothe**. 1. Tim. v. Manus cito nemini impos-  
ueris, neq; comunicaueris peccatis alienis. Wher **S.**  
**Paul** with a contestacion as **Timothe** shuld an-  
swer afoze God and our sauiour Chyist, and bys  
elect Angels of heauen commaundeth him that he  
be not to easy and light to set his holy handes on  
any man to promote him to that ecclesiastical dig-  
nitie of priesthode, because he will nothing to be  
done in giuing orders without a foresight and a  
foze

D

**A**

foze iudgement, lest peraduenture if he be found  
 reproueable and vicious, the bishop that promo-  
 ted him, may repent his dede, and also least he be  
 contaminate & partaker of the vices of hym that  
 he hath ordered, because he hath suffered hym so  
 lightly to passe his handes without sufficiēt trial  
 of his liuing. Manye other authorities of scrip-  
 ture, and specially of S. Paule I could reherse,  
 in which it doth evidently appeare howe p̄scise  
 he is in the sayd order of priesthoode, and howe it  
 doth surmount the other common anointing, by  
 which all they be anoynted that be christened (as  
 I sayde) for though all they that be anoynted at  
 theyr baptisme be enbured with the holpe goste,  
 yet by imposition of the bishops handes on hym  
 that is ordered with the holy wordes concurrent  
 with the same, the holy goste is given to a prieste  
 for to giue him authoritie in an higher office that  
 euery mā may not attain to: As for to consecrate  
 the body and bloud of our sauour Christe in the  
 most reuerend sacrament of the aulter, & to mi-  
 nister other sacramentes, and specially the sacra-  
 ment of penance, which in this holy time all well  
 disposed good christen people run to, as to the ne-  
 cessary remedy to saue their soules. Here I shuld  
 moze largely demoze and tarie on this sacramēt  
 of penance, but that I remember that here afoze  
 declaring those wordes of S. Peter in the fyrste  
 chapter, secundum misericordiam suam mag-

**B**

nam regenerauit nos in spem viuā.

I touched that mat-  
 ter sufficiently,



C

**The bit. treatise of sermon.**

**C**harissimi obsecro vos inquam aduenas et peregrinos abstinere vos a carnalibus desideriis que militant aduersus animam. &c. These wordes which immediately foloweth the proesse that I preached of in my last sermon on Sainte Peters epistle, be red in the church this present Sunday for the epistle in the Masse, where in contemplation of that he had sayde immediately afore, that they were sometyne not the people of God, but rather Idolaters and the people of the dyuell, and that nowe they were the people of God, conuerted to the beliefe on one God and on our Saviour Christ by hearyng the preachinge of Christes gospel, and that sometyne they were without Gods merce, and that now they had obtained his merce. By reason of this he calleth them very welbeloued, and as his welbeloued children and friendes he entreateth thepm to vse vertue and to giue to all them among whom they shold be conuersant example of holy conuersation and living. And afterwarde he exhorteeth them to due subiection towardes theyr heades and rulers. I beseeche you (sayth he) as Straungers and pilgrimes to kepe your selues from carnall desyres which fight agaynst the soule. This obsecration or beseeching signifieth a certayne vehemence in desiring as it wer for Gods sake, or for the loue of our Lady, or of al the sayntes of heauen, or for their faithes sake, by which they trusted to be saued,

D

ned, of which he had spoken much afore. So he  
 praieth them, and not after the imperious com-  
 maunding of Bishops & theyr officers, which yet  
 haue not al layd away the lowynge browes of  
 the phariseis. Not that I deny but that bishops  
 and theyr discrete officers may commaund them  
 that be of theyr iurisdiction to do the thing that  
 is conforable to Gods commaundement, and if  
 the contumacie & sturdines of the partie proceede  
 so far that they will not be reformed by reason, &  
 by sayre meanes, then to compel them by the sen-  
 sures of the church to amend theyr liues, as saynt  
 Paule did by the notorious adulterer that kepte  
 his own mother in law to paramour in Corinth.  
 And he bid Titus, ii. Hec loquere & exhortare et ar-  
 gue cum omni imperio, that he shuld rebuke them  
 that be sturdy and sauty with al authozity to co-  
 maund, albett when desiring or beseechinge maye  
 serue, it doth best beseme a prelate or a curate, &  
 therefore S. Paule wryting to his scoler and lo-  
 uing friend Philemon, saith: Multam fiduciam ha-  
 bens imperandi tibi, quod ad rem pertinet propter  
 charitatem magis obsecro. I may be bold to comaund  
 the to do the thing that shalbe for the profit of thi  
 soule, but yet for the loue that I haue to thee, I  
 had leauer pray thee to be good to Onesimus thy  
 seruant. And euen so S. Peter might haue bene  
 bold to comaund them that he wrot vnto, but he  
 had leauer desyre the as straungers & pylgrimes  
 We call them straungers that dwell not in theyr  
 owne countrey, but in a straunge place. So saint  
 Peter wylleth vs to count our selues as not at  
 home



**C** home in our owne countrey, because that by the faute of our fyrst parentes we be banished from Paradise, which God gaue vs to dwell in, and be come into this vale of misery and sorow, not to liue delicately, and to take oure pleasure, but to take paine and sorow, and to do penance, and not to settle our selues on worldly wealth and pleasures here, but to go furth like pilgrimes or wayfaring men, considering that we haue no steddy and permanent citie here, but that we seke for another, the citie of heauen above. Like as Saynt Paule speaketh of Abraham, Isaac and Jacob, and others. Heb. xi. which abiding in the lande of Canaā, and had not receiued the promyses made vnto them, confessinge that they wer Pilgrimes and straungers vpon earthe, signifieth that they seke for a better habitation and dwelling place, that is to say, the countrey of heauen above.

**D** An old vse hath peruerthed the name of a Pilgryme, because folke were wot to go from place to place to honour saintes in places dedicate for theyr honour, and to kysse theyr images, and they onely in times past were called Pilgrimes, therefore now men thinke the proper signification of this woorde Pilgrime to be none other but such as goeth about such deuotions, but his signification is moze generall, it signifieth a wayfaringe man or woman that abideth not still in one place, but remoueth from place to place, tyll at the laste he may come to his iourneys ende where he woulde be, and in suche case we be, neuer at rest, but euer laboring throughe the troublous stormes of this world

world, to come to our inheritance and dwelling A  
 place that God hath made for vs, and that our  
 sauiour Chziste by his blessed bloud is entred in  
 afoze vs, to make vs rounge. And therfoze let vs  
 do as wise pilgrimes dooe when they intende to  
 take a great iourney vppon theim. They dispose  
 such goodes as they haue, and set them in safe  
 custodye, and prouideth for their family or hou:  
 sholde. We knowe not when we shal be called to  
 take this farre iourney out of thys worlde into  
 an other worlde, as longe as we be here, wee be  
 euer onward, and entred on this iourney. Ther:  
 foze it is necessary that we bestow our goodes on  
 charitable workes, so settynge them in safe custo:  
 dy, and that we order our family, that is to say:  
 all the powers of our bodyes and of our soules, B  
 prouidyng for them accoꝝdingly, as the man did  
 that toke his iourney into a farre countrey. Mat. v.  
 He called his seruauntes and deliuered the his goods  
 So muste we geue to some of our familye. v. ta:  
 lentes to be well occupied against our lordes re:  
 turne when he shall come to the iudgemente to  
 sitte on oure audite; our bodye muste be charged  
 with. v. senses, which we cal our five bodely wits  
 They must be well employed, well spent, & well  
 ordered: So that we close theim vp agaynst all  
 thinges that shall be contrary to Gods pleasure.  
 That our eare heare no yll wordes, that our eye  
 se no vn honest thing, that our mouth delight not  
 in thinges that be to swete & delicate, noꝝ speake  
 any filthines, neither any lyes. And that we open  
 the same our senses to all thinges pertynyng



The eight sermon.

to Goddes pleasure, that our eare do gladly hear  
**C** the woꝛde of God, and diuine seruice, and all cō-  
munication of honestye. And that we confoꝛme  
our eyes and our mouth likewise to such honestye.  
To the seconde Seruaunt that is Reason, wee  
muste geue science and knowledge, in whiche he  
maye exercise it selfe, and haue delection in that  
is good and maye detest and eschewe that is ill.  
To the thirde seruaunte that is our Wyll, wee  
must geue one talēt, that is the loue of god, & we  
must beware, lest when we haue this talent com-  
mitted vnto vs, we dygge an hole in the ground  
and in the same hyde the money of our Lorde in  
earthly and woꝛldlye thinges, as the proud man  
in excellencye and auctozitie, superfluous and  
gaye apparell, And the couetous man in woꝛld-  
lye wealth and riches. And the lecherous man  
in delectation of the fleshe. **S**conde, a pyl-  
gryme muste take diligent hede that he kepe the  
**D** waye towarde hys countrey, the waye of the  
commaundementes of **G D** that he lose not  
that waye. And if peraduenture he goe oute of  
that waye, he hadde neade of Penauce to re-  
duce hym into the right waye by the direction of  
grace, whiche communely is conferred and ge-  
uen to all Penitentes. Thirde, a pylgryme  
hadde neade to beware that he make not too  
longe tarynge by the waye, but daylye kepe  
hys dayes iourneyes, proceadyng frome ver-  
tue to vertue, lyke as a Bee taryeth not syl-  
on.

on one flower, but flyeth frome flower to flower, to gather her Ware and Honye. Ver-  
tue dooeth strengthen our Soules in the cyle  
and banishment of thys worlde.

Fourthe, in as muche as the whole lyfe of  
a good chystian manne is Desyre, therefore  
althoughe a Pilgryme by reason of hys bodye  
be in the waye, yet by hys minde he shoulde be  
euer in his countrey, haupnge hys minde vpon  
Heauen, and euer desierynge the same. And  
therefore Chyste teacheth vs thus to praye,  
Adueniat regnum tuum, Wee desyre that thy  
Kyngedome maye come. Fyfte, a Pilgryme  
shoulde not ouer lode hym selfe wyth superflui-  
ties, but onelye wyth such thynges that shall  
be necessarye for hys waye. i. Timo. vi. Haben-  
res alimenta & quibus tegamur his contenti simus.  
Haupnge meate, and Drynke, and clothe, let vs  
be so content. Syxte, a Pilgryme shoulde not  
stryue and barre, nor goe to lawe wyth theim  
that be bozne in the countrey where hee trauey-  
leth, that is to saye: with worldey persons, as  
Cicero saith. i. offi. Perigrini est minime curiosum  
esse in re publica aliena. The office of a Pilgryme  
is not to be to busye in a straunge comynaltie,  
but must suffer mockes and other hurtes as thei  
of the countrey will dooe vnto him. Wee shall  
finde in oure waye manye flatterynge Hostes,  
and Hosteles, and diuers wanton Tapsters  
that wyll entyce vs by their good cheare to  
tarrye styll wyth theim, and so for to spende  
Ex. ii. our



**C** our selues and our goodes amonge them. Saint Peter telleth vs what they be, and biddeth vs beware of them. Carnall desires he calleth them or fleshely lustes, and biddeth vs abstayne from them, because they fight agaynst the soule. The flesh desireth ease, the flesh desireth new knacks with chaunge of pleasures. The flethe desireth sweetenes of tastynge and of touchynge. By the flethe I meane carnal men and women geuen to folowe the inclination of the bodye. For the first, the flethe woulde haue rest, and abhoreth paine and labour, and had leuer rust for slouth and idlenes, then to shyne fayre and bryght wyth labour. The plowmans share or culter of his plow if it be well occupied it sheweth faire and bryght and doth much good, if it lye vncoccupied in a corner, it rusteth and cankereth to naught, and doth no manne good. So with labour a man shall be shyninge and bryght afore God and man, and shall do muche good where the slothfull man shall be euer vnprofitable and nothyng set by, like the weuyll in the corne, and a verie spill paine. The scripture speaketh shame of him. Eccle. xii. In lapide luteo lapidatus est piger & omnes loquentur super aspernationem illius. The slothfull person is stoned with a stone of myre, and euery man shall speake of the shame that he shall be put to, where by the hardnes of the stone & the filthines of the mire, is signified the harde and byle punishment that the idle person shall susteyne. And the same sentence is aggrauate by that cometh after in the same chapter, De stercore boum lapidatus est piger.

ger & omnis qui tetigerit eum excutiet manus. The  
 slouthfull shall be stoned with ore dunge, and A  
 euery manne that toucheth him shall shake his  
 handes from the filthe. Euery man that is con-  
 uersant with him, and partaker of his vice, must  
 nedes make cleane his handes, and make amends  
 by penance. The same text is other wyse ex-  
 pouided, vnderstanding by the oren the prechers  
 of the worde of God, accoꝝdyng to the sayng of  
 Moyses. Nō alligabis os boui trituranti in horreo.  
 which saynte Paule vnderstandeth of the pre-  
 chers whiche ought not to haue their mouthes  
 mouelled oꝝ so bounde bp, but that they maye  
 take their sustenance and liuyng by their prea-  
 chynge: then by the dunge of these Oren may be  
 vnderstande the sharpe and harde repzeensions  
 by whiche they rebuke suche dull and idle slug- B  
 gardes, wyth such ore dunge the slouthful slug-  
 gard must be stoned and beaten as is abouesaid.  
 And he must be serued like an yl willy bōdman oꝝ  
 seruaunt. Seruo maliuolo tortura & cōpedes mit-  
 te illum in operationem ne vacet. Eccle. xxxiii. He  
 must haue sooze punishment and pzisonment by  
 the heles, and must be set to worke lest he be idle.  
 Multam enim malitiā docuit ociositas. For ydlenes  
 is chiefe maistres of all byces, and of all malyce  
 and mischiese. And where this vice of slouth and  
 idlenes is greatly to be feared of all chzisten peo-  
 ple, yet most of the nobilitie, which be most yble-  
 ly brought bp in youth, and therfore it wyll be  
 harde for them to leaue it in age. Secondlye I  
 sayde the fleche woulde take pleasure with wan-  
 ton



The eight sermon

**C** ton knackes, rayment of the newe tricke, with curious and costlie chaunge of the same, And with newe inuentions of learninge, neuer content with the olde, be it neuer so good, but euer bagynge and rounge curiouslye for newe and newe. It deliteth in bawdye songes, vn honest and filthye playes, or pageantes, enterludes of scismes, dissention, & heresies, which carnall men & women be gladder to folow, & to pay monie to hear their own bane & very poyso to their soules the to come to hear a sermō for their soules helth whiche they maye haue here many times by the kinges prouision, and cost them nothinge. They be also curious, busie, and inquisitiue to heare newes of their neighbours liuynges, and communelie lighteth moze on mennes vices (if anye be) then on their vertues, and be readye to publish them and blast them abroade, and to make all matters woze, rather then to amende them, and make them better, vcharitably, and verie deuillyshelye. **D** This curious and busye roauinge of mennes fantasies aboute diuersities of thinges, shall neuer faciate nor please a manne, but rather a manne by suche newe fanglenes is made moze hongrie and moze greadie, and neuer content. For the wise man saith. Non faciat oculus visu nec auris auditu impletur. Eccle. i. There is nothinge by seynge or hearyng in this worlde, that can fullie faciate the appetite of manne. But by the sighte, and by the hearing manne is rather sturred and moued, to desire yet moze and moze. Therefore Optimum est gratia

gratia stabilire cor. Hebre. xiii.

Beste it is euerye manne to praye for grace, and by grace to staye his harte as a shippe is stayed by the Ancre for feare of crasching. For com-  
monlye these curious and busy medlyng wittes after they haue longe roued, they fall vppon some noyfull fantasie that pleaseeth theim for the tyme, & there they settle their hartes to their owne confusio[n] and worldely shame, with daunger of damnation euerlastyng. Thirde, the fleshe that is to say, carnall people, desireth the sweetenes of tastinge and touchinge. Of tastynge, as of delicate and pleasaunte meates and drynkes, and the sweetenes of touchinge, as bracyng and kysynge, and consequently, of the wo[r]kes of lecherie. Of all these saith Sainte Paule. Si secundum carnem vixeritis moriemini. If ye lyue after these desires of the fleshe, you shall dye for ever. For they fight like cruell Souldiours agaynst the saluation of our Soules. And saint Paule. Gala. v. Caro concupiscit aduersus spiritum, spiritus autem aduersus carnem. Hec enim sibi inuicem aduersantur vt non quecunq; vultis illa faciatis. The fleshe coueteth and woulde fayne haue agaynst the Spirite, and the spirite agaynst the fleshe, for these bee ennemyes one to another, so that you maye not dooe the thinges that you woulde dooe. As he saith also. Rom. vii. The good thinge that I woulde dooe, I do not, but the ill that I hate, that I do. I delite in the law of God by my inner mā, but I perceiue a law of an inclination in my limmes of my body pe-  
haleth.



haleth me like a bond man into the lawe of sinne.  
**C** And in the same chapiter he saith, I my selfe by  
 my minde serue the lawe of God, but by my flesh  
 I serue the lawe of synne. A wonderous thinge  
 it is, that there should be suche a continuall bat-  
 tail and deadly conflict in man, betwixt the soule  
 and the bodie, in which commonly the body, that  
 is the worst part of man, hath the ouer hand and  
 the better side. And the soule very foolishly taketh  
 pleasure in the bodye, whiche is his mortall ene-  
 mye, and woulde byynge hym to naughte.  
 Wylghte not he be counted a foole that woulde  
 make merue in hys mortall Enemys house,  
 and woulde there spende hym selfe, his money,  
 and his tyme as his foe his hoste woulde haue  
 him do: And yet it is a marueile how this maye  
 be, that the bodye and the soule shoulde bee ene-  
**D** mies, or that betwixt them shoulde be any con-  
 flict or strife, for as saint Ciprian saith. In prolo-  
 li. de operibus christi. The soule vseth the limmes  
 and membes of the bodye, as a smith vseth hys  
 hammer or anbel as his tooles to worke with,  
 then what enmitte can be betwixte them, more  
 then is betwixt the workeman and his tooles.  
 And also considering that the body is as it were  
 the Choppe in whiche the soule worketh all thing  
 that he wil. There he formeth and fashioneth the  
 similitudes and images of all filthines and of al  
 malicious dyistes. The bodye is not the doer or  
 causer of the synne but the soule, for to him is  
 geuen free libertie of will, by which he may haue  
 delectation and consent to prosecute the synne, or  
 to

fo skippe backe from it, and to auoide it. The bo- A  
 dye (you knowe) when the soule is gone is wyth-  
 out any sence, & is mete for no vse, but is a verye  
 stinkyng lumps of earth and carren. Therfore  
 (saith S. Cypriane) when we say that the flesh  
 or the body fighteth against the soule & the soule  
 agaynst the bodye, it is vnproperlye spoken.

Quia solius anime lis ista est que secum rixatur & cū  
 proprio arbitrio litigat. This cōfencion is onely of  
 the soule, which strueth w it self & with his own  
 libertye wythin it selfe. The maner foloweth  
 there. Desiderii sui veneno mens ebria corpus con-  
 tumeliis applicat, & iunctis complexibus ambo in  
 mortiferas suauitates elapsi obdormiunt. The mind  
 as it were beinge dronke with the poyson of his B  
 owne desire, applieth and setteth the body to di-  
 spitful and noughtye woꝝkes, and so the bodye  
 and the soule embracyng them selves, slippeth in-  
 to mortall pleasures both together, and slepeth  
 in them. But when they awake, and the dede is  
 past, & they remēbreth thē selues, most cōmonly p  
 hozroz of their sinne maketh thē confused & agha-  
 med. And euer such a bēgeance or coꝛrectiō folo-  
 weth the sinner, that whē he hath taken to much  
 and surfeted in his owne lustes, he vomiteth and  
 braketh it out bpō him self, as it were one angry  
 and wery of him self, and of his naughty doyng:  
 God hath so prouided for the sinner, that he shall  
 be his owne scourge. And thys is commen in  
 all synnes, excepte Auarice (saith Saynte  
 Cypriane) in whyche it dothe not so well ap-  
 peare, for the couetous persone is neuer wea-



**A**  
**C** rpe of gatherynge and heapyng goodes together, that he maye sacrifice to his Idole mammon the God of Auarice and ambition, he is neuer ashamed whether it bee hys owne, or other mennes, so that he maye by catchinge and scrappinge gette it to hym. And therefore it is a very true saynge: *Omnibus viciis senescentibus sola auaritia inuenescit.* When all vices waxe olde, couetise onely waxeth yonge againe. *Conuersationem vestram inter gentes habentes bonam.* &c. Where Sainte Peter exhorteth them that he wrotte to, and vs by them, that they should be of good conuersation among them that thei dwelled among that where they rayle and backebite you, sayng euill of you, callynge you foles, because you leaue their superstitions and Idolatrye, callinge you malefactours, and naughtye liuers, reputynge the sorowe and paynes that you suffer, to be inflicted and layed vppon you for your sinnes and ill liuing. **D** Yet when thei do consider you and wey your condicions by the good woorkes that they see you ble, they maye glorifye and laude God at the daye of their visitation, when God shall visite their Soules by his grace to take example of your good liuyng, and to followe the same, and by example of you to conuerte theim selues to the faeth that you be of. Here you may note howe the blessed Apostle esteemeth good example geuyng, it is the thinge that is necessarye for all menne that wil be saued for their owne part.

And

And it is the occasion and cause of the saluation  
 of all others with whom they be conuersaunte,  
 And the glozpe in heauen shall be exceedyngly  
 increased by the confluence and comminge thi-  
 ther of them that haue bene conuerted to vertue  
 by occasion of thy good example: where contra-  
 ry, euill example geuinge shall damne him that  
 geueth it. *Ve homini per quem scandalum venit.*  
 Wooe, that is, dampnation euerlasting shal come  
 to him that geueth occasion of ruyne oz of sinne,  
 and shall damne all them that by this euil exam-  
 ple take occasion of sinne, and by their dampna-  
 tion the paines of the euill example geuer, shall  
 be greuoussly increased, when he shall mete with  
 theim in Hell, that shall come thither by his ex-  
 ample geuinge. This knewe full well the riche  
 glotton that was buried and lated in Hell, when  
 he desired Abraham to sende one home to hys  
 bzethzen and their families, to bidde them a-  
 miende their lyues that they come not here. This  
 desire came of no charitie, for in Hell is no chari-  
 tie, but it was onelye for the cause afozesaide.  
 He knewe well that the euill example that hee  
 hadde geuen them by his lyfe tyme to eate and  
 drinke, to reuell and riote, to go gorgeouslie and  
 in fine, softte, and riche apparaille, to followe the  
 lustes of the fleche, to vse crueltie, oppzession,  
 and extorcion in the countrey to gather riches  
 as he hadde done, shoulde byynge them thither  
 to him, to the great cumulation & encrease of his

Pp. ii,

for



**C** sorow, and so for his owne ease he willed them well, for feare lest by their damnation, he should haue moze sorow and paine in hell. Saint Peter likewise in these wordes sheweth vs that although commonly, Cum sancto sanctus eris, & cum peruerso peruerteris. With the holy, a man shalbe holy, and wyth a frowarde synner, a man shall be naughtye and synnesfull, for lyke maketh like. Yet the other is not impossible that the naughtye maye lyue amonge the good, and the good maie lyue amonge the euill. For Judas was naught with Chyste, and with the other of the Apostles that were good. And Abraham, Isaac, Iacob, Ioseph, Job, Thoby, and suche others, were verie good amonge them that were naught. Euen as you see in natural example. A goodlye Rose springeth vp amonge the thornes, and a goodlye Oke amonge the rughe byer bushes. **D** A candle geueth best lychte in the darke, and the Starres sheweth fayrest in the night. If your conuersation shall be seene good to them that you shall dwell amonge, you muste beware of the. vii. faulces that be spoken of. Prouer. vi. Sex sunt que odit Dominus, & septimum detestatur anima eius. There be syxe thynges that oure Lorde hateth, and the seuenth his minde abhorreth. You muste beware you haue not Oculos sublimes, hye lokes, by manifest signes settinge furthe your pryde, it wyl be longe afore anye suche allure menne to goodnesse by their example, but rather menne shall hate them, and also their condicions, fewe men can well agree wyth them.

them, *Linguam mendacem*, You muste be no ly:  
 ers, but to haue a true tongue in your head, and  
 not accustomed to pernicious and perillous lyes  
 who wyll set by suche a lyer, oz learne anie good  
 by his euyl example. *Manus effundentes sanguine  
 nem innoxium*. An homicide oz murtherer, that  
 will kyll oz procure the deathe of theim that be  
 innocente and haue not offended. *Cor machinās  
 cogitationes pessimas*. He that hath a venemous  
 harte, euer studiynge to hurte hys neighbour.  
 Suche an harte muste neades now and then  
 burst out and shewe it selfe, it will no moze be  
 kept in, then fyre couered vnder strawe, whiche  
 muste neades burst out in one place oz an other.  
*Pedes veloces ad currendum in malum*, Euer rea:  
 dy to do harme and to hurte their neighbours,  
 as when they perceiue a man prone and ready to  
 anger, with him thei wil be doing, as thinking it  
 is a good sport to kindle him & make hym angry  
 & to make hi fight & brawle, oz to blaspheme god,  
 nother regardynge the deathe of their brother,  
 noz the despite of God. He that hath burned a  
 poze mannes house thatched wyth strawe, might  
 thynke he hadde greuouslye offended, then you  
 may be sure that he hath not a litle offended that  
 hath burned Gods house, hys euen christen. And  
 euen suche they bee that prouoketh others to  
 dronkenness, oz to anye other vyce, euer run:  
 nyng and ready to do shrewde turnes. And  
 as Titus the noble Emperoure Vespasians sonne  
 was wont to saie, that he had lost the daye, when  
 peraduenture in the daye he had not done some  
 man

A

B



**C** man good. Amici, hodie diem perdidi, quia nemini  
benefeci. **S**o, contrary they thinke the daye lost  
in whiche they haue not done some man hurte,  
either by backebityng men oz sclaundering them  
raylinge oz mockinge them, oz picking and stea-  
linge from them, oz otherwise. Proferentem menda-  
cia testem fallacem. Where afoze the wise man  
hadde repproued generallie a lyeinge tongue, Here  
he repproueth specialllye the lier, that will in open  
iudgemente geue false testimonie and witnesse,  
bothe to hurte his neighbour, and also to peruert  
iustice, whiche is hurt to the common wealthe.  
The seuenth and worst of all whiche God ab-  
horreth, is Qui seminat inter fratres discordiam.  
He that soweth discorde and debate among bre-  
thren. Wee be all brethren in God, and **GOD**  
woulde haue vs to loue like brethren, to agree in  
one minde and one wyll in God like brothers, to  
**D** agree in opinions, Vt idipsum dicatis omnes &  
non sint in vobis scismata. That one saith, an other  
should saie, without scismes, diuersities of minds  
in thinges concerninge our sayeth, ceremonies,  
and blages of Christes church; of such diuersity  
of opinions commonlye foloweth dissention and  
debate betwixt neighbour & neighbour, by which  
the vnitie of the church, the vnitie of the congrega-  
tion of Christes people is dissolued and cast a-  
sunder, whiche **GOD** mooste desiereth to haue  
kept and knitte together by the bonde and knot  
of charitie, and abhorreth the contrarype. If we  
eschewe and auoyde all these seuen, our conuer-  
sation shall seme good to them that wee occuppe  
withall

woyshall, and dwell amonge, so that when they consider our good woꝝkes, they may take example of the same, and haue a cause to saue well by vs, and to glozifye God by vs, whiche shall (thꝛough Chꝛistes helpe) returne to the common comfort of vs all in heauen.

Amen.

## The ninth treatice or Sermon.

**S**ubieci igitur estote omni humane creature propter deum. In these woꝝdes which I haue taken to declare vnto you, Saynte Peter willeth vs to geue example of due subiection and humilitie, whiche is the mother and keeper of vertues. Be you subiect (saith he) and lowly to al maner of men constitute and set in auctoritie ouer you, whether they be saithfull or infidels, as moost parte of them were at that time, vnder whom they liued that .i. Peter wꝛote his epistle vnto, in the countreys rehearsed. Pontus, Galatia, Capadotia, &c. This we must do, not only for fear of punishmēt, but rather for discharge of conscience, because it is gods will we should so do. Witnesseth .i. Paul: Ro. xiii. Non est potestas nisi a deo, & qui potestati resistit dei ordinationi resistit. There is no power but it cometh of god, & therefore he þ resisteth power & auctoritie of office resisteth gods ordinaunce & so woꝝketh toward his owne dānation. Sive regi quasi presellenti, As well to



C

to the kynge as chiefe ruler in his realme, in all  
 tempoꝝall auctozitie, as to dukes and other cap-  
 tayns oꝝ officers sent from him to do vengeance,  
 punisshemente, and coꝝrection, on malefactours  
 and euyl doers, and to the laude and pꝛayse of  
 theim that be good. Sainte Peter knewe no  
 pꝛecellencye oꝝ excellencye ouer a whole realme,  
 bearinge the swoꝝde of Justice, and haupnge the  
 execution of Justice ouer all his subiectes, but  
 in the kynge whom he calleth Pꝛecellent, which  
 I take foꝝ a moze magnificente and noble terme  
 then Excellent. Example. In an vniuersitie ma-  
 ny be excellēt clerkes, as it were out of the cōmon  
 soꝝt, & passyng a great meynp of thē that be leaꝝ-  
 ned, but none may well be called pꝛecellēt but he  
 that passeth thē all in learnyng. So in auctozitie  
 he is Pꝛecellent that passeth all other power and  
 aucthoꝝitye, whiche in his owne realme, and in  
 the administration of Justice ouer his owne  
 subiectes, is onely the king, & therfoꝝe frō him is  
 deriued the ministratiō of iustice to all inferiour  
 Justiciers, iudges, & iustices. The auctozitie of a  
 king ouer his subiectes is wel set furth. iii. Esd. iii.

D

O viri nū pꝛecellunt hoīes qui terrā & mare obrinēt.  
 O sirs be not those men Pꝛecellente & highest of  
 all in might & power, that kepeth both the land &  
 sea, and all that is in them. Rex autē super omnia  
 pꝛecellit. Such is the kynge, foꝝ he is hyghest, &  
 ouer al, and is loꝝd of thē. Here he bleseth the woꝝd  
 Pꝛecellēt, which. i. Peter bleseth. Et oīa quecūq; dix-  
 erit illis faciūt. Al & the king biddeth thē do thei do  
 And if he send them to his army in his wars, thei  
 go

go, and there they pull downe hylles and make  
 playne grounde, castelles and towres, they slaye **A**  
 and be slaine, and passeth not the kinges com-  
 maundement: when they haue overcome theyr  
 enemies, they bring to the king al theyr prayes,  
 and they that goo not to warre but ploweth the  
 ground, when they haue reaped, bringe the king  
 his parte: And if he alone bydde them kill, they  
 kyll: yf he bidde them forgeue, they forgeue: yf  
 he bidde them strike, they strike: yf he bydde ba-  
 nish, they banish: if he bidde men builde, they  
 buylde: if he bid cutte downe, they hew downe:  
 if he bidde them set, they sette: and all the people  
 what power soeuer they be of, obeyeth him. And  
 for all this he taketh his ease, his meat & drinke,  
 and his slepe, and others watcheth and kepeth  
 his body from harme, and they may not go eue-  
 ry man his waye to do what he wyl, but at a  
 worde they obey him. Nowe sayes howe say you, **B**  
 is not the kinge worthe to be called precellent,  
 whose fame and royall name is set furth after  
 this maner? Of the duety of dukes, Captaines,  
 or great officers vnder kinges, you heare: They  
 haue aucthoritie to edifie, not to destroye, to do  
 good, and not to do ill: to punish vice, and to a-  
 uance and set forth vertue: to correct the that  
 be badde, and to laude, praise, and cherishe them  
 that be good, yf they do otherwise, their damp-  
 nation is iuste, they well deserue it. And for them  
 and vs, this is goddes will and pleasure, that with  
 well doinge we shoulde stoppe mennes mouthes,  
 that folysly will raile, and ignorantly, knowing  
 nothinge



**C** nothinge of the matter that they rayle against,  
**A** with our well doinge we shoulde make them  
holde theyr peace, or to say the best, and not with  
scolding, brawlinge, or chidinge agayne, nor by  
actions on the case, nor by citations, or by suche  
litigious processe. If thou be sclaundered, a pur  
gation is not the thinge that **S.** Peter biddeth  
the runne to, but he biddeth the do well, and so  
thou shalt stoppe mennes mouthes. Auoyde the  
occasion on whiche the rumoure and sclaunder  
rose, and the rumoure wyl lone cease, where as  
by contentious and litigious processe, manye me  
wyl speake of the matter that neuer heard of it  
afoze, and wyl be moze ready to speake the worst  
then the best. *Quasi liberi & non quasi velamen ha  
bentes malicie libertatem sed sicut serui Dei,* You  
**D** must geue good example and occasion to men to  
say well, and to leaue theyr rayling or missaying  
against you, not for anye bondage, or for seruple  
seare, but like fre me set at the libertie, at whiche  
**C**hrist hath set vs, doinge it with heart and all.  
And we must beware that we vse not our libertie  
as a cloke or coueringe of malice and of mischeife.  
Remembze what Judas of Galiley did, that is  
spoken of. *Actu. v. and Iosephus antiquitatū, li. xviij*  
*Cap. i. he calleth him Iudas Gaulonites, homo ex*  
*ciuitate cui nomē erat Gamala,* He seduced a great  
multitude, and made them to rebell, vnder the  
pretence of a Godly libertie, in as much as they  
were the elect people of God, & paid to him fyrst  
fruites, tithes, and other dueties. *Wherfore (he*  
*sayd) they ought not to pay tribute to any man,*  
nor

nor to recognize any other lord but onely God. **A**  
 This heresie grew so soze y<sup>e</sup> it peruerterd a great  
 multitude of the people to consente vnto it, but  
 anone the auctoz of it, & as many of his secte as  
 could be found, were slaine with him, albeit the  
 smoke of this heresy smelled longe after, for this  
 Judas the heresiarch set forth this heresie tem-  
 pore professionis, when by the cōmaundement of  
 the emperour Octavianus Augustus, ibant singuli  
 vt profiterentur in ciuitates suas, euery man went  
 to the place where he was bozne, there to haue  
 his name takē, & to pay his head peny oz tribute,  
 professinge their subiection to the Romaines, at  
 which time Joseph & Mary went to Bethleem  
 where they were bozne, & they being there, came  
 the time that Mary shuld be deliuered of child, & **B**  
 there Chziste was bozne. And afterwarde moze  
 then. xxx. yeres, they moued a questiō to Chziste  
 touching this heresie. An licet cēſū dare Cæsari an  
 non, Mar. xxii. Whether it were lawfull to pay tri-  
 bute to the emperoz oz not: Chzist sayd y<sup>e</sup>: Decla-  
 ring the same by the coine of p<sup>r</sup> mony, which was  
 the emperors image. It is but tempozall, & why  
 shuld not a tēpozal lord haue tempozal subſedy &  
 aide: it is his duetye so to haue, therefore pay it  
 (saith chzist) you must nedes do so. The said Ju-  
 das pretended a libertie, by y<sup>e</sup> they were of the ho-  
 ly line of Abraham, Isaac, Jacob, & Gods electe  
 people, but this libertie he shoulde haue vnder-  
 stand goostly and not carnally, but he turned it  
 to carnalitie, as Josephus expzellēly sayth,  
 Obtentu quidē utilitatis defēſionis communis, reue-  
 ra autē propriū lucrorū gratia tota ſeditio gerebatur.



The eight sermon.

All the commotion and fraye was made vnder  
C the pretence and coloure of a common profytte,  
and common defence, but in very dede it was for  
theyr owne priuate and proper lucre. What mis-  
cheif hath come in Saxony by a pretended liber-  
tie, is not vnknown: Euangelicall libertie set-  
teth no man at large to liue as he list, but this it  
setteth vs at libertie from the bondage of sinne,  
and also makinge vs subiecte to god and to our  
kinge, and to all our rulers, constitute and set in  
office ouer vs, and to do vnto them oure due ser-  
uice and bounden duety frely, Non solum propter  
iram, sed propter conscientiam. Rom. xiii. That is  
to saye: not for feare of strokes, not for feare of  
prisonment, nor for feare of death, but freelye,  
franchely with hearte and all, and with a good  
wyll, as fre men and not as bondemen, but for  
discharge of your owne conscience as Goddes ser-  
uauntes, consideringe it is Goddes pleasure you  
D shoulde do so, and not as the seruauntes of the  
fleshe, or the worlde, coueringe vices vnder the  
cloke of libertie. It foloweth, Omnes honorate,  
As the Apostle. Rom. xii. sayth. Honore inuicem  
preuenientes, Euery mā thinking another better  
then him selfe, for that vertue or good qualitie  
may be in an other that is not in the, and by that  
thou maye take him for thy better, and honoure  
him. All this S. Peter speaketh to auance hu-  
militie, and to put it in euery mannes bosome as  
farre forth as he maye. Fraternitatem diligite. S.  
Paul sayth of the same. Ro. xlii. Charitatē fraterni-  
tatis inuicem diligentes. Thoughe charitie extendeth

deth to all men, yet principally to christen people  
 whiche be all our bzothers in Chzist regenerate A  
 and gotten agayne to Chzist by the Sacrament  
 of Baptisme, as we be, Deum timete, scilicet, Ti  
 more filiali, as the chylde should feare his father:  
 and next after him, Regem honorificate, whiche  
 is highest to be honoured of all powers tempo-  
 rall, for ever the feare of God muste go afoze, so  
 that doyng our duetie to oure kinge, or to anye  
 other potentate or aucthoritie, we forget not the  
 feare of God, neither do any thinge contrarie to  
 Goddes pleasure. And then we must not onelye  
 honour, but honozifie him, that is, we muste do  
 the best we can to make others to do him honoz,  
 and theyr duetie to him. And it is highlye to be  
 noted, howe intperly to mennes hartes almighty  
 God striketh the honour of a kyng, and the B  
 reputacion that he should be had in of al his sub  
 iectes, sayinge by the mouth of the wyse man.  
 Eccles. x. In cogitatione tua regine detrahas, & in se-  
 creto cubiculi tui ne maledixeris diuiti quia & aues  
 celi portabunt vocem tuam, & qui habet pennas an-  
 nunciabit sententiam. Where we be playnely mo-  
 nished and warned, that nother in angre nor in  
 spozte or lightnes, we thinke any pl agaynst our  
 kinge, or agaynst a great man, for that a man rol-  
 leth in his minde, it wyll burst forth one waye or  
 another, and many times when we thinke leaste  
 vpon it, and feare least, it wyll come forth, yea,  
 though we speake agaynst them in our bedde, or  
 in oure bedde chaumber, the byrdes of the ayre,  
 the vtterers of counsell, whether they be good  
 aungels.



aungels oꝝ bad, wil btter thy counsel to thy con-  
**C** demnation, no man can tell howe, but euen as  
 thoughe the birdes of the ayze, oꝝ the mouse pe-  
 ping in the hole in the walles of thy chambze,  
 btered the, and they that haue wynges wyl  
 bter the sentence: a swyft iudge wyl sone geue  
 sentence of thy condemnation. Here the wylse mā  
 playnely biddeth men beware that they dishonor  
 not their kinge neither in dede, in woꝝde, noꝝ in  
 thoughte. *Serui subditi estote in omni timore do-  
 minis, non tantum bonis & modestis sed etiam di-  
 scholis.* After that the blessed Apostle heretofore  
 hath instruct and taught generally and comonly  
 al them that he wꝛote to, and al others by them:  
 now he descendeth to the specialties, geuinge  
 certayne speciall lessons to speciall estates of men  
 and women, fyrst beginnynge with them that be  
**D** in serulle state, as bondmen, pꝛentises, and all o-  
 ther seruauntes men and women. All suche S.  
 Peter exhorte to be obediēte, and subiecte to  
 theyꝝ loꝝdes and maisters, as wel to theyꝝ loꝝdes  
 and maisters that be good, bertuous and honest,  
 and measurable in all theyꝝ doinges, keping the  
 meane in their actes and in coꝝrection, accordyng  
 to the iudgement of right reason (this is called  
 modestie) as to them that be discholi (saith oure  
 ferte) fruan des, muchers that will not kepe the  
 schole of Chꝛistes fayth and of his doctrine, to  
 them that were infideles, and generally swar-  
 ying and going out of the schole and right lear-  
 nyng of honesty, and of measure in their liuinge  
 and in theyꝝ punishinge. Some readeth it prauis,  
 crabbed

crabbed, croked, and cumberous. Some readeth  
 it difficilioribus, to hard, soze and cruell. So that A  
 this is the Apostles minde, that what condition  
 so euer your maisters be of, you muste do youre  
 duety and true seruice vnto them. Seruitude co-  
 meth either of iniquitie oz of aduersitie: Of ini-  
 quitie came the bondage that Cham was cursed  
 withal, because he mocked his father lying bare,  
 he had his fathers curse. Maledictus Chanaan pu-  
 er seruus seruorum erit fratribus suis. He cursed  
 Cham in his chylde and issue, with perpetuall  
 bondage. And after this maner, that is, by ini-  
 quitie, hath manye men geuen them selfe to per-  
 petual bondage, to saue theyr neckes. Aduersitie  
 made the people of Israell bonde vnto the Egi-  
 ptians, and after this maner they that be taken B  
 prisoners in battel, be sometimes deputed to per-  
 petual seruitude. This is spoken of bondage oz  
 villanage, in which state who so euer be set, must  
 be subiect & obedient to his lozde. And not onlye  
 they, but also al others, as well pzentises as co-  
 nenant seruauntes, what state soeuer their mai-  
 sters be of, & that with al feare, S. Paule sayth,  
 Eph. vi. Cū timore et tremore, with feare of mind,  
 lyke as you were your masters child, reuerently  
 fearing to offed oz displease their father, so must  
 you haue a louinge feare, least you do the thyrnge  
 that shoulde displease your maister. Such feare  
 had good Ioseph whē his maistres tempted him  
 to be naught with her, he alledged his maysters  
 goodnes toward him, & the benefits that he had  
 done vnto hym, beyng but his seruaunt and be-  
 ty bondeman, sayinge. Genes. xxxix. my mayster  
 hath



**C** hath committed and deliuered to me all that he hath in his house, so that he knoweth not what he hath in his house, no moze but the meat that he eateth and the drinke that he drinketh when it is set afoze him, there is nothing but it is vnder my hande and at my pleasure, except onelye you that are his wyfe. Then how may I do this faulte and synne agaynst my lord: I feare for shame hold me excused, I will not do it. If his maister had ben his father he coulde not haue expressed moze louinge feare toward him, by this geuing example to al seruautes to loue theyr maisters, and to feare them, and not onelye with feare of mynde, but also that the feare that is in theyr hearte shulde extende into the body, whiche **S. Paule** calleth tremor, to make the seruautes to quake for feare. Albeit this quaking feare accordeth properly to the bondman that doth al thing for feare of strokes. And **S. Peter** speaketh generally of al maner of fear, saying: in omni timore, so that the seruaunt should chesely feare his maister louinglye, as the chylde the father, and if at the fyrst he haue not suche louinge feare of his mayster, yet beware of his angre, feare correction as the bondman or pzenitise doth, & by vling thy self to do wel for suche seruile feare, thou shalt finde ease in wel doing, & shalt begin to do well for loue, & so of a good seruaunt thou shalt be made a good sonne, faithfull and louing to thy maister, and by that thy maister shall loue the better then any child he hath. **Prou. Si sic tibi seruus fidelis sit tibi tanquam anima tua,** Euen as him self you must do

do your seruice with simplicitie of hearte (sayth  
 S. Paule) withoute doublenes, so that as you A  
 shew your self outward to be diligent and true,  
 so you must be in hearte inwardlye, euen as you  
 should serue Christ that bought vs, with whom  
 it boteth no man to dissemble, you muste not serue  
 to the eye while your maister loketh vpon you,  
 as it were to please men, but as the seruauntes  
 of Christ, doing the wil of God with good mind  
 and with a good will, as seruing our Lord God  
 that hath geuen your maisters power ouer you,  
 and hath made you subiecte to them, not as do-  
 inge seruice vnto men, for the power that they  
 haue ouer you, cometh of God, therefore if ye be  
 false to them, you be false to God that wylleth  
 you to be true to your maisters. And S. Paule  
 wylleth Titus his disciple byshop of Candy, to  
 commaund al seruantes to please their maisters  
 in al thinges that is not contrary to Gods plea-  
 sure, non contradicentes, nō fraudātes (*alia littera*) nō B  
 responsatores, non suffurantes, no choplogikes that  
 wil countersay their maisters, geuing them thre  
 wordes for one, be it well be it yll, be it true be it  
 false that your maisters sayth, you should be con-  
 tēt & geue thē no answer, but let them say what  
 it please thē: you muste be no lurchers oz priuey  
 pykers oz stealers, but in al thing shewing good  
 fidelitie, that so you may adourne & do worshyp  
 to the doctrine of Christ in al thinges, for good  
 liuing of the scholer, is the ornament & worshyp  
 of the maister. But now I pray you, yf the mai-  
 ster bidde his seruaūt to entre into religio, is the  
 Ma, ser.



**C** seruaunt bounde to obey his maister in that? If his master bidde him take ordres and be a preist, is the seruaunt bound to obey his mayster if his maister bidde him take a wife and be married, is the seruaunt bound to obey him in these cases, or in suche other? No verelye: for where **S. Paule** or **S. Peter** biddeth the seruauntes obey theyr maisters in all thinges, you muste vnderstande this in all thinges pertaininge to bodelye woorkes, and not spiritual woorkes, in woorkes pertaininge to the administration, guiding, and ordering of theyr maisters houtholde, and of his temporall busines, and not pertaininge to such a perpetuall yoke as is matrimonye. *Hac est enim gratia si propter Dei conscientiam sustinet quis tristitias patiens iniuste.* Because he had bydde seruauntes obey their maisters, althoughe they were crabbed and out of the schole of Christes doctrine, yf they were infideles, or oute of the schole of discrete iudgement in correction. In these wordes he geueth them spirituall and goostly counsaile, and comforte saying: This is a spectall gyfte of grace of the holy gooste, if anye of you suffer sorowe and payne wzongfully, *propter conscientiam Dei*, hauing in his conscience a respect to the pleasure of God, which would not the seruaunt to grudge against his maister, and also remembzinge the reward that God will geue to al them that for his sake suffreth moze then els thei were bound to suffre. **S. Paule** sayth. *Phil. i. Vobis donatum est pro Christo non solum vt in eum credatis sed ut etiam pro illo paciamini.* It is geuen you for a spe

A speciall gifte of grace, not onely to beleue vpon A  
him, (1. Cor. xii. Alij datur fides in eodem spiritu, by  
the holy spirite of God the holy gooste, to one is  
geuen faith by whiche we beleue on Christ & on  
his holy worde) but also for Christ it is geue you  
(sayth Paule) as a speciall grace to suffre for  
Christes sake, as many holy Apostles and mar-  
tyrs did, for when the heat of the loue of God is  
inspired into the soule of man by the spirite of  
God the holy goost, it geueth a certaine gladnes  
and a certain sweetenes to a man which suffreth  
him not to be deiecte with anye aduersitie, but  
maketh him bold and constant against all vexa-  
tion. Example we haue of the Apostles, whiche  
after they had receiued the holy goost at this ho-  
ly time of Whitsontide, *libant gaudentes a conspe* B  
*ctu consilii quoniam digni habiti sunt pro nomine*  
*Iesu contumeliam pati. Actu. v.* when they were  
reuiled, threated, and well beaten, for their set-  
tinge forth and preachinge Christes faith, and  
were commaunded they shoulde do so no moze,  
they went with mery hartes from the counsaile  
of the Scribes and Phariseis, that they were  
conuented and called afoze, because it had plea-  
sed God to thinke them worthe to suffre suche  
despites for Christes sake. We se also by experi-  
ence, that heate causeth and maketh boldnes in  
man and beast, therefore the beastes that haue  
hottest hartes be moost bold, and for this cause  
the lion is bolder then is the horse or an ore, be-  
cause his harte hath in it a moze feruente heate  
then the other haue in theyr hartes. So when



The .ix. sermon.

the holy goost inspireth the feruencie and heate of his loue into the hart of any man or woman, it maketh that person wonderous bolde to suffer persecution and all maner of payne, yea martyrdome propter conscientiam dei (as S. Peter speaketh) knowinge in his conscience that it is Gods pleasure he shoulde not reneige God, but rather constantly suffre all aduersitie for Gods sake. This feruent heate made S. Paule to say Rom. viii, Certus sum quia neq; mors; neq; vita, &c. I am sure that nether death nor life, nor the angels, nother thinges present nor thinges to come, nether any other creature, maye disseuer or put vs a parte frome the charitie and loue of God, whiche is in Chyist Iesu our Lorde. So the seruantes that be tormented and beaten, and vexed with bitter and feruent wordes, must take it as a kynde of martirdome, this they must suffre euer, hauinge a timerouse conscience towardes

**D** God, and surely they? rewarde shall not be forgotten at length, though they suffer for a tyme. Quæ est enim gratia si peccantes & collaphisati suffertis? What thanke shall you haue, yf you do noughtelye and play the sluggardes, or the false bzibers in youre maisters busynes, and then for your noughtye doyng be well boxed, beaten, and canueste, and so suffer as you deserue? What thanke shall you haue for your sufferinge none at all. Sed si beneficientes patienter sustinetis hæc est gratia, but if you do well and then suffer vniuste vexation and strokes, this is a matter of thanks, woorthye to be rewarded. Take example

ample of Joseph that I spoke of afoze, he was true to his maister, he ranne away and fled for-  
nication: he was falsely accused and vniustlye  
condempned and cast in pzyson, and layde faste  
in yzons, all this he toke patientlye, and suffered  
very soberly and humblye, and therefore his re-  
warde was very greate and notable. ffirst God  
sente him a grace in his fashon and behauioure  
by whiche he pleased the iayler and keper of the  
pzyson, in so muche that he stroke of his yzons,  
and made him ouersear and ruler ouer all the  
pzysoners there, and to geue them theyr meate  
that they were allowed at tymes conueniente.  
Then almighty god superadded an other grace,  
illuminatinge Josephs wytte, with vnderstan-  
dyng of secretes that shoulde come after, signi-  
fied to him by dreames, by which gyft he redde  
and expounded the dreames of the sergeaunt of  
the seller, and of the sergeaunt of the bakehouse  
that were in the iayle with hym, and by that  
occasion two yeaeres after he was called oute of  
pzyson to interpretate the kinges dreame, and  
so he did, for whiche he was exalted and made  
ruler of all the realme of Egypte. By this bless-  
ed patriarch Joseph, almyghtye God geueth  
to all them that be in bondage, or in any payne-  
full seruyce, a greate solace and comfozte, that  
they maye learne by him, that in the lowest state  
of men, whiche is the state of seruauntes, yet me  
may be highest in maners, & in good conditions.  
Joseph was in bondage & in miserable seruyce,  
and



The .ix. sermon,

the holy goost inspireth the feruencie and heate  
of his loue into the hart of any man oz woman,  
it maketh that person wonderous bolde to suf-  
fer persecution and all maner of payne, yea mar-  
tyrdome propter conscientiam dei (as S. Peter  
speaketh) knowinge in his conscience that it is  
Gods pleasure he shoulde not reneige God, but  
rather constantly suffre all aduersitie for Gods  
sake. This feruent heate made S. Paule to say  
Rom. viii. Certus sum quia neq; mors: neq; vita, &c  
I am sure that nether death noz life, noz the aū-  
gels, nother thinges p̄sēt noz thinges to come,  
nether any other creature, maye disseuer oz put  
vs a parte frome the charitie and loue of God,  
whiche is in Chyist Jesu our Lorde. So the ser-  
uauntes that be tormented and beaten, and vex-  
ed with bitter and feruent woordes, must take it  
as a kynde of martirdome, this they must suffre  
euer, hauinge a fimerouse conscience towardes  
D God, and surely they? rewarde shall not be for-  
gotten at length, though they suffer for a tyme.  
Quæ est enim gratia si peccantes & collaphisati sus-  
fertis? What thanke shall you haue, yf you do  
noughtelye and play the sluggardes, oz the false  
bzybers in youre maisters busynes, and then for  
your noughtye doyng be well boxed, beaten,  
and canueste, and so suffer as you deserue?  
What thanke shal you haue for your sufferinge:  
none at all. Sed si beneficientes patienter sustinetis  
hæc est gratia, but if you do well and then suffer  
vniuste vexation and strokes, this is a matter  
of thankses, worthy to be rewarded. Take ex-  
ample

ample of Ioseph that I spoke of afore, he was  
true to his maister, he ranne away and fled for  
nication: he was falsely accused and vniustlye  
condempned and cast in pzyson, and layde faste  
in yzons, all this he toke patientlye, and suffered  
very soberly and humblye, and therefore his re-  
warde was very greate and notable. ffirst God  
sente him a grace in his fashon and behauioure  
by whiche he pleased the iayler and keper of the  
pzyson, in so muche that he stroke of his yzons,  
and made him ouersear and ruler ouer all the  
pzysoners there, and to geue them theyr meate  
that they were allowed at tymes conueniente.  
Then almighty god superadded an other grace,  
illuminatinge Iosephs wytte, with vnderstan-  
dyng of secretes that shoulde come after, signi-  
fied to him by dreames, by which gyft he redde  
and expounded the dreames of the sergeaunt of  
the seller, and of the sergeaunt of the bakehouse  
that were in the iayle with hym, and by that  
occasion two yeaeres after he was called oute of  
pzyson to interpretate the kinges dreame, and  
so he did, for whiche he was exalted and made  
ruler of all the realme of Egypte. By this ble-  
sed patriarch Ioseph, almyghtye God geueth  
to all them that be in bondage, or in any payne-  
full seruyce, a greate solace and comfote, that  
they maye learne by him, that in the lowest state  
of men, whiche is the state of seruauntes, yet me  
may be highest in maners, & in good conditions.  
Ioseph was in bondage & in miserable seruyce,  
and



The ix. sermon

**C** and Pharao the kinge reigned ouer all his subiectes, but the seruice of Ioseph was moze blessed and moze profitable to the realme of Egypt, then the raygne of Pharao. For all Egypte had be vndone and lost for hungre, yf Pharao hadde not set al his realme vnder Ioseph, and subdued it to his rule. You may also learne by him (as S. Ambrose noteth, that althoughe youre bodies be subiecte to bondage and seruice, yet youre mindes be at libertie, your maisters be maisters of your bodies, but not of your soules. Therfore what paine soeuer your bodies suffer, your wittes may be at liberty, and may ascende towarde God, haupnge a conscience and respecte to his pleasure, and for his sake do your seruice faithfullye, and what so euer paynes you suffer wrongfullye, yet take them patiently, and you shall not lose youre reward of almighty God.

**D**

To whom be all honour and glozy  
for euer.  
Amen.

The tenth treatise of  
sermon.

A

**T**he blessed Apostle Saynt Peter in this  
matter that I haue to be declared vnto  
you, prosecuteth further the thinge that  
I partelye touched in my laste sermon, whiche  
is of the patient sufferance that the seruaunte  
or subiecte ought to vse towarde his maister or  
superiour, sayinge: In hoc enim vocati estis. Con-  
sidre your callinge: **G O D** hath called you to  
serue (sayth S. Peter) and not to controll, to  
suffer, and not to remurmer, bzaile, or chydre a-  
gaynst your maisters, and in youre well doynges  
and patient sufferinge of vexation and vniuste  
punishment, you be the true folowers of Chri-  
stes passion, as S. Peter sayth here, in whiche  
he glorifieth much the state of bondemen or ser-  
uauntes, comparinge theyr pacience to Chrestes  
pacience in his passion. That man that wyl not  
learne pacience of Chrest, can neuer be saued by  
Chrest: Remembze the highnes of his estate, by  
whiche he was equal with his father of heauen,  
and then the abjection and bylenes of his passi-  
on and his paynes that he suffered without any  
cause geuen thereto on his behalfe, and this re-  
membzaunce wyl make a stony heart to molli-  
fye and waxe tendze. And nowe my matter of  
Saynt Peters epistle leadeth me somewhat to  
speake of Chrestes paynfull passion, whiche is  
most necessary for all chresten folkes to heare of,  
not onely in the passion weke in time of lent, but  
as well in all tynes of the yere it shoulde be euer

B



The .x. sermon

**C** in minde and in remembraunce to make vs to  
considze the benefit of our redemption & the pu-  
nishment of the contemners of the same, and spe-  
cially now in the hote time of the yeare, when all  
sinnes most feruently doth assault vs and tempt  
vs, we had most nede of shadow to saue vs from  
the heat of temptation: now folke be most prone  
to the fylthines of the fleſhe, now men be prone  
to angre, to warre and discention, the heate of  
the time dispoſeth men therto, now men be rea-  
dy to proule and go about by avarice to encrease  
theyr ryches, by deceiuinge or supplanting theyr  
neighbours, the tyme is sayze to labour in. All  
these woꝝketh towarde destruction of mannes  
soule, by a deuelyſh heate of woꝝldlynes, contra-  
ry to the heat of godly loue inspyꝛed by the holye  
goost (that I spoke of euen nowe.) Therefore a-  
gainst this heat, we must take a tre to shadowe  
vs, & to kepe our beautie, that the deuelyſh heate  
of temptation do not marre our colour. Prou. iii.  
**D** *Lignū vite est omnibus qui apprehendūt eā,* sayeth  
the wyle man, speaking of the increat wisedome  
the second person in trinitie, our sauour Chꝛiſte  
in whom the manhed is ioyned to the same wise-  
dome in one person, he is the tre of life to al mē &  
women that cā cathe or take him. And y<sup>e</sup> spouse  
sayth. Can. ii. *Sub vmbra illius quē desiderabā sedī.*  
I reposed my self and sate downe in the shadow  
of him that I desired & loued. We muste repose  
our selſe, and louinglye reſte in the shadowe of  
Chꝛiſtes paſſion, that we may saue our self from  
synne, and gather our strength agayne, by whi-  
che we maye be able to ouercome the deuyl,  
and

and to resist all his assaultes. Christus passus est pro nobis, Christ suffered for vs generally for vs all, what state or degree so ever we be of, for vs (he saythe) to moue vs to compassion, and in our minde to suffer with him, in as much as he suffered not for his owne faulte, nor for any aduantage for him self, but for to redeme vs & to make amendes for oure faultes, and for to auance vs into the fauour of God againe. Therfore he that hath a noble and a gentle harte wyll count the paine that Christ suffered to be his own paynes, because they were taken for his sake. So dydde king Dauid. ii. Reg. vltimo, when he saw the angell of God striking the people, and kill them, because he had proudly caused the people to be numbered. He cryed to God & sayd: I am he that hath synned and done amisse, these be pooze lambes of thepe, what hurt haue they done in this matter as who should saye none. I beseech the turn thine anger against me, and spare them. Esay. liii. Vulneratus est propter iniquitates nostras attritus est propter scellera nostra. He was wounded for our iniquities, and al to torne for our yll deedes. Therefore Christes passion is or shoulde be our passion as well because of the occasion of hys passyon, which was our sinnes, as by the vtilitie and profite that cometh of the same, not to him but to vs. Vobis relinquens exemplum, to you seruantes spectalli, Now to my purpose, giuing example of the despites that wer done to him, of the trouble and vexation that he suffered, of the whips and scourges that he was beaten with. And if you be



The. 2. sermon

**C** ouercharged with heauy burdens, remembze the  
heauy burden of the crosse that was layd on hys  
shoulders when he was not able to beare it, but  
fell downe vnder it, he was so faint and wearye  
with long abstinēce & with watching al the night  
afoze, and with much rude hādling by them that  
came wyth Judas foz to take him, & with much  
haling & pulling of him from one iudge to an o-  
ther, and then with the ache & smarting of mani-  
fore stripes that he suffered, & wyth the dying of  
his blood at his scourging when he was whyp-  
ped. And the remembze what villanie they inten-  
ded against him, putting him to that deathe that  
they thought most dispiteful, hanging him on the  
crosse that he was nayled on, as we now a daies  
esteme hanging on the galowes, & that in þ co-  
mon place of execution foz felons and malefac-  
**D** tours, as we say here at Highel hyll, oz in Lon-  
don, at Tiburne oz such others. And finally then  
consider the death that he suffered foz our sakes,  
you must take him foz your myrrour oz glasse to  
loke in, & foz your example, that you mai folow his  
steps. He was vngiltie to dye, foz he neuer did ani  
fault in dede, neither any gyle oz false word þ cam  
out of his mouth, by which any man might be de-  
ceiued. Al this & that foloweth S. Peter taketh  
of the. liii. chapter of Clap, where þ propbet hath  
the same sentence. It is a great discōfort foz him  
þ hath a great iourney vpon him to do, to go out  
of his way, therfoze he had nede to beware at the  
beginning, foz a litle error at the beginning wil  
be a great error at the end, As when ther be. it,  
waies

wayes meting together if the Pilgreime take the  
 wꝛong way & go on a quarter of a mile, that ma<sup>e</sup>  
 be sone amended, he may with a litle labour com  
 into his way againe, but if he go on stīl til he be a  
 dosen mile or xx. mile out of his way, it wyl be a  
 greuous paine to coste ouer the countrey to get in  
 to the way again. The surest thing to kepe a mā  
 from masking and straying out of the way, & al  
 so to bzing a man into the way if he be out of the  
 way, is a wise gide to go afoze a man to leade him  
 the way. Blessed S. Peter like a good shepherd  
 fearing least his Lambes bondmen, pꝛentises, &  
 seruantes (to which speacially he speaketh now)  
 should by the rygour & roughnes of corꝛexion be  
 dꝛiuen out of the right waye to heauen by mur  
 muring, grudging, chidyng and checking theyꝝ  
 maisters, or bꝛawling and fighting with theym,  
 (this is the streight way to hell) biddeth them fo  
 low the steps of theyꝝ gyde our sauoure Christ,  
 which suffered much moze paine then they could  
 haue layd vpon thē, neuer offending nor geuyng  
 cause to the same. And our mother holpe churche  
 in the Epistle of the seconde Sunnedaye after  
 Easter, readeth the same wooꝝdes of Saynte  
 Peters Epistle, exhorteinge all her chyldren, all  
 Christen people to folowe the steppes of oure  
 gyde our sauoure Christe that we swarue not out  
 of the way to heauen, in which were sette a lyttle  
 afoze in the holpe tyme of Lent by the Sacra  
 ment of penauce, and at Easter by the moſte  
 reuerende sacrament of the aulter, the true Via  
 ticum meate to strengthe vs in oure iourney.



The .x. sermon

**C** We must folow him, thinking that if God the fa-  
ther spared not his onely begotten natural sone,  
but put him into sinfull mens handes, & let him  
be beaten for our sakes, then he wyl not spare  
hys handy woorkes, and his children by adoption.  
If he scourged his sonne that was without syn,  
wyl he suffer them to be vnsourged that be full  
of syn? It wil not be. God scourgeth every child  
that he taketh for his, therfore if you be excepted  
from the scourge, you be excepted from his chyl-  
dren. For he that is a sure stedfast chysten man  
must not onely do well, but must also be content  
to suffer yll, remembryng that Chyist neuer sayd  
yl by any mā, yet he was mistayd, & very il spokē  
to. Cū malediceretur non maledicebat, Whē he was  
mistayd he mistayd no mā again, nor said any yl.  
He was called a Samaritane, which was as di-  
spiteful among thē, as is now to be called an he-  
retik with vs. For the Samaritanes wer but as  
**D** it were halfe Jewes, they came of the Assirians  
and bled the superstitions of the Gentles, & yet  
mengled muche of Moses lawe wyth theyr er-  
rours, therfore the Jewes loued theym not, nor  
companied with them. He was also called tray-  
tour agaynst the Emperour, fauerie hunter. &c.  
And where he knewe muche woyle by them, yet  
he gaue them neuer an yll worde agayne. Cum  
pateretur non comminabatur. When they layde on  
him with rodde and scourges: he threatned not  
that he woulde be reuenged, or that he woulde  
be euen with them. Ecclesiasticus saythe, xlii. That  
lyke as a fore the fyre burneth the vapour and the  
smoke

A  
 smoke riseth on high, sic et ante sanguinem maledictio & contumelie et mine. So afoze bloode shedding yll railing wordes, dispites, and manishyng or thzeatning goeth afoze. Where Chzist had vengeaunce in his hand, and might haue cast it vpon them by and by, he would not so doe, but tradidit vindictam ei qui iudicat iuste (as sayth the new translation) he committed the vengeaunce to God the father that iudgeth iustly, letting him alone with the vengeaunce, as in deede God biddeth vs doe. Mihi vindictam & ego retribuam, mea est ultio & ego retribuam Deu. xxxii. Ro. xii. Let me alone with the vengeaunce, and I wil requitte the. And so he did in deede by the Jewes, he payde theym home euery halspeny vt in prouerbio. The blod of Chzist fell vpon them and vppon theyr issue. xlii. yeaes after, when the noble Emperour Vespasian & hys sonne Titus destroyed the citye of Ierusalē, wyth suche an horrible strage and murder, as woulde abhorre any yzon hart to consider, as Iosephus in the last booke de bello Iudaico expreſſeth it. Our translation saith: tradebat autem iudicanti se iniuste. He committed him selfe, or deliuered him selfe to him that iudged vniustly, to Pilate, which partly to please the Jewes that pursued Chzist, partly for feare, least he shoulde be accused of treason to the Emperour for letting a traytour scape, as they said Chzist was, because he would be a king (they said) and that was treaso against the Emperour. But there is neyther fauour nor feare mede nor dreade that shoulde haue made him to condempne an innocent that neuer offended the lawes.

B



C

lawes. Now how Christ committed him selfe to Pilate, you must consider that fyrst he deliuered him selfe to Judas comming to mete him, when he came with his companie to take Christ, Judas deliuered hym to the ministers that came with Judas to take Christ, and they deliuered him to the princes of priestes, scribes and Phariseys that hadde payde money to Judas for him: They deliuered him to Pilate which wrongfullye condemned him. This deliuerie of Christes part proceeded and came of obediēce to his father and of most abundant charitie and loue towarde mankind. Of Judas part it came of couetousnes to recouer the losse of the oyntment that Mary Magdalen bestowed vpon his fete anoynting them. And on the Scribes and Phariseis part it came of rancke malice and enuie against Christ. I take not prodere and tradere for one. Prodere is to woozke the treason, and that was done when Judas consulted with the princes of the priestes, and agreed with theim on a price, then the treason was wrought, when Christ was bought and sold. Deliuerance was made afterwarde when Judas mette him in the gardeine and kissed him and they sette handes on hym. Judas was proditor and traditor, he wroughte the treason, and also made deliuerance. Qui peccata nostra ipse pertulit in corpore suo super lignum. Euen he deliuered hym selfe to the vniuste iudge whiche boze oure synnes vppon hys bodye, nayled faste vppon the tree of the crosse. He boze our synnes vppon hys bodye (saythe Saynte Peter) not as  
my

D

my surpeles beareth hys whitenesse, noz as thy  
gowne beareth his blackenesse, for my surpelesse  
beareth hys wytenesse, so that I maye saye my  
surpeles is whyte, and thy gowne beareth hys  
blackenesse, so that I maye saye thy gowne is  
blacke. But thoughe Chziste bore oure synnes,  
I may not saye that Chzist was a synner, for he  
neuer sinned in worde noz dede, as Saynt Peter  
sayde afoze. When we bare our iniquitie we be  
wicked, when we bear our synnes we be sinners,  
it is not so of Chziste, therefore when we saye  
that Chziste bore oure synnes, you muste vnder-  
stande that hee bore the payne and punishment  
that we were worthe to beare for oure synnes,  
as the Prophet Esaye sayde of hym longe afoze.  
Esa. liii. Ipse autem vulneratus est propter iniquitas  
res nostras, attritus est propter scelera nostra. Hee  
was wounded for oure iniquities, and al to torn  
with whyppes, scourges, and rodde, wyth ma-  
ny blowes and bobbes, and with the nailes and  
with the speare, and al for our greuous offences,  
that lyke as hee dyed bodelye, so wee maye dye  
to synne, so that sinne dye in vs, and haue no lyfe  
noz strengthe in vs, and maye liue to Justice, so  
that vertue and good maner of liuyng be quick,  
liuelye and freshe in vs. Cuius liuore sanati sumus,  
the woozdes of Esaye. With hys blewe wales  
and scarres in hys fleshe after the scourges,  
stripes and strokes that made his skinne to ryle,  
and to bee blacke and blewe, wee were healed  
from the syckenes of our soules, that that made  
his body sycke and soze, made vs whole & sound.

Et do



**C** Et dominus in eo posuit iniquitatem omnium nostrum. Euen the same sentence that Saint Peter saith: peccata nostra ipse pertulit in corpore suo. Our Lord God the father put vpon him all our iniquities. And still the blessed Apostle S. Peter alludeth to the same chapiter of Esay, where the prophet sayth: Omnes nos quasi oues errauimus. All we went a straying lyke shepe out of the flocke, and out of the keping of our shepherd, & so saith the S. Peter: You were once like shepe strayed out of Gods flocke, but now you be conuerted and turned againe to the pastoz and feder, bishop and ouerseer of your soules. And in this processe saint Peter also semeth to teach vs the parable of the gospell of the man that had a C. sheepe, of whych one was strayed away, and he left foure score and nintene in deserte, and went to seeke that sheepe that was strayed away, and when hee hadde

**D** founde her, he cast her on his shoulders, and was glad, and when he came home wth her, he called his friendes and his neighbours about him, prayng them to be mery wth him, because he hadde founde the sheepe that was lost, and so they made moze chere and myght for that one sheepe, then for all the rest that still kept the flocke. Thys odde sheepe that strayed out of the flocke, signifieth the tenth kynde of reasonable creatures that God made to honour and laude hym. God made the ix. orders of Angels, al reasonable creatures, and the tenth is mankinde, which was by sinne gone at large out of the folde of Paradise, and oute of the compasse of Gods fauour. The second person in

**A**  
in trinitie owner of this shepe, left all the rest of  
his resonable creatures and shepe or flocke the. i.  
orders of Angels in deserts in heauen, which the  
innumerable multitude of dampned angels had  
forsaken and left, and so to them it was a wilder-  
nesse, as a thing forsaken. And so it was to man  
that was made finally to inherite heauen, yet fol-  
lowing his pleasure regarded it not, but had lost  
it, and yet to this daye it is reputed as a wilder-  
nes, or as a thing forsake of the most part of peo-  
ple that will not walke in the strenght way that  
bringeth a man to heauen, but had leauer keepe  
the bzyde waye of pleasure, easelye hopping and  
dauncing to hell, and there fore to them heauen is  
a wilderness, and also in the wooddes of the wyl-  
dernes there be many birdes that singeth sweet-  
ly, with many and diuers sweete tunes: so in hea-  
uen where the inhabitauntes shall prayse our Lorde  
God worlde without ende. **B**  
There be also in wyl-  
dernes many sweete and pleasant floures, and so  
there be in heauen the red roses of Martyrs, the  
violets of Confessours, the lilies of Virgines: for  
such considerations heauen may be called a wyl-  
dernes, as Christ calleth it in thys parable. Ther  
he seemed to leaue them when he came alowe, and  
was by our mortall and passible nature minished  
and made somewhat lower then the Angels, though  
by his Godhead he were farre aboue them. Here  
in earth he found the shepe that was lost, and nei-  
ther beat it nor stroke it, nor brawled with it, nor  
rayled nor chidde, but louingly gotte it vpon hys  
shoulders, when his shoulders and armes were



**C** racked and strained to fet the holes that wer boi  
 red for the nailes in the side armes of the crosse,  
 for then (as Clay saith, and saint Peter reherseth  
 the same here) he bare our sinnes vpon his tender  
 bodie on the crosse, he suffered vpon the crosse the  
 paines that we should haue suffered for our sins.  
 Saint Ambrose vpon the same saith: *Humeri*  
*Christi brachia crucis sunt, illic peccata mea deposui,*  
*in illa patibuli nobilis ceruice requieui.* The shoul-  
 ders of Christ be they that be extended vpon the  
 braunches of the crosse, there vpon them (said S.  
 Ambrose) I laide downe my sinnes on the necke  
 and shoulders of that noble galowes, I reste  
 my selfe. But because Christ in his parable saith  
 that the shepherd cast the sheepe vpon hys shoul-  
 ders gaudens being glad and mery, but seying all  
 this concerneth his paineful passion on the crosse  
**D** in which he suffered paines vntolerable: how can  
 it be that he with ioye and gladnes cast his strai-  
 ed shepe vpon his shoulders: it was to his payne  
 and not to his pleasure, as it semeth. In verye  
 dede although he bore our sinnes (that is to say,  
 the paines for our sinnes) to his paines, ache and  
 smarting: yet knowing what shoulde come of it,  
 he was gladde to take the paine and to saue hys  
 shepe. For in this you must vnderstande that the  
 reasonable soule of Christe (comprehending both  
 wytte and wyll) eleuate to the contemplation  
 and fruition of almighty God, is called the super-  
 rioure & hyghest parte of the soule. The same  
 soule applyed to inferiour and lower thinges, is  
 called the lower porcion or lower part of the soul

As when the witte or will is applyed or inclined  
 to the five wittes, or to theyr sensuall appetites  
 or to other lower worldly busines, paines or plea-  
 sures, all be it when the witte or will is exercysed  
 aboute anye suche lower matters in an order to  
 Gods pleasure, they belong to the higher porcion  
 and may be called the higher porcion of the soule  
 largely or comonly speaking of the higher porci-  
 on. To our purpose, although the lower part of y<sup>e</sup>  
 soule of Christ had sorowe & paine wyth the sen-  
 sible powers of the bodye that smarted and ached  
 right sore wyth the flesh, which was most tender  
 in Christ, because he was of most pure & tender  
 complexion. In the higher part of his soule, both  
 wayes had euer ioy and gladnes. As for the first  
 way in the contēplacion and fruition of the god-  
 head, there is no doubt, for it gaue Christes soule  
 beatitude, even such ioy and gladnes as he hath  
 in heauen now. After the second maner also, whē  
 Christe consydered hys paynfull passion as the  
 meane appointed by the father to redeme mans  
 soule, & to bring home the sheepe that was lost &  
 strayed away by sinne, he toke the paines wyth a  
 good will and very gladly. We haue a like exam-  
 ple of Saint Paule, which by the higher part of  
 his soule, and by his deliberate and well aduised  
 will, desired to be dissolued and to be wyth Christ  
 all be it the wyll wyte in amitie and loue to the  
 sensuall appetite desyred to abyde styll in the  
 fleshe and to lyue. In lyke maner were the ble-  
 sed Martyrs whych in theyr bodyes suffered  
 vnumerable tormentes and greuous paynes,



C

yet remembryng Gods pleasure, & the rewarde  
that they should haue for the same, they toke the  
gladly & with good chere. And so it standeth toge  
ther that Christ bearing y<sup>e</sup> paine for our sins vpon  
his backe on the crosse, yet boze the gaudens with  
ioy and gladnes in the higher porcion of his soul,  
knowing that by his paines and bi his death mā  
shoulde be restozed to fauoure agayne, that afoze  
was attainted & out of Gods fauour. And that  
where we were afoze like strated shepe out of the  
blessed flocke of Gods faithfull people, nowe we  
be conuerted and turned agayn to the pastoz and  
bishop of our soules, as S. Peter said to the that  
he wrote vnto. To the pastoz, the shepherde, the fe  
der of our soules our sauiour Christ, whom after  
ward in his epistle. v. chap. He calleth the prync  
of pastozs, master of the craft, the chief shepherd  
of the shepherds, the chiefe feeder of the feeders,  
the chiefe bishop of the bishops, the chiefe curate  
of all curates, and not onely of the flocke. Him al  
pastozs and curates aswel spiritual as tempozal  
must folow. Here I should speake more largelye  
of pastozs and bishops, but I shall deferre it vnto  
to the. v. chapter of this epistle, where (God hel  
ping) that matter shalbe more largelye entreated.  
Now I shal exhort you as well masters as ser  
uantes, men and womē to consider that we haue  
a shepherd and an ouerseer in heauen our sauiour  
Christ, therfore you masters order your seruants  
as you would Christ should order you with mer  
cy and fauour. And you seruantes so order your  
selfe to youre masters, as thoughe you serued  
Christ

D

**A**  
**C**hrist with simplicitie of harte without double-  
 nes, serue not onely to the eye whyle your may-  
 sters loketh vpon you, playing the wantons while  
 they be absent, for if you doe so, you are double  
 harted, which is contrary to simplicitie and plain-  
 nes, serue as though you serued God and not mā  
 and so being in bonde seruice, you shal make your  
 hartes free and at libertie, and shal tourne bon-  
 dage into libertie of hart, and shal serue god, and  
 seruenge hym you raygne, you bee lyke kynges  
 ruling and comaunding and keepinge vnder your  
 affections and wayward appetites of the body,  
 and so you maye come to suche fortune, that you  
 may be maisters ouer them that be free men, yea  
 and maye peraduenture be maisters ouer your  
 maisters childzen. *Seruo sensato liberi seruiet Eccle.*  
 x. And we haue hearde sometimes of seruauntes  
 which in pzoesse of time haue bought theyr mas-  
 ters childzens inheritaunce, or theyr goodes, but  
 these be no dastardes but wyttie seruantes, that  
**B**  
 come to such exaltacion. And so you see that God  
 euer requiteth & rewardeth the true seruant, ey-  
 ther bodely and tempozally, as in this example re-  
 herled, or gostlye giuing him quietnes of minde,  
 by which he shal serue his maister truely, and so  
 doing he serueth Christe, and shal come to hym,  
 for so is hys wyll, that who soeuer serueth hym  
 shoulde finally be there as he is. And that we all  
 may so serue him in our calling in the seruice  
 that god hath appointed vs to, that we  
 mai at the last com to him he graūt  
 vs for his infinite mercye that  
 for vs died. Amen.



C

**The xi. treatise of  
sermon.**

**The third chapter.**

**S**imiliter et mulieres subdite sint viris suis, vt  
& si qui non credunt verbo, per mulierum  
conuersationem sine verbo lucrifiant, &c.

Here in the fyrste parte of this thirde chapter  
the blessed Apostle ascendeth from the informa-  
tion that he gaue to them that be in seruile state  
(of whiche I entreated in my laste sermon) vnto  
them that be ioynd together in the yoke of ma-  
riage. First speaking to the wiues, and ordering  
them toward theyr husbandes, & also in theyr ex-  
tertour behauiour. And consequently he teacheth  
the husbandes theyr duties toward theyr wiues.  
**S.** Peter saith: Similiter et mulieres, &c. likewise  
wome must be subiect to theyr owne husbandes.  
**D** Likewise (saith s. Peter) as I haue spoken of the  
subiectio of the seruantes to their maisters, so I  
must aduertise & counsel the wiues to obedience  
& subiectio accordyng to their calling, that they do  
reuerence vnto theyr husbandes wyth feare, as  
Saint Paule saith. Ephe. v. Vxor autem timeat vi-  
rum suum. Let the wise feare her husbände wyth  
such louing feare as I haue spoken of afore, more  
for loue, searing to displease him, then for strokes  
or punishment. And in the same chapter s. Paule  
biddeth wiues be subiecte to theyr husbandes as  
vnto our Lord & master Christ, for it is our lorde  
Gods

Gods ordinaunce that the man should be the head  
of the woman, as Christ is the head of his spouse  
and wife the church or multitude of Christen peo-  
ple, therefore like as the church is subiect, obedi-  
ent, and doth reuerence to Christ, as the body to  
her head, so ought the wyues to theyr husbands  
as to theyr head in all thinges that be good and  
accoꝝding to Gods pleasure. Of the contempt of  
due subiection and obedience of the wyfe to the  
husband, I rede a notable stoꝝy. Hester. i. wher it  
is wꝝitten that the great kynge and conquerour  
Assuerus king of the Medes and Persies, & ouer  
xxxviii. pꝝouinces and realmes, made an exceeding  
sumptuous feast to all the nobilitie and head of-  
ficers of his Emperye and dominions, the pꝝepa-  
ration and pꝝouision foꝝ the same, with the inui-  
tation and accesle of his gestic, continued. ix. scoꝝe  
daies, the solempnitie of the feast continued. vii.  
daies. There was such pꝝouision, such seruice of  
al officers, and such delicatcs of meates & dꝝynks  
that wonder it is to heare of it. And like as that  
king kept his feast in the solempne place pꝝouided  
foꝝ the same: so dyd Vasthi his Quene keepe her  
feast, to all the quenes Ladies and noble women  
of the Emperye, and that in the palace where As-  
suerus was wont to dwell, foꝝ the kynges feast  
was kepte in Haalys or tentes wonderoussye  
wꝝoughte with costlye stuffe, and stronglye stai-  
ed by pylers of fyne Marble after a gorgeous  
fashyon all of pleasure, there the kynge kepte  
hys solempne banckettes, and lefte hys palace  
foꝝ the Quene Vasthi wyth the other Ladys.

On



C

On the .vii. daye of this feast when Assuerus the king had well dronke, & was well warmed with wyne, he sent his Chamberlaynes to call Vasthi the quene to him, willing her to put on her head her diademe or crowne and to come forth after her goodliest maner, because he would shewe to his kynges and lordes the beautie of his quene, for she was very fayre and beautyfull, but she refused to come at him, and contempned the kinges commaundemēt, sent to her by his chamberleins, for this cause the king was soze dismaid, & waxed wondrous angrie, and in a rage called all the great wisemen of his priuie counsaile that were euer at hande (as the maner of kinges is to haue suche counsaile euer redy) and by theyr counsaile he did al weighty matters, because they knew the lawes of God and man: he asked theyr counsaile what sentence shoulde be gyuen againste Vasthi

D

the quene for her pride and obstinacie. They answered all by thyr mouth of Manucha one of the chiefe of the counsaile, whiche after thys maner spoke to the king afoze the princes of the counsaile. Non solum regē lesit regina Vasthi, &c. The quene hath hurt not onely the kinges highnes, but also all the people and princes and noble men that be wythin the dominion of kynge Assuerus, for the woordes of the quene will go abrode amonge all women, and make them to contempne theyr husbandes saying: The noble and mighty king Assuerus bade Vasthi his quene come into his presence and she would not, and no more will I but when me list And by this example gyuen of her, all the wyues of the

of the Princes of the Persies and of the Medes A;  
will sette little by the commaundement of their  
husbandes. Wherefore the indignation and dis-  
pleasure that your highnesse hath conceived a-  
gainste her is iuste and not without a cause.  
And therefore (if it be your pleasure) let a pro-  
clamation be sende frome your persone, that  
quene Vasthi shall neuer moze come in your pre-  
sence, but that an other better then she shall take  
her raigne, that she hath as one with you. And  
let the same commaundemente be diuulled and  
proclaymed in all Prouinces and Realmes of  
your Emperie, euen to the furthest parte therof,  
that so all wibes, as well of the great men, as of  
the common and lower people maye geue honoz  
and obedience to their husbandes. This coun-  
sell pleased the kinge and the princes that were B  
present with him, and the kinge according to the  
same, sent furth his letters into all countreys of  
his emperye, witten in diuers languages, and  
diuers letters, that euerye man might reade and  
vnderstande them, conteyninge this argumente,  
that the men be princes and greatest in their owne  
houses, wherfore it foloweth that the wyues be  
subiecte and vnder obedience to them. By this  
storie all good wibes may note and marke what  
commeth of contempte and disobedience of the  
wyues to their Husbandes. She was deposed  
from her high estate, and put away from her hu-  
sbande, because she list not to obey nor to be sub-  
iect to his commaundement. Almighty G D  
made the first woman for two bles or purposes;



one for to multiplie mankinde by generation, an  
other cause, for domesticall cohabitation, and to  
dwell wyth the manne for his comforte. And in  
bothe these two, the woman was sooze punished  
because shee tempted her husbände to eate of the  
forbidden fruite. Firste where she shoulde haue  
borne chylde wythout payne, she was deputed to  
exceedynge payne wyth manye thzowes and  
panges while shee is wyth chylde, and wyth  
muche moze payne when shee is traueplynge to  
be deliuered. Seconde, to our purpose nowe,  
where there shoulde haue bene none inequalitye  
betwixte the manne and the wyfe, nowe for a  
punishment for her faulte shee muste be content  
to heare, *Sub viri potestate eris, & ipse dominabi-  
tur tui.* Thou shalt be vnder the power of thy  
husband, and he shall be thy ruler. And yet let vs  
consider the goodnes of god, how he bseth mercy  
with the rod of cozection, in this sooze beatyng  
of woman kinde, with these two strokes of pain  
with childe, and of subiectiō to the husband, God  
hath prouided that the first is eased by the byrth  
of the childe into the world, which so comforteth  
the mother, that anone she hath forgotten all the  
former paine that she toke with her childe. And  
the second is notably releued, by this that by the  
dominion and rule of the husbände, the wyfe is  
much eased of solicitude & thought for outward  
prouisiō of necessaries, & for defence of her right,  
and for aunswerynge to vniuste beration, and  
suche others. And also specially by this, that by  
the goodnesse and gentle behauour of the wyfe,  
the

husbande is manye tymes made much better the  
 he woulde els be. And this saint Peter teacheth  
 in this place, saynge: *Vt si qui non credunt verbo,*  
*per mulierum conuersationem sine verbo lucrifiant.*  
 He woulde specially that they should remember  
 their subiection and gentlenes toward their hus-  
 bandes, that if there be anye of their husbandes  
 that peradventure beleueth not the woorde of  
 God preached amonge theim, whiche the wyues  
 dothe beleue, they maye be wonne and conuerted  
 to Chyestes faith, by the holpe conuersation of  
 the women without preachinge. When they con-  
 sider your holpe conuersation (sayth saint Peter)  
 with louing feare of God and of your husbandes.  
 And here is to be noted that sainte Peter wrote  
 this epistle or letter to the countreys where some  
 were couerted to Chyestes fapth, and some were  
 not. And as the women commonly be moze ten-  
 der harted then the menne, so manye tymes they  
 were soner conuerted to Chyestes religion, then  
 the men were. And in this case he exhorteth the  
 women to shew their faithful maner of luyng by  
 louing obedience & subiectiō, that so bi their good  
 & godly cōuersation, thei might allure their hus-  
 bands to the same faith they were of, & to beleue  
 as thei did. And here you se now again how high-  
 ly the blessed apostle esteemeth honest conuersati-  
 on as a meane of as great efficacitie to allure me  
 to goodnes, as is the woord of exhortation or prea-  
 ching, as he had said afoze in the second chapter.  
*Conuersationem vestram inter gentes habentes bonam,*  
*&c.* Biddynge them be of good conuersati-



**C**on, that where men backbite you and saie euill  
 by you, as of malefactours, when they consider  
 your good workes, they maye glorifie God, and  
 be conuerted to God by your good example. And  
 I doubt not but that in this troublelous time of  
 new opinions and ertours that hath now many  
 a daye persecuted the mindes of good sayethfull  
 people, the stedfast and saythfull conuersation of  
 the honest wiues hath staied their husbandes in  
 the right trade, and made them good men, where  
 els they would haue erred as others haue done,  
 as well in this citie as in other places. *Quarum  
 non sit extrinsecus capillatura, aut circūdario auri, aut  
 indumenti vestimentorum cultus.* Because Saint  
**P**eter hadde bidde al wiues please their husban-  
 des with obedience and due subiection, lest they  
 shoulde thinke thys subiection and pleasynge of  
 their husbandes to stand in trimmyng and dres-  
 synge their bodie curiously and wantonlye for  
 their husbandes pleasures, he declareth that he  
 meaneth nothing lesse, & biddeth theim that they  
 vse not to make their heere for the nonce, setting  
 it abrode smothly slickt, to make it shine in mens  
 eyes, or curiously platted in traces, or as gētle wo-  
 mē vse now adaies, purposly neglected hāging a-  
 bout their eies, as it were sayng: I care not how  
 my heere lye, and yet while they do so, they most  
 care howe to pull abrode their lockes to be sene.  
 And so when they take vppon them to care least  
 then they care most for their heere. Some there  
 be that can not be contente with their heere as  
 God made it, but dothe painte it and set it in an  
 other

other hue, as when it was white hooze, they dye  
 it sayze and yelowe, or if it be blacke as a crowe,  
 it must be set in some lighter colour, as browne,  
 or aburne, or redde: And so muste their browes  
 and the byes of their eye lyddes be painted pro-  
 porcionably. All this disgysing of womens heere  
 saint Peter calleth by one name, Capillatura, ma-  
 kynge their heere, or curiouslye dressynge their  
 heere, which he dissuadeth and counsaileth to the  
 contrary. And. I. Paule. i. Timo. ii. biddeth all wo-  
 men apparell and raye them selues in comelye  
 rayment wylth bashfulnesse or shamesfastnes, and  
 wylth sobrietie. Non in tortis crinibus, not wylth  
 their heere platted or slied abroade. And bothe  
 the blessed Apostles biddeth women not to vse  
 superfluitie, of these golden abilimentes (as they  
 be now called) nor of ouer costlye rayment das-  
 shed wylth Pearles or precious stones. Sainte  
 Peter calleth suche precious and costlye garnis-  
 shinge of rayment, Cultus indumenti vestimentor-  
 rum; as who should saye, Indumenti indumento-  
 rum, or Vestimenti vestimentorum. The dressing  
 of the raymente of all raymentes, to signifie the  
 preciousnes or riches of the rayment, as we vse  
 to saye, the flower of all flowers. A felowe of all  
 felowes, to signifie the excellencye of the thinge.  
 Sainte Peter and saint Paule which were sure  
 that they hadde the sprite of God, and spoke by  
 the sprite of God, in Goddes name, dissuadeth  
 such costlines, and biddeth women not to set their  
 mindes thereon. For as saint Cypriane saith. Li.  
 de habitu virginum. Chastitie in virgin, wylfe, and  
 widow



**C** wydowe consisteth and standeth not onely in the  
sounde integritie, and wholenes of their fleshe,  
but also in a certayne shamefastnes and honesty  
of their apparell, for lightly there is no moze pre-  
cious and costlye dresynge then is amonge them  
whose honestye is lyght cheape. Therfore in no  
case let your raymente deface and sclaunder the  
sinceritie and integritie of your bodies, but that  
like as you kepe your bodyes chaste and cleane  
after your callynge, whether it be virginitye,  
mariage, or wydowehode. So let the dresynge  
of your heades, and the apparelynge of your bo-  
dyes be chaste, cleane, and after a sober fashon,  
not lyke players dysgyled after any wanton ma-  
ner, least the lightnesse of your dresynge shewe  
the lightnes of your condicions. Almightye God  
by the mouth of the blessed prophet Esai.iii. repro-  
ueth very earnestly and greuously this costlye &  
gorgeous dresyng & wanton behauour of womē  
**D** which was then bled in Ierusalē, as it is now in  
our time in England, Pro eo quod eleuate sunt filie  
Sio, & ambulauerūt collo extento & nutibus oculorū  
ibant, &c. He punisheth them with shame contrary  
to their pride and iolitie, saynge: Decaluaui  
dominus verticem filiarum Syon, & dominus  
crinem earum nudabit. He byngeth them to  
shame from toppe to toe, beginnyng at the head  
of whiche they were so proude, and so vnto the  
shooes of their fete. God wyll plucke the heeres  
from their heade, that they toke so muche thou-  
ght to set forth and to painte it, and will make  
it bare, and shewe it as it is. That euerye man  
may

maye see it was not their owne, but perwynes  
 or paynted, eyther here by tempozall miserie & A  
 sorow & sicknes, or in hell when al the world shal  
 wonder at their pryde. Their trimmed shoes,  
 their nouches, bzooches, and Rynges, their  
 chaynes, dimisentes, and pendentes, their cost-  
 ly edges, and pzeious abilimentes shall come  
 to naught. And then their pleasaunt odours of  
 muske, ciuet, and of all perfumes, shall be tur-  
 ned into stench. Erit pro suau odore fetor. And  
 for ioye and myzth, shal come sorowe and mour-  
 nyng, for their pryde and exaltation, shal come  
 bylenesse and deiectiō. What manne or woman  
 wyll be so madde as wittynglye to ble that hath  
 bene the destruction of other women: If a man  
 or a woman dye vpon the meate and drinke that  
 he hath taken, it maye well be thought poyson  
 that he hath taken, and a man woulde bee well B  
 ware that he eate not of the same. You heare  
 howe for suche curious and wanton behauiour,  
 folowed a greuous stroke of cozection: therfore  
 beware you be not poysoned with y same drinke,  
 lest you come to a like ende. This adulteration &  
 chaūging of gods handywozke by painting wo-  
 mans heere to make it seme faire and yelow, or of  
 their leers of their chekes to make the loke ruddy  
 or of their forehed to hide y wrinkles & to make  
 the loke smoth, is of the deuils inuētiō & neuer of  
 gods teaching. Therfore I must exhōrt al womē  
 to beware of cōūterfeting, adulterating, or chaū-  
 ginge the fashon and fourme of Goddes woꝝke,  
 ether by yelow colour, blacke or redde poudre, or  
 by any other medson coꝝrupt or chaūg y natural



**C** lineamētes oꝛ fauour of man oꝛ woman, because they that vse that maner of doinge semeth to go about to coꝛrecte oꝛ amende the thinge that god hath made, and strueth against God, violentlye settynge hande vppon his woꝛke. If there were an excellent Painter oꝛ a keruer that had made a goodly image of the best fashioꝛ that he could, if a busye bodye woulde take a tole, and take vppon him to amende the ymage so made, shoulde he not do inturpe to the sayde gaye woꝛkeman, and also dispite vnto hym? Yes surelye, for he shoulde seme to count the woꝛkeman but a sole, & nothing cunnyng. Then cōsider almighty God the woꝛkeman of of all woꝛkemen, he made the face and body of man and woman as he thought best, then I praye you what arrogancy and pꝛe-  
**D** sūption is it foꝛ man oꝛ woman to set to the pen-  
sile oꝛ tole to make it better? Thinkest thou that God will not take vengeaunce on thee foꝛ thy struinge wyth hym to amend: yea, rather to mar that he hath made. Therfoꝛe in that & thou thinkest thy selfe that thou arte made sayzer, thou art made sowler in dede, beggynge of colours made with poudꝛ of stonꝛ, with rindes of trees oꝛ wyth ioyce of herbes, the thing that thou hast not of thy selfe. Moꝛe ouer Chꝛyste sayth, Mat. v.  
Non potes vnum capillum album facere aut nigrū.  
Thou canst not make one heer of thy head white oꝛ blacke. And yet thou by thy pꝛide wylte pꝛoue him a lyer, and make thy selfe a better woꝛkman then he, paintynge thy heere oꝛ thy face not one-lye blacke oꝛ white (foꝛ women set little by such  
co-

colours, but also yelowē or redde (malō præsagio futurorum, sayth S. Cipriane) with a shreude of, A  
singē or prophēying of the colour that thy head  
shalbe of in the redde fyre of hel, when thou shalt  
come thither. Nowe I praye the that so paintest  
thy selfe, arte thou not afrayde, least when thou  
shalte appeare afoze the iudge at the generall  
iudgemente, he wyll not knowe the, but wil put  
the away from the rewarde that is prouided for  
all good people in heauen, sayinge: what haue  
we here? The figure of her face is steyned or pol  
luted into a straunge countenaunce. Nowe canst  
thou see God with suche eyes as he made not,  
but as the deuyls crafte hath died and steyned  
lyke the fyre glistering eyes of the serpent, with  
whome thou shalt burne for euermore. The fyrst  
that I reade of that thus painted her phisnomy  
was the noughtye quene Iesabell, the common  
butcher and murderer of all the preachers and  
prophetes of almighty God. B  
She was wyfe to  
Achab kingē of Israell, that destroyed Naboth  
for his vineyard, when Hieū sometime seruaunt  
to Achab and to his sonne Ioram, was anoynt  
ed kingē, and had slayne his Lorde and maister  
Ioram by Goddes commaundementē, he came  
into Iezraell, where the kinges manoure was,  
there to do vengeaunce on Iezabell that nough  
ty quene: the trustinge to haue grace and fauoure  
at his handes yf she might moue him to concu  
piscence, paynted her eyes and her heare and her  
face after the best fashion. But this woulde not  
helpe, they that were aboue in the chambze with  
Eee. her



**C**her, were commaunded to pitche her downe at the wyndowe, and so they did, and there she was all to troden vnder the hoxse feete, so that there was no moze lefte but the scull of her head, and her fete, and the knockels of her handes, whiche serued for the dogges, accordinge to the prophecie of the blessed prophete Helye. In agro Iezrael commedent canes carnes Iezabel, iiii. Reg. ix. You see what payntinge serued for. But now we married women wyll pzetende and make an excuse by theyr husbandes, sayinge: that they take all the labours in payntinge and trimming them selues to please theyr husbandes, and so doyng, they make theyr husbandes partetakers of theyr offence, and consequently of theyr dampnation for company sake. And I shall aduertise all married men, and all them that haue doughters to kepe, that whether the tyrynge or trimminge of your wyues and doughters be for to please you as they say, or to please them selues as you say, that you suffer not them to vse it, because it is not godlye (as I haue tolde you) and also because of the peryll that may come of it. For when they set them selues forth so curyousely, and goeth as broad in the streates, or sytteth in theyr shoppe windowes, or elles peraduenture at feastes and bankettes with vicious companye, it is not you alone that they woulde haue to loke vpon them, it is not you alone that is pleased with the sight of them, it is not you alone that casteth theyr eyes after them, or that draweth longe sighes of

of carnall loue after them, this is not the waye **A**  
 to kepe them for youre selues. Beware there-  
 fore good husbundes that you set not youre wy-  
 ues or doughters so to sale, for feare least harme  
 come of it. And you good wiues beware of the  
 daunger and peryll of youre honestye, and speci-  
 ally beware of the peryll of your soules. If you  
 nouryshe the luste of concupiscence, and sette on  
 fyre the breadynge of sinne so beyng as a sword  
 or dagger to stryke an other man to the hearte,  
 and as a verie popsonne to destroy others, you  
 knowe the perill of it. Wo be to him or her (sayth  
 Chryste) that geueth occasion of twayne, woo and  
 sorowe everlastinge in hell. Beare not your sel-  
 ues proude of youre husbundes riches, sayinge:  
 my husbunde hath landes and rentes to maine-  
 tayne all the costes that I do vpon me, my hus- **B**  
 bande hath golde inoughe in his coffers, his ri-  
 ches commeth in and encreaseeth dayelye: The  
 time shall comme that you shall saye wryn-  
 ginge youre handes, and gnaschinge youre teeth  
 in Hell. Sapient, v. Quid nobis profuit superbia?  
 aut diuitiarum iactantia quid contulit nobis? Talia  
 dixerunt in inferno qui peccauerunt. &c.

They that haue synned, shall saye after this  
 manner in Hell. What dydde oure pryde a-  
 uayle vs? Or what profite hadde we by  
 boastyng of oure ryches? As whoo shoulde  
 saye, none at all, but rather aggrauatethe  
 oure dampnation. If thou be riche, lette the  
 pouertie feelee thy ryches, helpe theim with

Eccl. ii.

thy



thy riches, and bestowe it not in superfluous ornaments. Study to dresse youre soules (sayth S. Peter here) and trymme the inwarde man, qui absconditus est cordis homo, that is hyd within you, your soules whiche God seeth very well, and do it so that your spirite be not corrupte or defouled with sinne, but be quiete, not troubled with inordinate concupiscence or desyre of the fleshe, nor of the minde, studyinge for to do displeasures or to do hurte. And also that your spirite be modest, kepinge a meane and measure in all your sayinges and doinges, such a soule (saith S. Peter) est in conspectu dei locuples, is ryche in the sight of God, for the true riches is the riches of vertues, they wyll stycke by vs, where other be fluxe and fadinge, and wyll awaye. Suche is the riches that we ought to be glad of, for these we ought to labour: and with suche riches S. Peter bidderth all wyues to adorne them selues, to be cleane in soule: and as for outwarde dresynge, to kepe an honeste measure as besemeth women, shewinge sadnes and honestie, in huswifery and in good dedes. Sic enim aliquando et sanctæ mulieres sperantes in deo ornabant se subiecte propriis viris. For so (sayth he) holye women that hoped and trusted in God, arayed theym selues here afore in olde time, whiche were subiect and obedient to theyr owne husbandes. Example he taketh of Sara, that was wyfe to the blessed Patriarch Abraham. I thinke that yf we sawe now in onre time the fyringe of her, the dresling of her head, and the whomelines of her raiment,

it woulde make vs laughe, and yet it was good  
and huswifely for that time I doubte not. But **A**  
the rayment that S. Peter commendeth in her,  
was the raymente of her soule, her prompte and  
ready subiection and obedience to her husbände,  
she forsoke her countrey, and her kinned and ac-  
quaintaunce, to accompanye him, and do as he  
woulde haue her to do. And in pzoesse, when the  
thze aungels appeared like men to Abraham sit-  
ting at his doze, and he inuited the to his house,  
he badde Sara his wyfe make spede, to take  
floure and kneade it, to make them a cake baken  
vnder a panne for theyr dinner, she ful obediently  
did as she was bid, while he runne to his herde  
of catell, and toke a fat yonge calfe and gaue it  
to his seruaunte to dresse it and to seeth it, and  
so with mylke and butter, and that sodde beale, **B**  
he made them good chere, I trowe theyr drynke  
was water, for it was in the seruent heat of the  
daye, and in a hote countreie, woulde God men  
coulede be content with suche hospitalitie now a  
dayes, there shoulde many moze be fedde then be,  
and the hospitalitie shoulde be moze acceptable to  
God then it is now, with diuersitie of exquisite  
disches, dished with spices and delicate wyne,  
and bled for kynredde and freindes, and suche  
as can requyte lyke agayne: If pooze people  
haue anye thinge, it is those scrappes that be  
nexte the dogges meate. And yet moze, when  
Abraham her husband badde her that she shoulde  
not saye that she was his wyfe, but that she was  
his



his sister, and he her brother, she dydde so as the  
 time serued. And more ouer Sainte Peter no-  
 teth her obedience and subiectiō to her hus-  
 bande, by that she called him her Lorde, and  
 that was whan the Angel told Abraham that  
**C** Sara his wife shoulde beare him a chyld, she  
 stode behynde the howse doore and smiled, say-  
 inge: What, shall I playe the wanton nowe in  
 mine olde age, & Dominus meus vetulus est: and  
 my Lorde is an olde man: It was her husband  
 that she called Lorde, in that gyuinge to all wi-  
 ues example of subiectiō and obedience to their  
 husbandes: And Saynte Peter sayeth to all  
 wyues, you be all her doughters as longe as  
 you doo well, and lyke sobre matrones as shee  
 dydde, and so doyng, you shall not nede to feare  
 any trouble or displeasure of youre husbandes,  
**D** but shall liue quietely and louingly together.

*Viri similiter cohabitantes secundum scientiam,  
 quasi infirmiori vasculo muliebri impartientes hono-  
 norem.*

Nowe you haue hearde the fatherlye and  
 hollesome counsaile that Sainte Peter hath ge-  
 uen to all wyues, teachyng theim howe they  
 shoulde order theim selues to their husbandes,  
 and to the worlde, because the husbandes shall  
 not be to soze nor cruell to theyr wyues, nor to  
 hie and lordelye ouer theim, he geueth also to the  
 husbandes a holesome lesson as it were, sayinge:  
 Similiter. Euen like as I haue exhorted the wy-  
 ues to do their dueties to their husbandes, so I  
 must

musle exhorte and counsaile you to do your duties to theim, althoughe I haue tolde you that **S**ara called Abraham her Lorde, by her humble and lowlye hearte, yet you muste not so take youre selues as lordes ouer your wyues, nor vse theim as your seruantes, nor as your drudges, but as your makes, and as youre felowes, specially in domesticall cohabitation, and dwelling in one house with theim, and in youre coniugall acte to gether, accoꝝdyng to science, and to the iudgemente of ryghte reason, and by wyse dome.

**S**aynt Ambrose. Epist. lxxxii. sayth, the wyfe muste do reuerence to the husbände, as to her heade and ruler, but no seruice, as his seruant, drudge, oz bondwoman. She muste be contente to be ruled by her husbände, but not to be compelled by coꝝrection, no, not so muche as by chydynge. For indigna est coniugio qua digna est iurgio, she is not worthe to be a wyfe, that is worthe to be chydde. Then you maye be sure she is muche moore vnworthe to be a wyfe that wyll not doo her owne woꝝke withoute strokes: her husbändes woꝝke is her owne woꝝke. Strokes be mete for youre leude seruantes and bondwomen, and not for youre makes. Therefore all wyues when they wyll deserue beatinge, they reneige and refuse the honestie of a wyfe, retourning to seruantes state agayne. They shoulde not be taken furth with the graue and sadde matrones, and with honest wyues.



wyues, but let them come behynde with the ser-  
**C** uantes, because they haue not lefte theyr ser-  
 uyle conditions. And then (good men) as you  
 woulde your wyues should honour you, so must  
 you parte honour with theym, honourynge the  
 woman as the weaker vessel (sayth S. Peter.)  
 And yf she be crabbed and chere wshaken, yet you  
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 teth, primo contra Iovinianum) with whiche he  
 hadde muche sorowe, and specially with Xantip-  
 pe, as Aulus Gellius wyrteth, and also Saint Hie-  
 rone there. On a tyme after she had bytterly scol-  
 led and rayled at hym, he went from her, and let  
 her alone, and as he wente forth of the doze, she  
 bestowed the purtinance of a chaumber vessel  
**D** vpon his head for his fare well, he dyd no more  
 but with his handkercheife wiped his heade,  
 and sayde: I knewe it woulde be thus, that af-  
 ter thunder clappes woulde come a showe.  
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 aske hym howe he coulde forbear her, and why  
 he dyue her not oute of his doores: No (sayeth  
 he) not so, I haue a iewell of her, for she doeth  
 so exercyse my patience, that when I come a-  
 broade, I care not what anye man sayeth or  
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 true it is that trouble worketh patience, Manye  
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suche examples of Gentyles hystories I coulde A  
 rehearse, in whiche appeareth howe manye no-  
 ble men haue bozne with theyr wyues, and for-  
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 of the holpe worde of G O D. Chyristen men be  
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Saynt Hierome reciteth the sayinge of Theo-  
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*Vxoris nulla est electio sed qualiscunq; obuenerit*  
*habenda est.* He thinketh there is no choyse of a B  
 wyfe, but what maner so euer she be of, men  
 muste take her: men shall neuer learne her con-  
 ditions (sayth he) till after they be married.

A horse, an ore, a cowe, fyrste be proued afore  
 they be boughte, and so is cloth wollen and lyn-  
 nen, so is the pofte, the panne, cheyres, stooles,  
 cuppes, and suche other oznamentes and imple-  
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 fff. euer



**C** euer that be, mutuall loue, and mutuall sufferance shall ease muche of this ambiguitie, by turninge necessitie into vertue, and speciallly the man whiche is naturallie moze stronge, and shoulde be moze wyse and discrete, muste remember the infirmitie of the woman, and must beare with her, and muste studie for the quietnes of his house. Saynte Ambrose Exameron. libro, v. cap. vii. reciteth a notable example to moue all married folkes as well men as women, to concord and to agree together. The example is of the lamprey, and a serpente called Vipera nequissima genus bestie, a serpent mooste mischeuous and benemous. If there be anye of theim with vs, it is the adder. The propertie of this serpent is this, when he lysteth to gendze, specially where he bzeadeth nigh the Sea coaste, he cometh to the water syde and there hisseth after his manner, callinge to him his make the Lamprey, with his continuall byssynge. The Lamprey, as soone as he perceaueth hym there, draweth to the chooze, and shalowe water, and when the adder spyeth her comynge, he vommiteth and braketh awaye oute of him selfe all his popsonne and venome, and so cometh to her cleane and holesome, and then companieth with her, and then they gendze together.

**D** Here maye the manne and the womanne learne to beare and suffer euerye one the manners of the other. Here maye the manne learne to orde his wife with sobzenes, and the wyfe to

to be gentle and obediēte : What thyng is worse then venome of a Serpente ? And yet the Lamprey feareth not that, in her make the adder, she commeth gentillye at his callinge, and louingelye embraseth hym.

Therefore good wyues, yf youre husbandes be venomous, crabbed, and cumbersome, or (as you call it) shewe shaken, you muste come at his callinge, doo as he byddeth you, be gentle vnto him, and so though he his venome hurte others, it shall not hurte you. And you married men, be you prudente as the Serpente, worke wyllye, and laye awaye youre venome, when you shall companye with youre makes, that is alwaye and euer, for you muste euer dwell with her (as Saynte Peter sayeth here) therefore you muste alwaye laye awaye youre popsonne, so that you ble none towarde her. You muste alwaye laye downe as well all your churlythe swellynge, as all youre Lordelye and proude fashyon, lette her perceaue none suche thynge, remember you be not her Lorde (as I sayde) ye be but her husbande, and her make.

The Adder layeth awaye his popsonne for his make the Lampreys sake, and so must you do awaye all pryde, malice, and crabbednes for your wyues sake, and so doynge you shall dwell with your wyfe, secundum scientiam, accoꝝdinge to science and wisdom (as Saynt Peter sayth here) considerynge that she is the weaker vessel, the weaker creature, for all we be Goddes vesselles,



**C**eyther the vessels of Goddes yre, or the vesselles of his mercye. The woman for the mooste parte is weaker then the man, in mynde and also in bodye, and dysposed to moze infyrmities, therefore you muste do her honoure accor dyngelye.

This worde honoure in Scripture hath a large signification: sometyme it signifieth reuerence and obedience, and so it is not taken here, for the man oweth none suche to the wyfe: Sometime it signifieth prouision of necessaryes, and so is it taken in the commaundemente of **GOD**, of the honoure that euerye man oweth to his parentes, for whome he muste not onelye bowe with cappe and knee, but also is bounde to prouyde for theim necessaryes if they nede. **D**Thyde, in this place of Saynte Peter, it maye signifie honeste intreatynge of her in youre coniugall acte, in whiche you muste vse science and wysedome, knowinge that the sayde acte, for the entent to gette chyldren to be broughte vpp in Chrystes fayth and in vertue, is good and commendable: if it be to releue the infyrmitie of the fleshe, and to kepe you from others, it is tollerable, otherwyse to do lyke brute bestes for prolongynge of thy luste, is vycious and sinnefull, you muste geue honoure and spare her, and not mysuse her in this manner. And when you perceiue that she hath conceyued, you must abstayne, for feare leaste you destroye that **GOD** hath made: you muste consydre also that she is disposed to diuers infyrmities, and when you perceiue her in

in suche case, you muste geue honoure and spare  
her, cheryshe and comferte her: you muste also  
honoure her with sollicitude and prouision, that  
she lacke nothinge necessarie. Remember that  
she is coinheritoure, and copartener of the gra-  
cious gyfte of lyfe euerlastyng in heauen, as  
well as you, therefore ble her thereafter, not  
as a fylthie wretche woulde ble a calotte or a  
strumpette, the vesselles of Goddes indignation  
and wraath, apte for destruction and dampna-  
tion. The wyfe is the vessel of grace, and apte  
to come to the glozpe in heauen as well as the  
man, for in Chryste there is noo dyfference be-  
twixte man and woman. Galath. iii, Non est ser-  
uus neq; liber, non est masculus, neq; femina, omnes  
enim vos vnum estis in Christo Iesu. There is no  
difference betwixte the bondeman and the free-  
man, betwixte the man and the woman, all is  
one in the grace of fayth on Chryste, and in glozpe  
to be obtained and gotten by Chryste.

Then to conclude with Sainte Peter, you must  
ble youre selues towarde youre wyues, dwel-  
linge and keepinge house with them, after science  
and wisdom, withoute crokednes, rygoure, and  
malyce, honouringe them, bearynge with them,  
and forbearinge them, as the weaker vessel, and  
disposed to manye infyrmities, and therefore be-  
singe them honestly, prouidinge for them after  
youre habilitie and power, that they lacke not  
that is necessarie for them, because they be par-  
takers of lyke glozpe as you be. And all this  
muste



muste you do (sayth Saint Peter) *Vt non im-*  
**C** *pediantur orationes vestrae*, that youre prayers be  
 not lette and hindered frome their effecte by the  
 contrarie, for if there be rancoure, malice, and  
 stryfe betwixte you, **GOD** will not heare your  
 prayers, for he is the **GOD** of peace, and not of  
 discention and debate. Therefore he that wyl be  
 hearde, muste be peaceable, and no brawler. If  
 you be not cleane of conuersation, absteyninge  
 for causes aboue mencioned, but folowe youre  
 luste lyke bestes, you shall hindze youre prayers  
 that they shall not be hearde. There be dayes  
 appointed for fastinge, and holpe dayes appoin-  
 ted for prayer and holines, if you will not at such  
 times abstaine, but please the fleshe, your pray-  
 ers will be let and hindzed by fleshlye luste, that  
 God will not heare them. And therfore **S. Paul**  
 i. **Corin. vii.** biddeth the man and the wife by one  
**D** assent to abstaine, that they may attende to their  
 prayers. You maye see howe both the Apostles,  
 Saint Peter and Saint Paule agreith in this,  
 hauinge good occasion by the aucthoritie of the  
 olde testamente, for there was commaundement  
 geuen to the people of **Israell** two daies befoze  
 they shoulde haue the lawe geuen theim in the  
 mount of **Sinai**, amonge other pointes of clea-  
 nes. *Et ne appropinquetis vxoribus vestris, Exo. xix.*  
 that they shoulde not come nigh their woues. For  
 though the acte of matrymonie be lawfull, yet if  
 hath some vncleannes annexed and concurrente  
 with it, and speciallie it depzeleth and pulleth  
 downe

downe the witte frome contemplation of hea-  
 uenly thinges, because of the beheement carnall **A**  
 pleasure in the acte. Nowe both these muste be  
 remoued, when you shall geue your selues to god  
 in fastinge, keeping holy daies, and suche holines.  
 and likewise receauinge the Sacramente of the  
 aulter, and that was signified, i Reg. xxi. Si mun-  
 di sunt pueri maxime a mulieribus manducet, where  
 kinge David and his companie were soze a hun-  
 gred, they came to Achimelech the highe preiste,  
 then dwellinge in Nob, where the tabernacle  
 and the Arche of GOD was, he desired meate,  
 this preiste Achimelech had none but the twelue  
 holy loaves of breade that stode afoze the Arche,  
 by a certaine ceremonie of their lawe, whiche A-  
 chimelech was contēt to geue them, so that they  
 were cleane from women. And then you may be **B**  
 sure that suche cleanes and muche moze, is re-  
 quired to them that shall wortheleue receiue  
 that holy and gracions breade that came  
 downe from heauen, oure Sauoure  
 Christ vnder the fourme of breade,  
 and his precious bloude vnder  
 the fourme of wine. To whi-  
 che moste reuerende body  
 and bloude be all ho-  
 nour and wor-  
 shippe  
 for ever. Amen.



The twelfth treatise of  
sermon.

**C** **I**N fide autem omnes vnanimis, compatiētes fraternitatis amatores. These wordes be redde in Christes churche for the epistle in the masse, the fiftē Sunday after Trinitie Son- daye, and be wrytten in this thyrd Chapter of Saint Peters fyrste Epistle, where after he had afore geuen fruitefull and hole some exhortati- ons and lessons, to spectall estates of men and women, as to them that be in bondage, and to all prentises and seruantes, and to all seruinge mē and women, and afterwarde to wyues and to maryed men, of whiche I entreated in my laste sermon. Nowe the blessed Apostle retourneth to generall lessons to all men and women, vsing vs **D** as good scholemasters and gouernours of noble mens childzen ordzeth them that be vnder theyr gouernaunce, fyrst exercysinge them in the thinges that shal beseme their byrth, and consequent- ly howe they shal excheue and auoyde the con- traries, and such thinges as do not beseme a gen- tilman, so doth S. Peter, first exercise vs in wel doynge, and seconde, in auoidinge ill doing, that so we may be conforable to oure byrth of God by baptisme, and maye vse oure selues accordyng to that gentle, noble, and gracious new natiuitie and byrth. In fide autem omnes vnanimis. He byddeth vs be all of one mynde in oure fayth, and in all matters concernynge our fayth. The new translation hath, In summa omnes vnanimis.

**I**n conclusion to be shor̄t, be al of one minde, and  
 in the epistle of the said s̄st sundaye after the tr̄i-  
 nitie, it is read: Omnes vnamines in oratione estote.  
 Be you all of one minde in your pzafers, whyche  
 might seme to haue some coherence to that went  
 immediatlye afoze, where he bade the man and  
 wife to agree, lest by the contrary by theyz dissen-  
 sion and variaunce theyz pzafers mighte be lette  
 and hindzed. And then accoꝝdinge to the same he  
 willeth all men and women to be of one minde in  
 theyz pzafers, for if there be discoꝝd among them,  
 theyz pzafers wil not be heard. But let vs take  
 this text of Saint Peters epistle as it is wꝛit in  
 the common translation, In fide omnes vnanimis,  
 Be all of one minde in your faith, as they were  
 that he spok̄e of. Act. iiii. Multitudinis credentium  
 erat cor vnum et anima vna. The multitude of the  
 that beleued in the pzimitiue churche, hadde one  
 hart and one soule, one will and one minde. And  
 therfoze it foloweth: Et gratia magna erat in omni-  
 bus illis, there was greate grace in them all. For  
 where is concoꝝd and vnitie, there the holye gost  
 spzeadeth his grace aboundantly, and contrarie  
 where be scismes and diuersitie of errours and  
 opinions, God withdraueth grace, and then me  
 runne without byddell from one opinion to an o-  
 ther, from one heresie to an other, tyll men be set  
 all on a roze and out of quietnes, as it appeareth  
 euidently in Germany, wher be almost as manie  
 heresies and diuers wates in theyz faith, as be ci-  
 ties or townes, euery citie taking his own way &  
 his own fashio in their sacramets & ceremonies.

Egg.

This



**C** This confusion S. Paule greatly feared to com among his disciples the Corinthians whē he prai- ed them for gods sake, & for the name of our lord Iesu Christ vt idipsum dicatis omnes, et non sint in vobis scismata. i. Cor. i. That they should say al one way, so that there should be no scisme or diuision among them, but that they should be parfite in one minde, as wel in theyr doinges as in theyr know- ledge or learning. He would not they should varpe so much as in thought or minde. Here amōg you in this citie som wil heare masse, some will heare none by theyr good wilg, som wil be shynen, som wil not, but for feare, or els for shame, some wyl pay tithes & offeringes, som wil not, in that woys then the Jewes which paid them trulpy, and fyrst frutes & many other duties beside. Som wil prai for the dead, som wil not, I heare of muche suche discension among you, I will not descende to the specialties, but with S. Paule & with S. Peter I pray you accord you (good maisters & frends) for feare least the anger of God fall vpon this citre, which God forbiddē it should. Compatientes, we must one suffer with an other, & beare one with another, like the louing members or lims of one mystical body of Christ. Let vs take example of our own lims in our own bodies, if one hande be not able to do thy busines, anon cometh the other hand to worke, and if thy handes wyl not serue, thou settest to thy foote, yea, & if nede be thy teth and al. If any part of our bodie be hurt, the eyes seketh for a plaister, the fete laboareth to seke a sur- gion, the tonge laboareth declaring the grieve and praying

praying for help, & so every part of our bodies taketh paine & laboureth one for another, and with another, so considering that we be the lymmes of Chrystes body, we should lovingly one bear with another to releue the paine and labour that we see our neighbour susteine. If there be iii. or. iiii. bearing a great burden, if ther be a good felow or two that wil com & set to theyr shulders to bear with them, this wil greatly lighten theyr burthen ease them & comfort theym, so when he that is in paine seeth other men sozy & ready to set to their handes to releue him, ease him, and comfort him, this mitigateth his paine wonderfly, and this is true as wel in spiritual infirmittes of the soule, as in bodely paynes and infirmities. After this manner saynt Paule toke the diseases of other men. ii. Cor. xi. Quis infirmatur et ego non infirmor? Who is sicke or weake in his faith or in vertue or anye point of vertuous liuing, but that I am sick with him, being as sozy for him as I should be for my selfe if I were so diseased. Quis scandalizatur et ego non vror? Who is offended, as who should say there is no man offended takinge occasion of desperation or of any sin, by the painefulnes of trouble, or by il example of others, but that I am burned for his sake with the flames of charitie, taking compassion for him & with him. And euen so we al shuld every one beare another's burden, thinking another mans misfortune as his own. Charitie requirerh & we should after this maner take our neighbours hurt or displeasure, & the more you maye perceiue of this how far they be fro charity



C

that reioyce of other mens harme or displeasure,  
 and wil insult and vmbzaid them of it, and make  
 it woꝛse rather the better. *Fraternitatis amatores*,  
 you must loue the fraternitie, the bzotherheade,  
 not onely your bzothers (as we be al bzothers in  
 God our father, and in Chꝛist our regeneratour,  
 that hath gotte vs againe by baptisme) but we  
 must also loue the bzotherhead, that is to say, the  
 company, vnitie, and knotte of the bzothers all to  
 gether, for although enerye man and woman by  
 him selfe muste be loued, yet we muste moze loue  
 the comontie or comon concoꝛd of them all toge-  
 ther, then the perticular persons of the same, or  
 then any particular companye amonge the same  
 whole multitude. Heretikes haue gathered to  
 them special companies which they haue called a  
 bzotherhed, as now in our time mani callith theire  
 confederacie the bzotherhead, but they be but pat-  
 ched peces and cantels of the bzotherhead. They

D

diuideth, disperseth, & scattereth that vniuersal  
 and comon bzotherhead that Saynt Peter here  
 speaketh of, rather then aduanceth it or dothe it  
 any good. They be cantels bzoken of from the ca-  
 tholike & vniuersal bzotherhed of faithful chꝛistē  
 people, they semed somtime to be of the bzother-  
 hed, but they wer not truelli & stedfastly of them,  
 for as s. John saith. i. Ioh. ii. If they had bene of the  
 they wold haue taried with the, but by theyꝝ swar-  
 uing away, they manifestly shew the selues that  
 they wer no true members of Chꝛistes mysticall  
 body the catholik church, but rather like super-  
 fluous & corrupt humoꝛs euomited & cast out to  
 releue

releue & ease the bodie that was infected by the.  
If men had not better loued theyr priuate & singular opinions, then the comon fraternitie, there should neuer so many heresies haue sprong vp among Chyristen poople. When the comon knot of fraternitie is once broken, then men take theyr libertie and run at large, euery man as his opiniõ will dya to him, till at the last they marre all. And euyñ so it is in cities and towne and great cominalties, except men loue better the comontie and the comon wealth, then theyr singular profit and auantage, the state of the towne or cite decayeth and all goeth to ruine. Examples we rede of the Romanes, which while they magnified the comon wealth, prospered wonderouly, but after they had brought the rule and authozitie of the cite into the power of a few persõs, so that none should rule but they. And afterwarde when they were stricken with ambition and desyre of honoz that euery man would be a lozde and a ruler, anon by intestine battels, seditions, and parts taking, al cam to nought, they lost all theyr royaltie and dominions, a great deale faster thẽ they had got them afoze. You haue in this cite erect a certaine confederacie, which you call the companie, I pray God it may do well, but I perceiue a certaine mundanitie in it, a worldlye couetous caste to bring the gaines that was indifferent & comõ to al the marchants of this cite into the handes of a fewe persones. Therefore good neyghbours loue the whole brotherhed & vniuersal companie of Chyristes faithful people, diuide it not, & if ther  
be a



C.

be any cancel broken out, pray for them that they may returne and come home againe to the great flocke and congregation of Christen people, and that they may hereafter loue the whole fraternitie. Misericordes, you must be merciful. Our sauour Christ in the gospell, exhorting vs to mercede, like as our father in heauen is mercifull, putteth thre kindes of mercie. *Luc. vi.* One consisteth in not iudging nor condemning our neighbour of any mortal crime without euident signes. For he that withoute euidence of a manifest facte, or of such signes as can not be countersayd & excused by any tergiversacion will iudge bys neighbour and inwardly condempne him as a malefactor, hath a cruel hart and is not merciful. The second kinde of mercy that our sauour speaketh of ther, standeth in forgiuing offences done to vs, like as we wolde be forgiue, *Dimitte et dimitterur vobis*, forgiue, and you shall be forgiuen. But because that in the naughty world that now runneth by ouermuch suffering, ill persons may take occasions of boldnes to do yll. It is not at al times necessary to forgiue both the offence and the iniury. The offence and displeasure of minde, and the yll wil to the person that hath offended thee, muste nedes be forgiuen and layd away, but the wrong done vnto thee, thou mayst redresse by the order of the lawes, euer without any sinister desyre or purpose to vndo or notabli to hurt him, that thou suest at the lawes. Notwithstanding if thou forgiue the iniuri aswel as the offence, it is a dede of superogacion & wel done, & shal not be unrewarded.

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ded

ded at the day of iudgemēt, as Chyist saith, quod  
cūque supererogaueris cū rediero, ego reddam tibi  
Luc. x. Whatso euer thou bestowest ouer head a-  
boue thy dutie when I come I shall paye it thee.  
The thyrd kinde of mercy consisteth in releuinge  
þ nede of thy pooze neighbour wth thy almes of  
such things as thou perceiuest him to haue nede  
of, whether they be bodely or gostly. Date et dabi-  
tur vobis, giue charitably and there shal be gyuen  
you grace in this world, and hereafter life euerla-  
sting, specially if you giue as S. Paule speaketh  
ii. Cor ix. sic quasi benedictionē, et nō quasi auaritiā,  
as a blessinge, and not as avarice, that is to say,  
abūdantly and not niggardly or against your wil.  
Chrysost. Qui elemosinam dat inuitus auare dat. He  
that giueth his almes againste his will, giueth it  
niggardly, more couetinge to saue it for him selfe,  
then to releue the pooze folkes by it. We must be  
liberal accordyng to our power, considering that  
qui parce seminat parce et metet, he that soweth  
sparely and thin, shal reape thin, & he that soweth  
in blessinges with a good wil and plentifully (as  
blessinges be giuen) shal reape & gather in plenty  
at the tyme of reward euerlasting, not vnderstan-  
ding by him þ sparely soweth him that litle hath  
& litle giueth, for if his minde be prompt & redi to  
giue more if he had more & mighte more spare,  
god wil accept him among the large giuers, and  
his good wil shalbe accepte accordyng to that he  
hath, and not after that he hath not. ii. Cor. viii. as  
the pooze widowes offering of ii. half farthings  
was better accept, then the riche gifts of þ ryche  
mē that offred to the church stock in Ierusalem.  
And



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And almonge other pooze and needye persons I praye you extende your mercie and charitable almes on the pooze studentes of the vniuersities of this realm, which like as they were neuer fewer in nombze, so they were neuer poozer of exhibition to finde them necessaries, by your abundance and plentie of that goodes that God hath sent you, mercifullye bestowe vpon them that you may be parte takers of the graces that God hath giuen them, and so betwixte you and them there may be some equalitie (as S. Paule speaketh, exhorting þe Corinthians to do theyr almes on the pooze Christen people at Jerusalem, then lately conuerted to Christes faith) so that wyth distributing part of your tempozall substaunce among them, you may receiue part of the learning and other graces that God hath giuen them, by which they may supply & make vp that you lacke

D

in spirituall giftes, like as you supplie that they lack in tempozal goodes. Euen like as it is written in the stozy of Exo. xvi. when the people of Israel should gather Manna that they were fedde in deserte, he that gathered most had no more then he that gathered lesse, they had but the measure called Gomor, for euerye person, and so God disposed that meate that they were equallye serued & euery man had inough, so according to S. Paules minde, God will doe with your charitable almes bestowed on them, & with theyr giftes of grace, that you shal haue inough, and they shal haue inough, you shal be neuer the poozer at the yeres end, but the richer, & beside that you shal be increased

encreased in grace & goodnes by them, by whiche  
 al thinges that go the better forwarde wyth you,  
 and they that haue by you moze tempoꝛal help for  
 to sustaine them to theyꝛ study, & theyꝛ gistes of  
 grace that be neuer the lesse. And mozeouer that  
 is most to be embraced and regarded, *Augebit in-*  
*crementa frugum iustitię vestre,* God wil augment  
 the encrease of the coꝛn of your iustice. Justice is  
 holynes & good living, the coꝛne & frut that com-  
 eth of iustice, is reward euerlasting, which shalbe  
 encreased & enlarged bi your almes so þ you may  
 now gather what is þ reward of merci, pity & al-  
 mes dedes, you shalbe rewarded here tẽpoꝛallye  
 w encrease of your riches, & gostly with encrease  
 of grace, & finally with abundance of gloꝛye and  
 loyes euerlasting in heauen. And al this our saut  
 our Chꝛist compꝛiseth in fewe woꝛds, *data et dabi-*  
*tur vobis* giue, and all these afoꝛe said shalbe giue  
 you. And I feare me that because men be so hard  
 and streight laced, that they wil not depart with  
 theyꝛ tꝛãsitoeꝛie & woꝛldly substance to them that  
 might redub spirituall solace to thẽ by theyꝛ pꝛai-  
 ers, God withdraueth grace, & also suffreth you  
 to decay & not to come forward in tempoꝛal sub-  
 stance. It foloweth in the text of S. Peters epistle,  
*Modesti, Tully primo officioꝝ diffineth Modestia*  
 after the minde of the Stoikes: *Modestia est scien-*  
*tia earũ rerum que agentur aut dicentur loco suo col-*  
*locandarũ,* it is a knowledge to set in theyꝛ owne  
 place al thinges that shalbe done oꝛ saide, to place  
 al our doings & sayings accoꝛding to the opoꝛtu-  
 nitie of the time as occasiõ shal serue. It is a foul  
 thing & a great fault to bzing in light language, &

þh, i,

to speake



**A** to speake gettingly as it wer in an alehouse whē  
**C** men be in cōmunication of an earnest & sad mat-  
 ter. Tullī bzingeth example of Pericles & Sophocles  
 which wer felowes oꝝ bꝛothers together in þ of a  
 fice of Pretura. Thei wer Pretors together, highest  
 officers in the city of Rome next to the Cōsuls, in  
 so much þ in the absence of the Cōsuls they bear  
 þ cōsuls authoritie: They wer a mean betwixt  
 the Cōsuls & the comō people, so that they shuld  
 refer vnto the comons such thinges as were de-  
 creed bi the Cōsuls, & the Counsel of the senate  
 concerning the people, & of such thinges as the peo-  
 ple had to do withal, & thei had the hearing of the  
 causes of the people & authoritie to giue sentēces  
 and make lawes & ordinaunces, for the ordering &  
 quietnes of them, & to auance and to set thē forth  
 to warre as nede required. And as Marcus Varro  
**D** primo de lingua latina, saith of that the office had  
 his name pretor dict⁹ q̃ periret exercitui: because  
 he should go afoze the hoste & guide them. They  
 should also speake for the people vnto the senate,  
 & shuld defend thē frō wzong. The said ii. pretors  
 were on a time in counsel together about a cause  
 concerninge theyꝝ office, & by chaunce there came  
 by them a wel fauored & faire childe; then Sopho-  
 cles in the midle of theyꝝ matter said: O puerū pul-  
 chrum Pericle, O bꝛother Pericles, lo yonder is a  
 fair child: the other āswerd him: pretorē Sophocle  
 decet non solum manus, sed etiam oculos abstinentes  
 habere, It becometh a Pretor not onelye to haue  
 his handes abstaining from bzibery, but also hys  
 eyes from wāton concupiscēce. If Sophocles had  
 said those woꝝdes in a time when men wer about  
 to chuse

to chuse men to do a feate, as is bled with vs to  
 play in an interlude, to playe a virgins part or a  
 woers part, or suche like, when men bse to chuse  
 faye and wellsauored yong men for their purpose,  
 the said Sophocles shoulde a deserued none suche  
 checke, but then in the middle of an earnest mat-  
 ter to speake of such light facions or fanlies, be-  
 cause his sayinge was not well placed, he lacked  
 Modestia that we speake of now, and was to be  
 blanted. Likewise if a man in his studie, or riding  
 in his iourney, would muse in makinge verses, or  
 how he should tell his tale afoze a Iudge, or if a  
 diuine would muse or recozde his sermon by the  
 way riding, al this were good and laudable, but  
 if he would so do, or would be in his dumps whe  
 he were among his louing friendes and good fe-  
 lowes at a feast, or at a banquet: he should seeme  
 to be a churle and to lacke good maners, because  
 he knewe not his time. Or if a man would syng  
 in the myddle of the market, or in a court at the  
 barre afoze the iudge when ther be weighty mat-  
 ters in hand, he should offend against modestie, &  
 against al good humanitie, so that he maye be cal-  
 led modest or manerly that in al his behauiour v-  
 seth good maner and measure, and a meane. Mo-  
 destia cometh of modus a measure, which is a ver-  
 tue. Nimitasus S. Iherome saith) is his contra-  
 ry vice, whiche is forbid by the comon prouerbe,  
 Ne quid nimis. Do in nothing to muche. To muche  
 passeth measure and passeth good maners, suche  
 as in theyr face at theyr bozde or in their apparel  
 and rayment exceedeth theyr substance spending  
 and wasting moze then theyr lands or occupying



**C** wil extend to, or maintain, they kepe no modesty  
 no measure, nor good maner, they offend in Nimi-  
 etie, they come vnto to much. How many (thinke  
 you) of our neighbours now at the holpe time of  
 Christmas coming, wil exceede modesty and good  
 measure in theyr fare, spending so much now for  
 ostentacion & pride, that they shall fare the worse  
 in theyr dishe til Easter. It wer best to kepe such  
 a measure now, that you may haue somewhat left  
 to helpe your selfe an other time. As for modestie  
 and measure in apparel, was neuer lesse vsed, bel-  
 uet & other silkes be as comonly on the poore mē's  
 backe, that liueth from hand to mouth, as on the  
 gentleman, or as on the alderman of this cite.  
**D** The pride of the worlde is suche, that it bringeth  
 al men almost to the extremitie of nimietie & vnto  
 to to muche. Therfore S. Peter knowyng that  
 pride is an aduersarie to modesty, to manerlynes,  
 and to the meane, he exhorteth vs as for to con-  
 serue and kepe modestie to vse humilitie. Humiles  
 (saith he) lowly of hart, so that when god geueth  
 you any of these giftes of goodnes aforesaid, you  
 be not proude of them, but thank God for them,  
 attributing al to God that gaue them to vs, and  
 may take them away when he list. It is but a ve-  
 ry foolishnes for a man to be proude of that he hath  
 not of him self, but that may be taken fro him at  
 every twynckling of an eye, if it please the gyuer.  
 Humiliras dicitur ab humo, it hath his name of the  
 earth of the ground, which is lowest & most grosse  
 element. We must know our state, our condicion,  
 whereof we come & where to we shal, which if mē  
 wold inwardly consider, they shuld neuer be proude  
 of any

**A** of any gift that god hath giuen them, whether it be kintred, landes, possessions, office, authorizty, acquaintance with great men, and to be in fauour with them. If men would consider howe hardlye such giftes be obtained, & how sone God cā whip them awaye when it shall so please him, as dayly experience teacheth, men wold fal to the ground, thei wold be humble, lowly, & nothing proude, but attribute al to God, and take nothing as theyr own. And so doing they should deserue moze benefites of him here, after. Amen.

### **The xiiij. treatise or sermon.**

**B** **U**on reddentes malū pro malo, nec maledictū pro maledicto. Nowe after this godlye instruction howe we shall order our selfe in wel doing, beseming our byrth in Christ by baptism. Here consequently he willet vs to leaue & erche w such bices as shal not beseme a good christen man, bidding vs that we shall not redub yll for il, noz requite a shreud turn for a shreud turn, neither an ill word for an ill worde, noz checke for check, noz sclauder for sclauder, although after the iudgement of the world it may peraduenture seme lawfull par pari referre, to requite taunt for taunt, oz like for like, but god will none such retaliatio in word noz dede, but cōfrari that we shuld do good for il, & should blesse & say wel for yll saying, as s. Peter saith here. and our sauour Christ saith, Mat. v. Diligite inimicos vestros benefacite hijs qui



C.

qui oderunt vos et orate pro persequentibus et calum-  
 niantibus vos ut sitis filij patris vestri. A marvellous  
 sanctimonie that Christ requireth of vs. Christ  
 folk. He biddeth vs loue our enemies, & to do wel  
 to them that hateth vs & to pray for them that  
 pursue vs, and for them that brynnysh here vs at  
 the law, that so we may be the childzen of our fa-  
 ther in heauen. We must loue our enemies, not  
 theyr enmitie or theyr vices & sinnes, for the we  
 must hate, but the nature, the mankinde, the per-  
 son must be loued, for every man & woman, in as  
 much as they be made after the ymage of God, &  
 may receiue almighty God into theyr soules by  
 knowledge and loue, muste be loued charitablye,  
 for the loue of charity is founded vpon the comu-  
 nion and indifferent receiuing of perpetual beati-  
 tude, that is to say all creatures that now haue  
 euermore iopes in heauen, or that may hereafter  
 come to that iope, & receiue that glozy, be to be lo-  
 ued by the loue of charitie. Now there is no man  
 nor woman so bad while they be in this world li-  
 uing, but they may be saued & may come to glozy.  
 Therefore our charitie & loue shoulde extende to  
 al men & women, & to our enemies, in as much as  
 they may amend theyr maners, & may do away  
 theyr malice, & may come to heauen, by the same  
 reaso must be loued, & we be bound to extend our  
 charitie vpon them. And when Christe byddeth  
 vs praye for the that dothe vs hurt, or woulde  
 trouble or bere vs, we be bound to pray for the to  
 God, to send them grace in this world & glozy in  
 heauen at theyr end. If we pray to god to encrese  
 theyr substance, or to send the health, or to sende  
 the honoure or worship, thys is moze then we be

D

bound to do, although if we pray so for them, we  
do wel, and we shal not lose our reward for our  
good wil, & for our prayer. It was the time of per  
secution, whē s. Peter wrote this epistle whē chri  
sten people had much trouble & vexation, & many  
ill wordes. And because ē men be more redye to re  
quise ill wordes then ill dedes, for mē dare not at al  
tymes strike whē they be strikē, nor rob when they  
be robbed, yet wordes be sone paied home & many  
times worse then they be given, of which cometh  
much dissention, anger, & breach of charity. Ther  
fore the apostle specially biddeth thē that he wrote  
to, & vs by them, beware of that fault, & endeou  
our selues to say wel when we be ill said by, & for  
curtings to pai hom blessings again for which he  
bringeth a hebeement perswasio by that that we  
be called to Christes faith to haue Gods blessing  
by inheritaunce whiche shal be given vs at oure  
iudgment. Therefore s. Peter meaneth that what  
soeuer we desire to haue in the world to com, in y  
same thing we should exercise our selues in thys  
world, blessing our Lord & maker by laud & prai  
sing him & blessing our brothers & sisters our euē  
christē, saying wel by thē & wishing & praying thē  
good in this world so preparing our selves for the  
heauenly blessing that shal neuer fail vs. S. Pe  
ter alledged the prophet Dauid in the psal. xxiij.  
whosoever wil loue life everlasting in heauē, in whi  
che no mā dieth, and will loue to se good daies that  
shal neuer be darkened nor discōtinued by any night,  
let him refraine his tong frō il saynges, not blasphem  
ing y name of god, nor murmuring against him.  
And let him refrain his lips that they speake no  
gile



C

gile nor Deceit against his neighbour, but be true  
 in thy words, & in keeping thy honest promises, for  
 unlawful & dishonest promises thou shouldest make  
 none, but if thou haue made any such, thou shouldest  
 repent thy folly & breake thy promises. Christ  
 saith, Mat. xii. Ex verbis tuis iustificaberis, et ex verbis  
 tuis condemnaberis, by thy wordes thou shalt  
 be iustified & approued as a good man afore god,  
 and by thy wordes thou shalt be dampned, the chil  
 dren of Adversaries being noughtye the selfe can not  
 say wel, ex abundantia enim cordis loquuntur os, for y  
 mouth speaketh of the stuffe of the hart. Al wordes  
 declareth an ill hart, & good wordes declareth  
 a good hart. And therfore when the prophet & al  
 so S. Peter forbiddeth the tong from il, he forbid  
 deth the hart from il thoughts, as wel as y tonge  
 from il wordes. S. James saith Iac. iiii. Be a horse  
 neuer so strong & seuer, yet with a good bit in his  
 mouth & with the bzible a man may turne him &  
 winde him as he list, and likewise a ship, though  
 it be very great and unweldi, & be set furth in his  
 way with a right boistous & strong forwinde, yet  
 with a litle sterne it may be turned & wynded as  
 the maister y holdeth the helme list. So the tōge  
 is but a litle lim of a mans body, et magna exaltat,  
 & it setteth forth many great matters, mors et vi  
 tam manibus lingue, it bringeth life tempoꝝal and  
 much quietnes, if it be well bestowed and causeth  
 life euerlasting to him that well hseth hys tonge  
 in godlye doctrine and gostlye exhortation vtte  
 red in season, wher contrary a wicked tonge ma  
 keth much trouble in thys woꝝlde, and manye  
 times death tempoꝝal and eternal foloweth of it.

A litle

A little fire burneth a whole grone, or a greate  
 wodde. An yll tongue is a fire that marreth all  
 and burneth by, consumeth, and wasteth al good-  
 nes, specially when the fire of hell hath set it on  
 a flame, when the deuyl hath blowen the coale.  
 It is an vnquiet mischief full of deadly poyson.  
 Prohibe linguam tuam a malo. When the Deuyl  
 moueth thee to saye yll, then play the controller,  
 playe the commaunder, bidde thy tongue kepe it  
 selfe wythin hys bondes, and saye none euill,  
 though the thy courage woulde contrarpe. And  
 then Declinet a malo, & faciat bonum. Where the  
 blessed apostle Saint Peter by the words of the  
 Prophet biddeth vs vse Justice in our woordes  
 and dedes, as he hath willed vs to vse iustice in  
 our thoughtes and in our woordes. And because  
 there be two principall partes of Justice, one to  
 decline from euill, and the other to do good, hee  
 that will see good dayes, must decline from euill,  
 so perfourmyng the preceptes negative. Thou  
 shalt not take the name of God in vayne. Thou  
 shalt not kyll any man, woman, or childe. Thou  
 shalt not steale nor robbe. Thou shalt do no le-  
 chery, nor such other. The seconde precept con-  
 cerninge the other parte of Justice, is to dooe  
 good, fulfillyng the precepts affirmatiue, Bele-  
 uynge on one God, louyng him, and fearyng him.  
 Keepyng thy holy daye holilye, woꝛshippyng the  
 father and mother, and generallye so doyng to  
 an other, as thou wouldest an other should do to  
 thee. Inquirat pacem & prosequatur eam. Let him  
 seeke peace with God and man, and earnestly so



**A** looe it. The woorld can geue no peace, but will  
**C** rather driue away peace, and make dissension and  
 debate betwixt god and man, and betwixt man  
 and man. Therefore the prophete saith not one-  
 ly thou must seke for peace, but also thou muste  
 pursue it, runne after it, labour and finde all  
 meanes possible to catche it, and to holde it, els it  
 will be gone, the woorld and carnalitie wil haue  
 it awaye from thee. And because he that decli-  
 neth and auoydeth from euill, and doth well, and  
 also laboureth and taketh paine to obtaine Ju-  
 stice, taketh great labour and pains in so doing.  
 The blessed apostle sainte Peter forthwith com-  
 forteth vs, telling what is the reward of iustice,  
 and of good men that kepe iustice. *Oculi domini*  
*super iustos*. This shall be their rewarde. Firste  
 our Lorde Gods eyes wyll fauourable beholde  
 them, and louinglye loke vpon them as on his  
 frendes, as a mans eyes runneth muche on the  
 thinge that a man loneth. **D** Seconde, his eares  
 will be open, & mercifully inclined to heare their  
 prayers, where contrary he will make a face and  
 loke with a terrible countenance vpon them that  
 do yll, and kepe not these partes of Justice afoze  
 reherfed, nor careth for peace, nor will not labour  
 for to obtaine it. Where the prophet applieth cor-  
 poral limmes or membres to almighty god, cōdes-  
 cending to our infirmitie of our wittes, whiche  
 must be led by bi corporal similitudes to the cōsi-  
 deration of heuenly thinges of the maner bled a-  
 mong men, by his amiable casting his eyes vpon  
 vs, his louing fauour, and by his frowning & ter-  
 rible countenance his anger and displeasure. *Be-  
 quis*

quisest qui vobis noceat si boni emulatores fueritis? **A**  
 Here the apostle excludeth a certaine doubt that  
 might moue mens mindes sayng, that if we shal  
 thus do as you saye, not requite euil for euil, nor  
 checke for checke, but contrary waies do good for  
 yll, & blesse or saye well for yll wordes, and euer  
 to labour for peace and quietnes, then euery man  
 would treade vs vnder fote, and would hurt vs  
 and rob vs, and do vs displeasures one after an  
 other, & so we shold be in worse case then all other  
 men be. To this. I. Peter answereth, comfortyng  
 vs as it were, matuelynge whye wee shoulde  
 thinke so, saynge: who is he that will hurte you;  
 if you be the folowers of good dedes, as Saynte  
 Paule speaketh. Tit. ii. Sectatores bonorum operum.  
 Ensuers and folowers of good workes, but sa  
 ther wil fauour you, & cherish you. And so wil all  
 good men do. Yea, good. I. Peter why askest thou  
 that questiō? Doest thou maruel of this? I praye  
 the why was Ieremye the Propheete stoned to  
 death? Why was Eloy sawed to deathe? Was  
 it not for their good liuinge, and for their Prea  
 ching? And why wer thou thy self & thy felowes  
 & apostles so bitterly thretened & comāded & you  
 shold no more preach in christes name: Was it not  
 because you folowed the thing & was good? Why  
 wer you cast into the comon geyle at & time when  
 & angel of god in the night time opened the prys  
 doers bade you go and stand in the temple and speak al  
 the words of this christe life, Act. v. And after ward  
 when Gamaliel had by his counsel somewhat stat  
 ed the malices of officers, yet you were wel beate  
 & comāded to speake no more in Christes mane



A  
C

And also when Herode agrippa would haue slaine  
ther as he hadde done James brother to saynte  
John to gratifie the Jewes. And finallye, when  
Nero caused thee to be killed in dede, was not all  
this because thou were Emulator boni: et sectator  
honorum operum. A good doer: Why was saynte  
Stephan martyred? and likewise a great mul-  
titude in the Primitive church, was it not for  
well doinge? And in the Gospell of this present  
third sonday of Lent, when Christ had cast out a  
deuill out of a man that was both dumble, deafe,  
& blinde. The people marueiled & praised the mi-  
racle, where others as the Scribes and Pharise-  
is said he wrought that miracle by the power  
of Belzebub chiefe of the deuils. So that where  
they durste not hurte hym woth their handes,  
they did the worst they coulde to hurt him woth  
their malicious tongues. And you good neigh-  
bours here in Bristowe, I trowe you learned of  
them that I haue spoke of. If a man abstaine  
from whitemeat this holpe time of Lente, you  
will call him hypocrite, and dawne sole, and so rap  
at him, and strike him with youre venemous  
tongues, and ble him as an obiecte, excludynge  
him out of your companie, where he ought ra-  
ther to be afraied of your company, & to abhorre  
it because of your carnal lust to please the mouth  
and the bealy, and for your euill example geuing  
to others, you be such as Jude speaketh of in his  
epistle. In epulis suis macule conuivantes. When you  
be on your Ale benche or in your bankets at the  
whot and strong wine, you lose your own soules  
and

D

1

And spotteth others by your euill tonges and p<sup>r</sup> examples, teachinge you the to be as euill as you bee. Then haue at the preachers, then they hurte men with their rayling tongues, and moze hurt they woulde do with their handes if it were not for feare of the kinges lawes. You hadde nede to amend this maner, you must be content to heare your faultes tolde you, that you maie so amēd thē, for feare lest the deuill leade you still in your affectate and blinde ignozaunce, till he haue bzought you to the blinde exteriour darkenes in hell, where he woulde haue you. Cherishe your preachers as be semeth good men to do, or at the leastwise if you will do them no good, do thē no hurt, lest God take their parte, and execute his vengeance against you. And then to the preachers and to al good liuers I saie, that if the worst sal that you be troubled with euill persons that haue no respect to your good liuing, but that will rather inuent matters againste you, and pike quarels, by whiche they maye b<sup>r</sup>quiete you, and trouble you, let your trouble gender patience, and so you shall conuert necessitie vnto vertue, makinge a matter of vertue of it. Count your selues blessed in that you suffer for Justice sake. This lesson Sainte Peter learned of our maister Chyriste. Math. v. Beati qui persecutionem patiuntur propter iusticiam, quoniam ipsorum est regnum celorum. Blessed be they (saith Chyriste) that suffer persecution for Justice and good liuynges sake, for their paine and sorow shall be recompenced with foyes euerlastinge in heauen, the paine shall be

A

B



C

but thozte, but the pleasure shall neuer haue ende  
 Therfoze feare you not any thing that semeth  
 to them terrible and fearefull, that woulde per-  
 uert and ouerthrowe a carnall wooldly person,  
 and that you be not turned frō your vertue, nor  
 from any good purpose by their thunder boltes,  
 comminations, thzatenynges, prisonmente,  
 oz other punishment, let none such trouble you.  
 Dominum autem Christum sanctificate in cordibus  
 vestris. But that you sanctifie our Lozd and ma-  
 ster Chzistes in your heartes, Sanctus significat  
 firmum, sanctificare firmare. Make Chziste sure  
 in your heartes, so that he go not from your re-  
 membzaunce, nother out of your loue, for fear of  
 any trouble oz payne. Paratiseemper ad satisfactio-  
 nem omniposcenti vos rationem de ea que in vobis  
 est spe & fide. Euer being ready to satisfie euerye  
 mā that asketh you the reason of the hope & faith  
 that is in you. For they that be better learned &  
 moze exercised in chzisten religion, muste instruct  
 them that be ignare & not learned, as charitably  
 and soberly teaching thē by sensible & plaine ex-  
 amples & perswasions as they can. And if they  
 wold inquire of our faith be infidels, oz els per-  
 aduenture heretikes that haue swarued frō the  
 cōmon receiued faith of Chzistes churche. If such  
 wold be inquisitiue & busy, questioning rather to  
 take vs in fault by our answers, & to put vs to re-  
 buke, thē for zeale oz loue to learning, as though  
 our hope wer of things neuer like to be obtained  
 oz gorte, & our faith wer without reason, oz of things  
 vnpossible oz vnlikely, & not woorthy to be accept  
 oz receued of any wise mā, yet thei may be answer-  
 red

D

red reasonably. That if the thinges þ we hope & beleue wer not so obscure & remoued frō our carnal senses as thet be, our merit shold be but smal: therfoze because god wold reward vs abundantly for our faith, & for our hope, he wold vs to take moze pain thē for to adheir & stick to such things only as we se afoze our face. Many there be that be so addict & wedded to their bodely senses that they will not beleue muche moze then experience sheweth thē, oz then that they may attaine to by their owne grosse reasons, by that shewing them selues not much better thē bzute beastes. And of such sturdy hardnes of hert cometh this diffidēce & wauering about the veritte of Chzistes body & bloud in the most reuerēd sacramēt of the altar. And about the state of soules after this pzelēt life so many such other matters of our faith, whiche be now adayes without bzidle oz staye brought into questiō. But he þ beleueth there is a heuen & doth hope to come to heuen, must ascend while he is here, & must beleue þ of heuēly secretes, that he heareth by the true preachers of Chzistes woꝛde. And take this for a pꝛicipal reasō why thou sholdst beleue & hope as chzisten people be taught, þ whē Chzistes sayth was first published & declared abrode in al the world, it was first set furth bi poze mē, homely & rude fishers, of the most abiect sort of the people, for such Chzist chose for his apostles. And their doctrine was repꝛoued & pursued of þ most mighty sort of þ world. Great emperours haue despised it, & haue many tymes by expresse lawes labored to extinguissh the name of Chzist, & haue beaten & slaine thē that beleued on Chzist

A

B



C

Christe, or haue preached or spoken in Christes  
 name, whiche yet notwithstandinge the more  
 trouble that tyrantes hath stirred against Christ  
 and his doctrine, and against his preachers, and  
 against his faithfull people, the more excellently  
 the faith of Christ hath flozished, aduanced, and  
 gone forwarde: so that the labour of the poze  
 fishers with Goddes assistance bairquished and  
 ouercame the auctoritie of all the potentates of  
 the worlde, maligning against our saythe, and a-  
 gainst our hope. So that I count this one of the  
 greatest myracles that euer GOD wrought for  
 the proufe and confirmation of Christes saythe.  
 And now (good neighbours) if there be anye a-  
 monge you, that in time paste haue maligned a-  
 gainst your preachers, or against the common re-  
 ceived faith of Christes church, amend your faith  
 assuring your selues that Christes true doctrine  
 will haue his waite, and will preuaile at lengthe,  
 be your malice neuer so greatlie set againste it.  
 Moreover, thus we maye saie to Infideles that  
 woulde examine vs of our sayth, that our faith  
 hath be so confirmed by such myracles as coulde  
 not be done, but onely by the power of GOD,  
 therfore if we be deceiued in our beleue, god hath  
 begiled vs, whiche can not bee, for God is true, &  
 very truth it selfe, and can not be witnes of any  
 falsitte. And for the maner how to satisfie every  
 person particularie in seuerall doubts, and how  
 we shoulde vse our selues, the apostle S. Paule  
 aduertiseth vs, sayng. Col. iiii. Sermo vester sem-  
 per in gratia sale sit conditus, vt sciatis quomodo o-  
 porteat

D

porteat vos vnicuique respondere. Let your communica- A  
 tion be such, that it maye be acceptable and  
 pleasaunt to them that would learne of you, and  
 let it be poudzed with salt, that is to saye, with  
 sauozp wisdom, that you may knowe howe to  
 aunswere euery person accoꝝdinge to such mea-  
 sure of grace, as shall please God to geue euery  
 one of you, as he wyll not faile to do, for Chziste  
 hath so pꝛomised. Lu. xxi. I will geue you a mouth  
 and such wisdom as all your aduersaries shall not  
 haue power to resist. But this must be done with  
 modestye and with feare, without pꝛesumption,  
 pꝛide, or arrogancie, with modesty and good ma-  
 ner outwarde, and with feare inwardlie in your  
 heartes, so that you wade not to farre, least in  
 your declaration you bring in moze depe and ob-  
 scure matters then were asked of you, and least B  
 you trust to much to naturall reasons, and fami-  
 lier examples, intendinge to pꝛoue that can not  
 be pꝛoued by naturall reasons, nor by examples.  
 Although naturall reasons and famillier exam-  
 ples may do much to declare and to set furth the  
 thinges that we beleue, and to declare the possi-  
 bilitie of theim that such thinges maye bee, and  
 then ioyne & veritie of the scripture to this possi-  
 bilitie, and this shall make a man moze sweetely  
 and louingly to beleue the thing that he beleued  
 afoze. Take example in the Article of the incar-  
 nation of the sonne of God. We stedfastly beleue  
 that the holy Gost fourmed and fashioned in the  
 birgins bodie of her mozte pure bloude, without  
 any mixture or heape of mannes seede, a perfite  
 mang



**C** mans bodie, parfytely distinct in all liniamentes and ppozcions belonging to a mans bodye, althoughe it were of small quantitie at the beginning, yet in pzoceſſe it was nourished and encreased, & growed to a greater quantity as other children dothe in their mothers bodye. This we beleue, as we beleue other articles of our saythe, and we take it for an vnfallible truth. And then if we will muse or studie howe this may be, let vs take a naturall example to helpe our beleue. We perceiue that of the moyſt grounde the sunne by his heate and influence naturally gendzeth firſte a little worme, which in time groweth to a greater quantitie, then we may be bold to beleue that the infinite power of god may do lyke, and much moze in Chriſtes Incarnation. Such naturall reasons and examples myght be geuē to declare other articles of our sayth, whych muſte be done manerlye: that is, wyth Modeſtye, (as **S. Peter** speaketh) & alſo with fear, leſt we paſſe our bondes. And ſpeciallye we muſt haue an eye to our owne cōſcience *Conſcientiā habentes bonā*, hauing a good cōſcience, ſo ꝑ in the matters that we declare to others, we wauer not wthin our ſelues, but that wee do inwardly beleue the thinges to be true, that we ſay we beleue: & that in our outward behauiour & living, we ſhew it in our woꝝkes. And ſo whoſoeuer would backbite you, or raile at you (ſaith. **S. Peter**) or would vniuſtly accuſe you afoze any iudge, as though your ſayeth were naught, nor woꝝthy to be receiued of anye wiſemā, thei cōſidering your ſtedfaſtneſſe in Chriſtes

thes faith, & your good conuersation and living in  
 Christ, may be ashamed of them selues, and may  
 leaue their accusementes & their rayling, & may  
 amend their liues, and come to grace. They that  
 ignozantly will teach and declare the thing that  
 is false, & that they know not, they haue no good  
 conscience, their conscience is not sufficiently in-  
 structed, thei know not what they say, thei be no  
 good readers, no good scholemaisters, noz good  
 preachers. They also that for to please the world  
 or for promociō, profite, or aduaūtage, will be of  
 one opinion now, & sone after of another minde,  
 & at one time doth teach one thing, & at another  
 time doth teach the cōtrary as the wind bloweth  
 & as the world chaungeth, thei at the first had no  
 good cōscience. The science or knowlege of their  
 hartes or minds was not good but erronious or  
 els basse, wilpe, & suttile, which. i. Peter woulde  
 not haue in any christen man or womā. Melius est  
 enim vt bene faciētes (si voluntas dei velit) pari quā  
 male facientes. For if it be gods will that you suf-  
 fer persecution, tentation, or trouble for the ex-  
 ercise of your faith, & for the increase of your re-  
 ward, better it is that you suffer for well doyng  
 then for euill doinge. For you shall haue reward  
 of **G D** for your paciente sufferynge of vera-  
 tion that you haue not deserued. Where as if  
 you were malefactours, and yll doers, you shold  
 haue no thanke of god, for you haue euen as you  
 haue deserued. Take exāple of our master Christ  
 which once died for our sins, the iust for the vniust, a



**C** good man for shrewes and noughty liuers, That  
 so he might offer vs vp to god the father, not being  
 noughty as we were before, for so we shoulde be  
 no pleasaunt offerynge to almighty God: but we  
 must be by example of him, Mortified in flesh, and  
 quickened in spirit: Like as he died for our sinnes  
 and roose againe for eue iustification, so muste  
 we be mortified, and muste dye to all carnalitie  
 and sinne, so that there be none left aloue in vs.  
 And we must be diuificate and made aloue in spi  
 rite, so that our liuyng be all spirituall, good, and  
 godly, pliant to the inclination of the holy spirit.  
 This example of our maister Christ saint Peter  
 brought in to teach vs that they that being good  
 and vertuous, yet suffreth vexatio and trouble,  
**D** they folow Christ, whiche in like maner suffered  
 iniuries, paines, and passion that he neuer deser  
 ued. Some there be that by their vexation and  
 trouble that they suffre, amēde their liues, lea  
 ueth their vices, knoweth, god & cometh to good  
 nes. And they maie be cōpared to y blessed theise  
 that was condēned to death for his former gyltes  
 & faults yet in his paines hangyng on the crosse,  
 he came to the knowledge of Christe, & called for  
 mercy & had mercy, & came to paradise, & to sal  
 uation. Others there be that for all the paynes  
 and punishmentes, vexation and trouble that  
 they suffer be neuer the better, but bee rather  
 worse and worse, fretynge, chafynge, cursynge,  
 and blaspheming against God, These be like the  
 thiefe on the left hand, which for his faults was  
 hanged on the crosse, and there hangyng, rayled

against Chyste as others did, and descended in-  
 to hell, to paynes euerlastyng. **A** The newe tran-  
 slation readeth this place. *Mortificatus quidē carne*  
*uiuificatus autem spiritu.* speaking of Chyste which  
 was mortified in the fleshe, bodely dyng for vs,  
 and was viiuficate and euer alue in the spirite,  
 for his soule neuer dyed, in signe and token that  
 by his example we shoulde likewise do: gostly dy-  
 ynge to all carnalitie, and euer liuinge spiritual-  
 ly, as I saide afoze. *In quo & his qui in carcere es-*  
*sant spiritibus veniens predicauit.* This text is di-  
 uerslye expounded, one way thus. In which spi-  
 rite, bi which he was euer alue, Chyste came and  
 preached to the spirites that were in prysen, whi-  
 che once were harde of beleue, when they looked  
 for Goddes pacience and longe sufferance in the  
 dayes of Noe, while the Arche or greate shippe **B**  
 was a makinge, in whiche shippe a fewe, that is  
 to saie. viii. liues were saued bi the water, lifting  
 bp the shippe a flote from the daunger of drow-  
 ning. Chyste came in spirite, and preached to the  
 spirites that were in prysen. The workes of the  
 whole Trinitie be al one outwarde amonge the  
 creatures (as I haue manye times tolde you)  
 therfore in that that almighty God inspired the  
 blessed patriarch Noe to preach vnto the people  
 of his time, penaunce and amendement of lyfe, it  
 maye be saide that the father in spirite preached  
 to the people then beinge in prysen, and that the  
 sonne in spirite preached to the same prysoners,  
 and that the holy goste in spirite preached to the  
 same people. For the whole trinitie inspired Noe  
 to



**C** to preache, therfore it is true that euery persone in trinitie did it. And so it mai be said that Chzist preached to theim, for that is true of the seconde person in trinitie is true of Chziste. Per communicationem idiomatu. As we say, the sonne of god is a man, and a man is the sonne of God. And so we say that the sonne of god suffred death on the crosse, & that a man made the starres in the skye, Because of the persit vnion and kuot of the godhead to the manhode in one person, and the same person that now is incarnate and made man did it. And he preached to the Prysoners that were dull in beleuyng, Doe tellyng theim Gods commination and threatenyng, to destroy the world wyth water except they would amende. And yet they were hard of beleue, and loked for moze fauour at Gods hand, and for longer pacience, and for bearynge theim, and so trifled tyll the floude came vpon the and drowned them. They were in pryson (sayth. i. Peter) whiche after this exposition must be vnderstande morally, in as much as they were bounde as prysoners by the bondes of sinne, as the pꝛophet speaketh. *Funes peccatorum circumplexi sūt me.* The ropes of sins haue wrapt me in rounde aboute, and likewise speaketh the wise man. *Pro. v. Iniquitates sue capiunt impiū & funibus peccatorum suorum constringetur.* His owne iniquities taketh the wicked persone, and wyth the ropes of his owne sinnes he shalbe strayned & knyt. And in that case were the people of Noes tyme, for all mankinde had corrupt his way, and the

the maner of his liuing. Omnis caro corruperat vi-  
 am suam. Gen. vi. All flesh, all men left vertue and  
 liued insolently, & viciously. This is one expositi-  
 on of this text of. I. Peter. But this exposition  
 though it be good & catholike, yet it semeth moze  
 mozal then litteral, because it taketh the name of  
 the prison, & of them that were in prison mozal-  
 ly for the custome & vse of sinne, & not for a place  
 where a prisoner is kept in paine & sorrow to his  
 displeasure: & it taketh the prisoner for him that is  
 intangled, poluted, & defaced with the defozmity  
 of customable sinne. This prisoner though he be  
 in extreme peril & daunger of soule, yet not know-  
 yng the case that he standeth in, maketh merue, &  
 fealeth no harme, noz paine, but counteth hym  
 self most at liberty, & at hartes ease. Therefore I  
 thinke. I. Peter speaketh of the spirits or soules  
 of the that woulde not regard the exhortation of  
 Noe made vnto the for amendmēt of their liues,  
 tyll the very floude came vpon the. And then se-  
 ing the water rise higher & higher, & men and wo-  
 men, and other liuyng creatures perishe in the  
 same floude, and that there was no place able to  
 saue them from drownynge, they toke remorse  
 of conscience, and repentaunce, as well for their  
 hardnesse of harte contemnyng Noes exhor-  
 tion, as for their owne naughty liuyng, & so cal-  
 l yng for mercy, were receyued to mercy, & saued  
 their soules. Yet in asmuch as the gate to heauen  
 was not opened bi Christ, thei were staid in the  
 skirt of hel, a place prouided by GOD to receiue  
 their



their soules that died in the state of grace, and in Gods fauour, in whiche if they hadde any thinge to be purged, as for venial sinnes, or for lacke of sufficient satisfaction for mortall offences done  
**C** by their life tyme, hadde first greuous paines for their purgation, and then consequently were receiued into Abrahams bosome, a place of tranquillite, rest, and quietnes, where they had no sensible payne. They hadde none other paine, but onely the paine of lacke of glozve, which doubtlesse was a greuous payne for theim that daylite and hourelly looked for it, as the wisemanne saithe.

Pro. xiii, Spes que differtur affligit animam. The hoope that is prolonged and put of, bereth and punisheth the minde. Amonge these were manye of them that were swallowed by in the water at  
**D** Noes floude, yet dyngge penitent (as I sayd) of which saint Peter here maketh special mencion, vnderstandynge by them all the rest of the holpe fathers that were in the same prysen, and in the paine of lacke of glozve. To these spirites or soules of theim thus beinge in that painefull prysen, where they were payned with the honger & thirst of eiger and gredy desire to see the glozie of God. Chyste came in spirite in his soule (while his bodye laye stil in the sepulchre) and preached, declared, and reueiled vnto them that the high misterie of his painful passion was exhibited and performed, and mans raunsome payed by the price of his precious bloude, and there he was conuersant with them to their greate consolation and comfort, and to the confusion of all the deuyls in hell,

hell, tyll the time when it pleased him to vnite  
and ioyne his soule to his body againe, agaynst  
the time of his glorious resurrection, and then  
toke away with him suche as were to his plea-  
sure, as he sayde afoze that he woulde do. *Ego si* A  
*exaltatus fuero à terra omnia traham ad meipsum.*

If I be lyft vp from the grounde, I shall drawe  
all thinges to me, as well in hell as in earth: for  
of both he drew a great part to him. According  
to this speaketh the increate wysedome of God,  
the seconde person in Trinite, *Eccle. xxiii. Penetra-*  
*bo omnes inferiores partes terre, & inspiciam omnes*  
*dormientes, & illuminabo omnes sperantes in domi-*  
*no. I shall pearce and entre into all the lower*  
*partes of the earth, and I wyll loke on all theim*  
*that be a slepe, whose bodies rest in their graues*  
*in the slepe of peace, and I wyll geue light to all*  
*them that hope in they? Lord God. And Saint*  
*Augustine in the. cxxvii. sermon, sayth. Omnia ab* B  
*stulit vtrique electa, electi quamuis in tranquillitatis si-*  
*nu tamē apud inferni claustra tenebantur. Non enim*  
*infideles quosq; & pro suis criminibus æternis sup-*  
*pliciis dedicos ad veniam dominus resurgendo repa-*  
*rauit, sed illos ex inferni claustris rapuit quos suos fi-*  
*de & actibus recognouit. Chzist toke awaye with*  
*him all that were electe and chosen: for suche al-*  
*though they were in the bay or bosome of tran-*  
*quillitie, ease, and reste, yet they were kepte and*  
*holden within the clausures of hell. For our lord*  
*Chzist when he rose, did not repaire or restore to*  
*pardon and forgiveness all infideles, and such as*  
*for they? crimes or mortall synnes were deputed*

All,

to



**C** to euerlastinge paynes and punishmentes, but them he plucked out of the cloysters and claustreres of hell, whiche he knew for his owne by their sayth and by their dedes. For the soule of Chyriste toynded to the Godhead, from whiche it was neuer separate, descended into the said darke place, & gaue light to the that were ther kept in prison. By occasion of that he spoke of Noes Shyppe, in whiche a fewe lynnes were saued by the water, that is to saye, the lynes of Noe and of his wife, and the lynes of theyr three sonnes, and of theyr three wyues. viii. personnes in all: the blessed apostle Sainte Peter declareth the allegorye of the same fygure, sayinge: that like as the sayde. viii. personnes or lynes were saued from drowninge, beyng lyfte vpp in the Shyppe a fote aboue the grounde, euen so (sayth he) In like fourme and maner you be saued by baptisme from dampnation & euerlastinge. *Non carnis depositio sordium sed conscientie bone interrogatio in Deum.* The water alone is not the thinge that doth it, althoughe his propertie be to washe away the filth and vncleannes of the body, but it is the examination and discussion of a good conscience toward God (saith S. Peter) because that in the water, the worde doth make cleane the soule, as S. Augustin speaketh tract. lxxx. in euangel. Iohan. *Uppon these wordes, Iam vos mundi estis propter verbum quod locutus sum vobis, Ioh. xv.* Take away the holy sacramentall wordes from the water, and what is the water but bare water? *Accedit verbum ad elementum & fit sacramentum.* The worde toynded to the element

ment of water, maketh the sacramente. For the A  
water can nor of it selfe haue suche strengthe  
as to touche the body, and withall to clense the  
soule, but onely by the worde. And by the worde,  
not because it is sounde or said by him or her that  
doth chryste, but because it is beleued. According  
to that S. Peter had said, Act. xv, Fide purificans  
corda eorum. God clensith theyr hartes by sayth,  
the water and the worde concurring with the  
same sayth. Then this clensing of the soule must  
not be attribute to the water, excepte we put to  
the worde, and then ioyne theim both together,  
and they shall be of suche strength, that they may  
purge and make cleane the least chylde that euer  
was bozne, whiche (as I haue sayde in tymes  
past) beleueth in the sayth of the churche, lyke as B  
he or she that is of discretio beleueth by his own  
sayth. Al these circumstances S. Peter speaketh  
in few wordes, Conscientie bone interrogatio in  
deum, the examination or discussion of a good &  
welbeleuing conscience toward God, comprehen  
ding as wel the cathechisation or instruction go  
ing afoze the baptisme (where y party may haue  
such oportunitie) as the Sacramentall wordes  
with the water, & with faith and all together.  
According to this sayth S. Paul. Eph. v. Christus  
dilexit ecclesiam et seipsū tradidit pro ea vt illā sancti  
ficaret mūdans eā lauachro aque in verbo vite. Chryst  
loued his churche, & deliuered him self to sinfull  
mennes handes, that he mighte make her holpe,  
clensynge her with the lauer of water in the  
worde of lpe. This blessed Sacramente of  
All. ii.      bap:



The .xi. sermon.

**C** baptisme, by whiche we be regenerate and gotten agayne to God, was signified by the water that drowned the earth, and earthly carnall people, and saued the eyght liues that then were saued. And that the water of the sayde flud saued none that were out of the shippe, signifieth that all heretikes that be out of the common receaued fayth of the churche, althoughe they were in the water, although they be chzistened, and glozleth to be called chzisten men, yet by the same water they shall be drowned into hell, by which the ship, the catholike churche was lifte and bozne bp into heauen and saued, as the materiall shippe of Noe was lifte bp into the ayre aboue ground, and saued by water. And lyke as they that were drowned in Noes floude had theyr corpsis washed from exterior fylth of theyr bodies, whiche preuayled them not against drowning: so there was in the noughty sorte of chzisten people deposito sordium carnis, a clensing and wasching away of the filth of the flesh by the water of baptisme when they were chzistened, but it preuayled not to eternall saluation, because they lacked a faythfull conscience, well instructed, examined, and tried towarde GOD by the resurrection of Christ from the dead, that like as he rose from the dead, so our consciences should rylse frome deade woorkes of synne, to liuely woorkes of grace and vertue, no more to dye or synne agayne, whiche is in the right hande of God, swallowynge vp, consuming, and destroyinge death, that so we might be made inheritous of euerlastinge life,

That

That a man swalloweth he consumeth, so that  
 it shall no moze appeare in the fourme and fashi-  
 on that it was of afore, so Chziste made by his  
 death, that death shuld be consumed, in as much  
 as by his death, the deuyl that is the auctoz & cau-  
 ser of death was ouercome, his heart was burst.  
 He begilinge and deceiuyng oure fyrste parentes  
 kyllled them, and made them and all theyr poste-  
 ritie subiect to death, but kylling the latter man,  
 the latter Adam our Sauoure Chziste, he losse  
 the fyrste man oute of his snares, whiche kyllled  
 his hearte and was verye death to him. He had  
 power to brynge all them to death that descen-  
 ded of Adam (whome he hadde kyllled) yf they  
 came of hym by carnall propagation, takinge of  
 hym the spotte of sinne: but abusinge his libertie,  
 and pzocuringe the death of our moost innocent  
 Sauoure Chziste, that came not of the sede of  
 Adam, by generation betwixt two parentes, noz  
 had any spotte of sinne by Adam, he was wo-  
 thy to lose his libertie, and so he losse an infinite  
 numbze of them that he thought him self sure of,  
 and dayly loseth his expectation, and none can  
 gette but suche as wylfully wyl runne into his  
 daunger. After this victoꝝe ouer the deuyl,  
 Chzist went vp into heauen (as S. Peter sayth  
 here) and had subiect vnto him Aungels, potestates,  
 and vertues, where S. Peter expresteth thzee or-  
 ders of Aungels of heauen to be subdued and  
 subiecte vnto Chzist, by them vnderstandinge al  
 the residue of the Aungels, which as S. Dionise  
 in his boke de celesti Hierarchia, writeth accoꝝding  
 to

A

B



to that he had learned of his maister **S. Paule**, by whome he was baptised and also taughte in the catholyke fayth) be diuided into. **iii. Hierarchies**. Euery Hierarchie conteyninge, **iii. orders** of Aungels, and so they make nine orders in the whole. **Saint Dionise** that wrytte his booke of these heauenly creatures, was **S. Paules** disciple and scoler, and learned of him that could best declare the truthe of theim, in as muche as he was rapte into heauen, and there sawe suche secretes as a man might not speake: Notwithstandinge, as muche as semed to agree to moztall mans capacitie for to knowe, & as was mete and profitable for men to learue, he declared to this blessed **S. Dionise**, and to others of his disciples that had theyr wittes illuminate aboue others, whiche the sayde **S. Dionise** committed to wryting in his boke rehearsed, that the posteritie that shoulde come after him in **Christes** churche mighte be instructe by the same. In the sayde boke he rehearsed the names of euery order of aungels in euery one of the saide Hierarchies. The fyrste and highest Hierarchie conteyninge the. **iii. orders**, Seraphin, Cherubin, and Thronos. The seconde conteyneth, Dominationes, virtutes, & potestates. The thirde Hierarchie and lowest, hath in it these thre orders, Principatus, Archangelos, et Angelos. As appereth by **S. Dionise** in the sayde boke. Cap. vi. vii. viii. & ix. And by **S. Gregoꝝy**, Homil. xxxiiii. super Euangelia. All these were subiecte and subdued to **Christes** manhod, when he came to heauen by his marueilous ascension.

cension. Of all these orders Saint Peter in this  
 place rehearseth thre orders, one of the loweste **A**  
 Hierarchie Angelis, and two of the middle Hier-  
 archie, potestates, et virtutes, by them vnderstan-  
 ding all the other Angels, which though they  
 were euer sith theyz fyrst creation, subiecte, and  
 subdued to Chyestes Godheade, yet here in this  
 place he maketh speciall mention of theyz subie-  
 ction to Chyist, that he might shewe that the hu-  
 manitie of Chyist was so exalted and set alofte  
 by his ascension (whiche Saint Peter here spea-  
 keth of) that it was preferred and set aboue the  
 excellencie of all the Angels of heauen: Accor-  
 dinge to the sayinge of the Prophet, Omnia sub-  
 iecisti sub pedibus eius. And Saint Paul. phil. De-  
 dit illi nomen quod est super omne nomen vt in no-  
 mine Iesu omne genu flectatur, celestium, terrestri- **B**  
 um, & infernorum. **GOD** the father hath geuen  
 hym a name aboue all names, that to his name  
 all creatures in heauen, in earth, and of hel,  
 shall bowe the knee, and be subdued  
 and obediante vnto him. To  
 whome be all honour and  
 glozpe for euer.  
 Amen.



**The .xliii. treatise of  
sermon.**

**The fourth Chapter.**

**C**hristo igitur passio in carne & vos eadem cogitatione armamini, quia qui passus est in carne de-  
fuit a peccatis, &c. The blessed Apostle Saynt  
Peter, in diuers places of this epistle that we  
haue in hande, vehemently extolleth and comen-  
deth the most abundant mercy of God, by whi-  
che he hath regenerate and gotten vs agayne to  
lyfe, where we were afore by oure carnall paren-  
tes gotten to death. And we see by experience,  
that one that hath a greate affection or behe-  
ment loue to any thinge, wyll be euer busie, as it  
were one that coulde neuer haue done, or that  
woulde be euer gladd to speake of it. So Saint  
**D** Peter coulde neuer geue thanks ynoughe, he  
euer inculcateth & bzingeth in the remembraunce  
of the benefyt of oure redemption, because we  
shoulde euer haue it in minde. And because it is  
not ynough to remember it, but we must also in  
our liuinge conforme oure selues to the same hos-  
lynnes, he geueth vs manye holesome mozall les-  
sons, and fatherly exhortations, teachinge vs to  
lyue vertuously and holyly, contrarie to vices  
and vicious liuinge. And because our regenera-  
tion and sanctification cometh by baptisme, whi-  
che taketh his efficacitie and strength of Chri-  
stes bloude, shedde in his payneful passion, ther-  
fore euer amonge he speaketh of the excellent  
mystery

myfterye of the fayde paffion of Chryfte, and of A  
his gloriouſe reſurreccion, by whiche as he ſayd  
in the ende of the thyrde Chapiter, whiche I de-  
clared in my laſte ſermon vpon the ſame, he ſwa-  
lowed vp, drowned, and conſumed death of the  
ſoule, to make vs heyres of lyfe euerlaſtyng.  
And in as muche as the worlde and the ſpyrte  
be aduerſaries, and euer at variaunce, euen ſo  
be worldye and carnall perſonnes, enemyes to  
ſpiritual perſonnes. Spirituall I call good ly-  
uers, that worketh accordyng to the inclinati-  
on and ſpyrtinge of the holye ſpyrte, the holye  
gooſte. Then conſiderynge that the carnall peo-  
ple be the more ſorte, and the greater number,  
and the good lyuers be fewer in number, it is no  
marueyle that good people ſuffereth muche wo-  
beration, and trouble in this worlde, that were B  
able to ouerthrowe a good man or woman, and  
to make them to leaue theyr vertue, and to faule  
to angre, brawlynge, or ſuche other inconueni-  
ence: A remedye and a ſuccoure agaynſte this  
peryll Saynte Peter geueth vs in theſe wo-  
des. CHRISTO paſſo in carne & vos eadem cogita-  
tione armamini. In as muche as Chryſte hath  
ſuffered in his fleſhe, be you armed in the ſame  
remembraunce. They that were newelye con-  
uerted to CHRISCE in the prymityue  
Church hadde muche beration by infydeles,  
and alſo by ſome falſe Chryſten men, and euen  
ſo be we manye tymes berde, and euer ſhall be  
vnto the worldes ende, wyth Chyrewes and  
noughtye lyuers, that euer goethe aboute to  
Dmm. diſturbe



**C** disturbe and trouble good men, and to woodke displeasures to them that woulde serue **GOD** and the worlde, in vertue and with quietnes. **S**aynt Peter gaue to them that he wytte bit to, the same defence that he woulde all vs to be agaynste all persecution, trouble, and iniuste beration, that is, the remembraunce of **CHRISTES** passion, the thinkinge on **CHRISTES** passion. Remembraunce of **CHRISTES** passion, muste be oure harnes and oure wepponne to putte awaye all extreme trouble and beration, and by the same we shall lykewyle auoyde and putte of all insultes and assaultes of temptation to spurre: for suche remembraunce of **CHRISTES** passion whiche he toke for oure sake, moueth a manne to mortificate and purryshe his fleshe, to conforme hym selfe to **CHRISTES** paynes, beynge contente to take payne in oure bodyes, as **Christe** dydde in his, and not makinge oure selues moore precious and delycate, then **Christe** made hym selfe, for the loue that he hadde to vs. **CHRISTE** fasted fortye dayes, and neither eate nor dronke, I saye not that we muste faste lykewyle withoute meate and drynke, it passeth oure power: but yet as the wyse Poete **Horace** sayth. Est quodam prodire tenus si non datur ultra. We muste goo somewhat onwarde, though we canne not come to the uttermooste: we muste do the beste we canne to come toward his faste, takinge suche meate, and at such times as

as by the vniuersall counsell of Chyestes church  
 che be alowed to be eaten in the fortye dayes of  
 Lente: then howe farre wyde from hys fast they  
 be that contemptuously taketh fleshe, or other  
 dyattes prohibited, iudge you. After he hadde  
 eaten of the paschall lambe at his last supper, on  
 the thursdave in the eueninge with his disciples,  
 he wente forth with theim into the place called  
 Gethsemani, where he toke him selfe to prayer,  
 and was in a marueylous agonye for considera-  
 tion of the paynes that he shoulde to, and anon  
 came Judas with his compayne to take hym,  
 and then they haled him forth frome Judge to  
 Judge, from poste to pyller, vt dicitur, so that he  
 neuer ate nor dronke after, saue that in the ex-  
 treme fayntnes afoze hys death, when he would  
 haue dronke, they gaue hym suche drynke as  
 he would not drynke of, after he hadde a ly-  
 tell tasted it, so that from the thursdave in the  
 euenynge, vntyll the frydave at thre a clocke  
 at after none, when he expyed and dyed, he ne-  
 uer ate nor dronke, notwithstanding the great  
 laboure and vntollerable paynes that he suffred  
 in that meane tyme.

Howe good louinge freindes, howe we that  
 wyll not take paynes to faste nor abstayne at  
 tymes appoynted, but onelye whan it please vs,  
 (that is as muche to saye, as neuer at all, as  
 it prouith in effecte) do con forme oure selues to  
 Chyestes paynes that he tooke, iudge you:  
 Hm. ii. either



**C**eyther we muste denye Chryst, oz els count hym  
 a foole, whiche is a berye denyall of hym, oz els  
 sette lyttle by his example, to whiche Saynte  
 Peter in his wordes rehearsed referreth vs,  
 wyllynge vs to arme oure selues by remem-  
 braunce of the vntollerable paynes that he suf-  
 fered in his mooste tendre bodye. When he was  
 rayled agaynste, and called heretike, and traye-  
 tour, a benchewhytler, a blowboll, a felowe  
 with ribaldes, knaues, whores, and drabbes, all  
 this wynde shoke no cozne, all this moued hym  
 not, but euer styll he proceeded in his godlye pur-  
 pose, and for yll wordes gaue to them agayn bles-  
 sed wordes of godlye exhortation, and good coun-  
 sayle.

**D**If we woulde take to hearte this good ex-  
 ample of his wondrous patience and sufferance,  
 there shoulde neuer anye backebitinge oz sclau-  
 deringe, any rayling oz missaying once moue vs  
 to angre oz impatience. This remembraunce of  
 Chrystes passion was signified by the shield that  
 Josue lyft vp agaynst the kinge of Haze, of whi-  
 che it is wyrtten. Ios. viii. Haze by interpretation  
 is as much to say as confusion. The kinge of Haze  
 is our aduersarye the deuyl, and he hath a capi-  
 taine of his warres called fomes peccati, & nurse  
 oz the breader of synne, because manye doeth o-  
 bey him, and he is the captayne of confusion, be-  
 cause he inclineth his subiectes to woozke a-  
 gaynste the iudgemente and sentence of ryghte  
 reasonne, and there as reason ruleth not, is no-  
 thyng but confusion, and all oute of course and  
 good

good order. **G**OD hadde him Pone inside as vrbil  
post eam, laye a stafe behynde the citie, on the A  
backeside because we must euer watche and la-  
boure agaynste the atmye of confusion, the mul-  
titude of mortall synnes, as well in age as in  
youth, because that he ouercame the greate wyse  
man Salomon when he was an olde man, not  
withstandunge all his wysedome, as he hadde  
done manye a one moore, as well in age as in  
youth. When Josue lyfte vpp his chylde on his  
on a speare, that it myghte be sene a farre of, that  
parte of Josue his host that laye in the stafe, and  
also the companie that were with the capitayne  
topned together, and enuironed and closed in the  
whole multytude of the towne of Haze, and kyl-  
led them euery mothers sonne, manne, womanne B  
and chylde, sauynge the kinge alieue, whom they  
broughte to Josue the captayne. Josue by inter-  
pretation signifieth health or saluation, and sig-  
nifieth in manye of his actes oure Sauoure  
Chryste. Josue his childe thus lyfte vppe in the  
syghte of all Josue his companie, whiche gaue  
them courage to fyghte manfullye, sygnifyeth  
the armes of Chrystes passion, whiche lyke wise  
lyfte vppe in the remembraunce of good Chry-  
sten people, shall make them to fyghte agaynste  
all the synnes that maye aryse or come of the  
temptation of the Deuyll, or of his chiefe cap-  
taine the breader of synne, whiche by the offence  
of Adam remayneth in oure flesh. We muste  
spare none of Goddes enemyes, mortall synnes,  
for



for yf we do, it wyll be layed to oure charge, and  
**C** to oure condemnation: Example we haue of  
 Saule, whiche when he shoulde fyght agaynste  
 the Amalachites, was commaunded to kyll all  
 that he toke, man and beaste: contrarpe to the  
 commaundemente he saued Agag the kynge of  
 the countrey, 1 reg. xv. for the whiche he was re-  
 proued and caste oute of Goddes fauoure, and  
 sone after depzyued of his kyngedome, and all  
 his issue after hym, and the kyngedome trans-  
 ferred to the trybe of Iuda by kynge Dauid,  
 whiche was of that tribe or familye, in signe and  
 token, that when we shall fyghte agaynste hy-  
 ces, we muste not leaue anye litell sinne alyue,  
 but kyll them all, for els as longe as one remai-  
 neth in vs, we can not be counted iuste and good  
 men afoze God. *Sāctificate bellū et pugnate pugna  
 domini. Joel. iii.* Then we sanctifie a batayle, and  
**D** make an holpe batayle, when we kyll all the ene-  
 mies of the soule, that is to saye, all synnes, and  
 when we mortifie oure fleshe, and cutte away al  
 ill concupiscence of the same, that we may be ho-  
 lye in bodye and spyrite: and thus playinge the  
 victours and conquerours, we maye saye wyth  
 the Apostle. *Gala. vi. Mihi absit gloriari nisi in cruce  
 Domini nostri Iesu Christi, per quem mihi mun-  
 dus crucifixus est & ego mundo.* Where the pleud  
 apostles, agaynste whiche Saynt Paule spea-  
 keth there, reputed trouble and payne, suffred  
 for Christes sake, to be nothingse profytable, as  
 many pleudapostles and false gospellars sayeth  
 nowe

notwe a dayes, or yf they saye it not with theyr  
tongues, yet they shewe it in theyr woorkes. A  
Saynte Paule contrary, glozved in nothyng so  
much, knowynge the greate rewarde that he  
shoulde obteyne for the same: euen lyke as other  
of the apostles, when they were conuented afore  
the counsell of the Jewes, and there rebuked  
and soze beaten for speakynge in Chrystes name,  
Ibant Apostoli gaudentes a conspectu consilii quo  
nia digni habitabant pro nomine Iesu cotra melia. pa  
tri. Actu. v. they wente awoaye with mythe and  
gladnes, that God hadde esteemed them, and ta  
ken them as woorthye to suffer for Chrystes sake  
paynes and despytes. So dydde Saynt Paule  
glozve, communicatynge, and takynge parte of  
theyr paynes on the Crosse, knowynge (as  
Saynte Ambrose sayeth) that the loue of the B  
Crosse causeth lyfe, and the loue of the worlde,  
bryngeth death and destruction.

Inuicem sibi mortui sunt dum nihil concupiscit  
Apostolus mundi, & dum nihil habet mundus sus  
um quod agnoscat in Apostolo, sicut & Dominus  
ait, ecce venit princeps mundi huius & in me inue  
nit nihil. Ioh. xiiii. The Apostle and the worlde  
were one crucified to another (sayeth Saynte  
Ambrose) whyle the Apostle hadde no concu  
piscence or desyre of worldely pleasures, and  
whyle the worlde hadde nothyng that he  
coude knowe for his owne, in that blessed A  
postle. Euen as oure Sauoure Chrylle spea  
keth: loo, the Prynce of the worlde commeth,  
and



and findeſth nothinge in me that he maye claime  
 for his owne. And who ſo euer hathe ſoo doone  
 by remembraunce of Chriſtes paines and paſſi-  
 on, ſo maceratinge his fleſhe, ſo punyſhing, ſub-  
 C dypng, & quenchinge his carnall concupiſcence,  
 he ſhall ſo doyng, conforme him ſelfe to Chri-  
 ſtes paynes, and ſhall be mortified and made  
 deade to ſynne, and ſhall lyue to Chryſte. Nam  
 qui paſſus eſt in carne deſuit a peccaris. In whyche  
 wordes Saynte Peter geueth vs an excellent  
 leſſon, and a general rule, that he that ſuffreth and  
 takeih paynes in the fleſhe, ceaſeth from ſynne, and  
 leaueth ſynne, as it maye be declared, diſcurreyng  
 generally thozoughe all ſynnes. When a manne  
 or woman is tempted to lecherp, by ouermuche  
 farringe or ſpyllinge the bellye with meates, and  
 whote wyne, lette him take paine to punyſhe  
 D the bellye with abſtinence, and anone the pange  
 wyll ſwage: And if it be by wantonne company,  
 or communication, then ſequeſtre thy ſelfe from  
 that occaſion, though it be paynefull to the ſoo  
 to do, and with all occupie thy minde aboute thy  
 occupation, or in ſome honeſt and vertuous me-  
 ditation, and ſoo thou ſhalte not be overcome  
 with temptation, but ſhall ſcape it, and leaue it,  
 and conuerſe thy ſelfe to vertue.

Likewiſe in anger, whiche is a certaine kind  
 delinge or inflamyng of the bloude aboute thy  
 harte, ſuffer in thy bodye, take paine in thy bo-  
 die, lette not the occaſion of that heate com-  
 me to thy harte, ſtoppe thy mouth, geue faire wordes  
 though

thoughte it greue thee, and anone thy anger wyll  
 swage, and so thou shalt make a frende of hym  
 that thou were moued agaynst afoze, and  
 shalt make a matter of vertue of that whyche if  
 thou had folowed, woulde haue turned to mur-  
 ther or mischiese, and to thy dampnation. Like-  
 wyse of enuy of which it least semeth, when thou  
 seest an other man prospere and go forwarde in  
 honestie, in substance, in reputation and estima-  
 tion amonge the people. If peradventure thy  
 carnall mynde woulde thinke thy sayde neigh-  
 bours preferment and thrust to be derogatio and  
 hinderaunce to thy state, and to thy estimation,  
 and woldest be soze to se hym so to prospere, but  
 wouldest rather be glad to saye or do that might  
 pull hym backe. This is playne enuy, cleane con-  
 trary to charitie, and most odious to God. What  
 remedye. *Pariaris in carne, & desines etiam ab hec  
 peccato.* Suffer in thy fleche, and in thy carnall  
 fancye: strue with thy passion be not so folishe as  
 to thinke that his thriste hyndereth thee, but ra-  
 ther take thou payne in thy bodye to thriue, and  
 to go forwarde in honestye and in riches as well  
 as he, & compell thy minde to consider that thou  
 shouldest loue thy neighbour, and consequentely  
 that thou shouldest be glad of his auancemente  
 and reioyce in it, as one louer should do in an o-  
 ther. And so thou shalt cease from that synne  
 of enuye. And euen so you shall leave all other  
 byces, if you wyll by imitation and example of  
 Chryste take payne in youre bodyes, punyshe  
 your bodyes, and strue wyth your carnall as-



section, accordynge to Sainte Peters saynge.  
**C** Qui passus est in carne, desit a peccatis. He that hath suffered in hys bodye, hath done wyth carnall byces and synnes, that so for the reste of hys life tyme while he shall lyue, in the flesche in his bodye, here in this worlde hee maye liue not after the flesche of carnall manne, whycher hathe pleasure communely in voluptuous pleasures of the flesh, but accordynge to the wyll of **G O D**, in sinceritie and cleannesse of lyfe.

Sufficit enim preteritum tempus ad voluptatē gentium consummandam his qui ambulauerunt in luxuriis. For the tyme paste is inoughe for to fulfill the wyll of Paynymis and Gentyles that haue walked, that is to saye, haue ledde their liues in all maner of Lecherie and pleasures of the flesche. You knowe that as I haue ofte saide  
**D** Saint Peter wrotte to the newe chrystened people newly conuerted, some from the Gentility, and some frome the Jewes ceremonyes also, now he speaketh specialllye to theim that afore were Gentyles, whiche were moste blinde, and lest knewe **G O D**. To theim he sayeth be you contente, nowe no moze, you haue inoughe and to muche of that voluptuousnesse that you haue vled like Paynymis that knewe not God. And liued in all kynde of Lecherie outwarde by exteriour filthye exercise of your bodyes, Desideriis and in vncleanly and wanton appetites in minde inwardlye, and as it were runnyng in Reprobū sensum, as Sainte Paule speaketh. Rom. i.

Desit.

A  
 desierynge nothyng that is good for their soules  
 in dede, but rather contrarie, desierynge that  
 thinge for good whiche is naught in dede. Euen  
 as it were one that in a feruente feauer hadde  
 his mouthe infecte wth nocryue humours, whi-  
 che iudgeth that thinge to bee bitter that is  
 swete or pleasaunte in taste in dede. So enyll  
 and vycious excercyse corrupteth the appetyte  
 that it shall runne on the thing that is nought,  
 rather then to desire the thinge that is good.  
 And these desiers that Sainte Peter speaketh  
 of here, extendeth not onely to the vnlawfull  
 lustes of the fleshe, but also to vnnaturall de-  
 sires and lustes, whiche Saynte Paule gre-  
 uously faret, Rom. i. Vinolentius commessatio-  
 nibus. And because it is necessarye to amoue  
 the cause, if the effecte shall be amoued, there-  
 fore the blessed Apostle reproveth Glotony, of  
 whiche commonly ensueth lecherie, And speci-  
 allye of ouermuche drynkyng of wine, as sainte  
 Paule saith: Nolite inebriari vino, in quo est lux-  
 uria. Be not dronke with Wyne, for in wine is  
 lecherie, as the effecte in the cause. And therfore  
 as Valerius Maximus writeth. Lib. ii. Vini vsus Ro-  
 manis foeminis ignotus fuit ne scilicet in aliquod  
 dedecus pro laberentur quia proximus a libero pa-  
 tre intemperantie gradus ad inconcessam venerem  
 esse consuevit. The women of Rome in the olde  
 tyme when Rome flozished in highest auctoritie  
 & domnion, knew not the vse of wyne for feare  
 lest they should fall to anye shame or villany for



**C** the next stept of intemperancye from the God of  
 wyne, was wont to be to vnlawful lechery. And  
 Terence, saith, Sine cerere & baccho friget venus.  
 Without meate and drinke Venus is colde, the  
 fleshely luste shall not trouble thee. In signe and  
 token that one of them foloweth of the other, the  
 bealy is next aboue the prauitie, to geue vs to vnder-  
 stande that if we restrayne the bealy from su-  
 perfluitie of meate and drynke, the incontynency  
 of lecherie shall be colde, and little shall trouble  
 vs. Where contrary, he that is geuen to the plea-  
 sure of the bealy, shall not auoyd the fylthines of  
 lecherie, Commestationibus, in extraordinarie  
 refections, banketynges, breakfastes, after  
 nonemeates, revesuppers, and such other lewde  
 and vnseasonable wanton bealyglee. All these  
 leadeth lechery, and so dothe all other potations,  
**D** and bibbinge, and bollynge, and reuellinge,  
 and so doth dronkenness folowynge of the same.  
 And in the olde tyme afoze the sayth of Chyste  
 was receined of these folkes that Saynt Peter  
 wrot to, of such excesse in meates and drinkes, fo-  
 lowed not onely the vncleannes of the flethe in  
 lecherie, but also the vnlawefull and detestable  
 Synnes of Idolatrye, and woorthyppe of false  
 Goddes, woorthyping that for a God that was  
 no God, as sometyme the Sunne and Mone,  
 and suche other creatures, and manye tymes  
 dead men and women whose bodyes wer rotten  
 in the grounde, or in the Sea, and their soules  
 dampned in hell, as Iupiter, Mars, Venus, or  
 such

Suche other as had exceded in one notable woork  
 or other, whyle they were alyue. And that  
 thys cryme mooste odious to GOD, and mooste  
 derogatynge hys honoure and glozpe foloweth  
 of reuelynge and ryatynge appeareth by the peo-  
 ple of Israell, whiche whyle Moyles was in  
 the mounte wyth almyghty GOD, receiuyng  
 the lawes, they sate downe to eate and drynke,  
 Sedit populus comedere & bibere, & surrexerunt lu-  
 dere. Exod. xxii. And then they rose vp to daunce  
 and synge, and playe on such instrumentes as  
 they hadde in woorthyppe and honoure of their  
 Calfe that was newe made, whiche was plaine  
 Idolatrye. And Lactancius firmanus diuina-  
 rum institutionum, Lib. primo capi. xxi. sayeth of  
 suche sacrifices of the Gentilitie. Epuliscy faciat  
 noctem lusibus ducerent. And so you shall reade  
 of mooste parte of their solemne feastes. I haue  
 declared to you here afoze what is an idole, and  
 what is Idolatrye. An Idole and an Image  
 is not all one. Euerye Idole is an Image, but  
 not contrarywyse. For when Chyste asked them  
 for the coyne of their money, and they brought  
 hym a Denere, he asked not whose is thys idole  
 but whose is thys ymage? An Image properly  
 representeth a naturall thinge: or a thinge that  
 is or hath bene, or maye bee, as the Image of  
 the Crucifixe. An Idole representeth and sig-  
 nifieth that þe neuer was nor can be, as when a  
 man maketh a picture to represent the God Ju-  
 piter, or the Goddesse Venus, whiche nother be  
 nor can be, for there is no god Jupiter, nor god-  
 desse

A

B



C

desse Venus, neither can be anye suche. Therfore what soeuer representeth them for Goddes muste neades be an Idole. You make an Image an Idole, geuyng diuine honoure vnto it, or lokyng for helpe of it, or thinkyng that one Image of our Ladie can helpe thee better then an other, for there is in the Image no suche diuine power. The wylse Poet sayeth betye fetelye.

*Qui fingit sacros ligno vel marmore vultus, non facit ille deos: qui colit ille facit.* He that maketh holys faces in Timber or in Stone, maketh not Gods, he that worshippeth them he maketh them gods. And so thou makest an Idole of thy wife, or of thy childe by ouermuche louyng theim or cheryng theim, and doinge more for theim then thou wouldest do for G O D. And slackyng

• or leauinge thy duetye to God to please theim, after the maner of Saynte Paules speakyng, when he calleth Auarice *Idolorū seruitus*, Couetousnesse is Idolatry, because the couetous man maketh his money his Idole and his G O D, doinge more for to gette richesse, then he woulde do to get God. And takinge more minde on riches then on God. And doing that for his goods sake, that he woulde not do for Gods sake. And after this manner you maie make an Idole of the newest Image that is, if you wyll geue it suche honoure as is not kindelye for it. Make no more of an Image, but onely take it as a representer to signifye, and to put you in remembrance of the thinge that it is made after, and passe no more bypon it. *In quo admirantur non*

D

con

concurrentibus vobis in eandem luxurie confusionē,  
 Here. i. Peter toucheth a comon experiece which  
 chaunceth to the p̄ frō byce be couerted to vertue, A  
 or frō a comen maner of liuyng to more woꝛship  
 or to more honestie, or from pouertie to greate  
 riches: Suche as were their equals afoze, suche  
 as were their companions, or as leude as they  
 were afoze, wyl mocke theim, gest at them, yea  
 and some will bitterlye rayle, and dispitefullye  
 backebite theim. Example we haue. i. Reg. x. of  
 Saule whiche was but a rude persone, and se-  
 kyng his fathers Asses that were strayed a-  
 waye, he met with Samuell the Pꝛophet, who  
 by Goddes commaundement anointed him king  
 of the realme, and tolde hym afoze hande certain  
 thinges that shoulde befoztune hym, that when  
 he sawe them come to passe, and come to effecte  
 as they were told hym, he myght by them assure  
 hym selfe that Samuell was a true Pꝛophete,  
 and that he declared to hym Goddes minde sin-  
 cerelye and truelye. Amonge other, this was one  
 signe, when thou shalt come to a certayne town  
 in thy waye (saide Samuell vnto Saule) there  
 thou shalt mete a company of Pꝛophets. Et insili-  
 et in te spiritus domini & prophetabis cum eis & mu-  
 sabetis in ynum alium. The spirit of our lord shall  
 fall vpon thee sodainly, & thou shalt prophecy as  
 they do, and thou shalt be chaunged into another  
 maner of mā. And as Samuel p̄ prophet sated, so  
 it chaunced in dede. And Saul prophecied with  
 them, singing & lauding god, & also speking by p̄  
 way of prophecy of thinges to come. Of this came  
 the

B



C

the murmure and admiration, and wonder of  
 them that knewe hym, and were acquainted  
 with hym afore, even as Saynte Peter spea-  
 keth here, they saide. *Quenam res accidit filio  
 Cis? Num & Saul inter Prophetas?* Cis was father  
 vnto Saule, what is become vnto the sonne of  
 Cis? What is Saule amonge the Prophetes,  
 or one of the Prophetes? These menne did not  
 thanke God for the gifte that God hadde ge-  
 uen to Saule, but rather disdayned, and fell to  
 mockynge of hym. Other there were that mani-  
 festlye despised hym. *Filii autem Belial dixerunt  
 Num saluare nos poterit iste & despexerunt eum.*

D

The Deuylls chyldren, malicious persones  
 sayde. Can this man saue vs from our enemies?  
 They despised hym and set hym at naught, and  
 woulde not take hym as their kynge, nor brou-  
 ght anye presente vnto hym as others did. Even  
 accordynge to suche common practice of the wo-  
 lde speaketh Saynte Peter here. They that  
 yet styll persisteth and continueth in their old ac-  
 customed vice and misluyngge filii Belial, the  
 deuylls birdes marueyleth at you. That you  
 forsake them, and that you fall not to suche con-  
 fusion of all Lecherye and voluptuous luyngge  
 as they dooe, and as you were wonte to dooe,  
 blaspheminge and misluyngge you, because you  
 abstaine from their noughtie conuersation, they  
 despise you, and sette not a strawe by you, but  
 sayeth: Wyl you see thys Pope holpe hoze-  
 son? *Num Saull inter Prophetas.* We shall haue  
 a Prophet or a Preacher of hym, with suche  
 other

other blasphemynge and raylynge woozdes.

Qui reddent rationem ei qui paratus est iudicare vivos & mortuos. Whiche shall make a reakinging and accompte for their raylinge, vnto hym that is readye to Iudge the quicke and the deade, our Sauour Iesus Chryste, vnto whome the father hath geuen auctoritie to Iudge all them that shall be iudged, for if you holde your tonge and speake nothynge, that iuste Iudge will not kepe silence, nor holde his tongue, but will paye them home for their blasphemye and raylynge, and shall geue you large rewarde for your patience, accorpyng to that Sainte Paule sayeth that patience tryeth a manne, a tryall worketh hope of saluation. And that hope shall not bee confounded, but shall be saciate with ioyes euerlastinge in heauen, accorpyng to our expectation.

Amen.

Doo.

The



C

the murmure and admiration, and wonder of  
 them that knewe hym, and were acquaynted  
 with hym afore, even as Saynte Peter spea-  
 keth here, they saide. *Quenam res accidit filio  
 Cis? Num & Saul inter Prophetas?* Cis was father  
 vnto Saule, what is become vnto the sonne of  
 Cis? What is Saule amonge the Prophetes,  
 or one of the Prophetes? These menne did not  
 thanke **GOD** for the gifte that God hadde ge-  
 uen to Saule, but rather disdained, and fell to  
 mockynge of hym. Other there were that mani-  
 festlye despised hym. *Filii autem Belial dixerunt  
 Num saluare nos poterit iste? & despexerunt eum.*

D

The Deuylls chyldren, malicious persones  
 sayde. Can this man saue vs from our enemies?  
 They despised hym and set hym at naught, and  
 woulde not take hym as their kynge, nor brou-  
 ght anye presente vnto hym as others did. Even  
 accordynge to suche common practice of the wo-  
 lde speaketh Saynte Peter here. They that  
 yet styll persisteth and continueth in their old ac-  
 customed vyce and misluyngge filii Belial, the  
 deuylls birdes markepleth at you. That you  
 forsake them, and that you fall not to suche co-  
 fusion of all Lecherye and voluptuous luyngge  
 as they dooe, and as you were wonte to dooe,  
 blaspheminge and misluyngge you, because you  
 abstaine from their noughtie conuersation, they  
 despise you, and sette not a strawe by you, but  
 sayeth: Wyl you see thys Pope holpe hoze-  
 son? *Num Saull inter Prophetas.* We shall haue  
 a Prophete or a Preacher of hym, with suche  
 other

other blasphemynge and raylynge woozdes.

Qui reddent rationem ei qui paratus est iudicare vivos & mortuos. Whiche shall make a reakinging and accompte for their raylinge, vnto hym that is readye to Judge the quicke and the deade, our Sauour Iesus Christe, vnto whome the father hath geuen auctoritie to Judge all them that shall be iudged, for if you holde your tonge and speake nothinge, that iuste Judge will not kepe silence, nor holde his tongue, but will paye them home for their blasphemye and raylynge, and shall geue you large rewarde for your patience, accorpyng to that Sainte Paule sayeth that patience tryeth a manne, a tryall worketh hope of saluation. And that hope shall not bee confounded, but shall be saciate with ioyes

everlastinge in heauen, accorpyng

to our expectation.

Amen.

Doo.

The



**The fiftenth treatise of  
Sermon.**

C

**I**uant autem secundum Deum in spiritu.

**I**n these wordes that I haue nowe reade  
vnto you the blessed Apostle Sainte Pe-  
ter sheweth vs the commoditie that came to the  
that beyng infidels hadde the Gospell and good  
tidings of Chyestes doctrine preached vnto them  
And the same comoditie commeth also to all the  
that beinge in deadly sinne, and so dead spiritu-  
ally heareth the Gospell and the worde of God  
preached vnto them, which is amendment of life.  
Thus he sayeth. Propter hoc, &c. For this cause  
the Gospell and holpe doctryne of Chyestes faith  
was preached to you, and to the while they were  
afoze dead by infidelitie, and for lacke of the lyfe  
of grace, that they might be likewise iudged, or  
condemned by carnal vicious persons as you be,  
and might be likewise hadde in dispite as you be  
for Chyestes sake, and for your good vertuous li-  
uing. And notwithstanding sinister iudgemente  
of naughty men, yet they should liue Godly, and  
according to Goddes pleasure, in spirite, for com-  
monly those two thinges foloweth of the recey-  
uyng of Chyestes sayth, and for liuyng accor-  
dinge to the same, firste that accidentallie and  
by occasion of good and chistian liuyng, menne  
suffereth muche woe and vexation, and many di-  
spitefull wordes. Second euen of purpose of the  
that preacheth or conuerteth men to good, they  
that

that he so conuerted maye liue vertuouſlye ac- **A**  
 cordinge to Goddes pleasure. *Omnium autem*  
*finis appropinquabit*. Because he sayd euen now  
 that Chriſte is readye to come to iudge the quick  
 and the deade, as though he woulde not be long  
 nor farie. Nowe he ſaith accordinge to the ſame  
 that the ende of all menne is at hande, for as  
 Chriſte ſaith in the Goſpell, of that daye of  
 iudgement no man knoweth howe nigh it is, or  
 howe farre of it is. And therefore we muſte euer  
 thinke vppon it, as thinkinge euerys moynynge  
 it woulde be come afore night. And euen ſo we  
 muſte thinke of our owne particuler iudgement  
 at our departinge, euerie man and woman for  
 oure owne parte, as well for the aucthoritye of  
 Goddes woorde, that in manye places geueth **B**  
 vs warnynge to bee euer readye, as for the ma-  
 nifolde *Prophetias* and meſſagers of death  
 that wee haue euerye daye. Of whiche one is  
 Age, whiche daielye creapeth vppon vs, ad-  
 uertiſynge vs of oure ende to whiche he daielye  
 driueth vs, as by lacke of naturall heate,  
 and by colde folowynge of the ſame. And this  
 commeth to manye menne by longe continu-  
 ynge in thys lyfe, and by multitude of yeres.  
 To others it commeth afore their tyme acci-  
 dentallye, and in a manner byolentelye, as by  
 ſykenneſſe, paynes, and aches, and to others  
 by vymeasurable ſolicitude and care of minde.  
*Eccle. xxx. Cogitatus ante tempus ſenectam addu-*  
*cit.* And to others by ouermuche Studie and  
 watchynge for to get learnynge and knowledge.



**V**igilia honestatis tabefactis carnes, & cogitatus illis  
**C**us auferet somnum. Eccle. xix. **T**hynge about  
 matters of honestye and goodnes shall consume  
 the flethe, and the thynking on such thinges will  
 take awaye a mans slepe, for of muche thought  
 and of pꝛofounde study about weighty matters,  
 and likewise of musinge on terrible and trou-  
 blous causes there cometh into the sensuall ap-  
 petite of manne manye passions and troubles to  
 bere hym, and vnquiet him, as feare and sorow  
 and heauinesse, or suche other, whiche manye  
 tymes altereth the bodye loose and vnmeeas-  
 urabyle, so that a mannes naturall complexion  
 is distempered by the same, and a mannes natu-  
 rall moysture is consumed, and natural strength  
 weakened and decayed, and so the flethe wither-  
 eth and dryeth, the skynne wrinkleth and quak-  
 eth. And therefore saide the wise man. Pro. xxv.  
 Sicut tinea vestimento & vermis ligno, ita trifida  
**D** viri nocet cordi. As a moight hurteth a garment  
 and a woyme consumeth a tree, so dothe so-  
 rowe and heauinesse hurte a mannes harte, and  
 consequentlpe all the bodye after. And therfore  
 holpe Job in his greete calamitie and vexacion  
 sayde. Curis mea aruit & contracta est, Job. vii.  
 My skinne is withered and shrunke together.  
 This saide holpe Job, considerynge that hys  
 naturall moysture was consumed by age, & for his  
 manifold diseases and toyes. An other pꝛonoti-  
 cation & messenger of our end is sickenes, soores &  
 malēders, as weaknes of complexion, disposition to  
 many feuers & to be now & then vexed w one fe-  
 uer.

uer of another, hee sette, toll, & none goeis, &  
 runninge legges, droppe, and palsey. All these A  
 biddeth vs be ware, and geueth vs warninge  
 afoze. But manye there bee that wyl take no  
 warninge by these infirmities, but be as malici-  
 onselfe disposed in blasphemie, & couetousnesse,  
 euerwhyle they be subiecte to such diseases, as  
 they were in health. They neuer remembreth  
 death, till they be so taken that they can nother  
 stirre hande nor foote, and can scarcely speake  
 or heare. As we haue knowne of these hel houn-  
 des ruffians and rascals that by their life time  
 had neuer deuotion toward god, neither regarding  
 masse nor other diuine seruice, neither the sacra-  
 ment of Christes churche, which when they haue  
 bene taken w<sup>th</sup> feruent sickness & they could not by  
 the helpe of physicians recover, haue fallen to ra- B  
 ginge, blaspheming, & cursing, and so died de-  
 sperately. After whiche soden death foloweth and  
 preuenteth the disposyng of a mannes Soule  
 to GOD, or of hys goodes to the worlde, all  
 the sayde messages, infirmities, and diseases,  
 they bringe thowde ridings to the bodye, and  
 bee nothings pleasaunte for the sensuall appe-  
 tite: in as muche as they putte menne to paine.  
 And healepe to drawe menne to the graue, but  
 to the reason they shoulde bee welcome, for  
 they be medecynable and holesome for the soul,  
 in as muche as they letteth menne and kepeth  
 menne from synne, and maketh theim more fer-  
 uent to please GOD, and to liue vertuousslye.  
 When mens infirmities be multiplied and com-  
 meth;



meth one vpon an other, men will make haste to know God and to come to God, amending their lynes. And, s. Paule consideringe that (virtus in infirmitate perficitur, ii. Cori, xii.) vertue is made parfite in infirmitie, in as much as sickenes and weakenes of body is the matter and occasion to exercise Patience, to exercise Temperaunce and Chastitie, and also by syckensse knowynge a mannes owne infyrmitie, he shall be made moze lowlye and meeke and so stronge to exercise himselfe in vertue. And also because that vertue is neuer so parfite as when it hath some infirmitie contrarie that it maye strue agaynste, as Chastitie when it is not tempted by carnall concupiscence, is not so parfite as when it is tempted, and so patience is mozte excellent that is proued and tempted by veracion of Shrowes, and by displeasures, and therefore Saynte Paule saith Libetor gloriabor in infirmitatibus meis vt inhabitet in me virtus Christi. I shall gladlye and wyth a good wyll reioyce and be proude in myne infyrmities, that so I may be conformable to Christ, hauing vertues in me moze eminent and moze excellent then els they woulde haue bene. Propter quod placeo mihi in infirmitatibus meis, in contumelijs, in necessitatibus, in persecutionibus, in angustijs pro Christo. I please my selfe (as a proude manne dothe) when I am weake and sicke, or diseased in bodye, and when I am dispitelye vexed, and when I am in greate and extreme neade, in persecution, in distresse, or in streictes. Cum enim infirmor tunc potens sum.

When

When I am sicke and weake, then I am strong  
and mightye. Ambrosius. Verum est quia tunc vin-  
cit christianus cum perdere putatur, & tunc perdit  
perfidia cum se vicisse gratulatur plaudit igitur cum  
illi insultatur & surgit cum premitur.

It is true that the apostle saith, for then a chasten man  
ouercometh and hath the ouerhande when he is  
thought to lose, and to haue the worse. And then  
falshode loseth when he is glad of his winnyng,  
or that he hath overcome and gotten the upper  
hand. And therfore saint Paule was most glad  
and prouide in God, when men bickered and wrought  
displeasures against him, and he rose vpward  
when men thought they pressed hym downe. An  
other common messenger of Deathe, is example of  
others that we see plucked away from vs euery  
daye, of all ages, of all states and degrees, as  
well bouthists and noughty liuers, as blessed men  
of the best sort. There is no dale, but we heare of  
the death of one or other, by which we may assure  
our selues that we shall go after. And almightie  
God many times suffreth blessed men and good  
liuers to dye sodainely, and sometimes moze mi-  
serably in the reputation of the worlde, then ty-  
rantes, extortioners, and bribers, and such other  
of the worst sort. Temporall wealth, and tempo-  
rall penurye and pouertye, is common, as well  
to good folke, as to the bad folke, and so is that  
we call miserable death, & a faire deathe. For the  
first. S. Aug. i. ci. dei ca. viii. Temporalia bona & mala  
vtriusq; voluit esse communia, vt nec bona cupiditas ap-  
pet



petantur quæ mali quoque habere cernuntur, nec mala  
**C** impiter eueniunt quibus & boni plerumque afficiuntur.  
 God woulde that good thinges and ill chaunces  
 should be comen to good men and to bad, because  
 good thinges shold not be to greedely desired whi-  
 che we se noughty persōs to haue and enioy, nor  
 yll thinges should not be shamefully eschued and  
 abhorred, whiche mooste commonly good people  
 hath and be combzed with all. The most diuersity  
 is in the ble and occupiynge of prosperitie and of  
 aduersitie. For a good man is neuer the prouder  
 for prosperitie, neither ouercast, broken, or marde  
 by aduersitie, where contrary, a noughty person  
 in felicitie is corrupt by pride and arrogancy, and  
 with infelicitie, with yll chaunces & aduersite is  
 sore bered and punished, & many tymes brought  
 to desperation. yet besyde thys almyghty God  
 sheweth his metuelous worke in the distribu-  
**D** tion or dewdinge of prosperite and aduersite, as  
 wel as of a good death and a foule death, in that  
 that if **G O D** shoulde by and by correcte euerye  
 synne wyth some manifest paine, he shoulde leaue  
 nothinge to bee punished at the generall iudge-  
 mente, and agayne if **G O D** did punyſhe no  
 no faulte nor synne nowe in this presente life,  
 menne woulde thynke there were no Godlye  
 prouidence at all, or that **G O D** cared not  
 for the worlde, or what that menne did in the  
 worlde. And lykewyle, when menne praye  
 for prosperite, or for sufficiencie herein thys  
 world if God would not of his liberall goodnes  
 graunt

graunt men somewhat of their peticiōs sometimes  
 among, mē wold think that he had nothing to do  
 with them, or that worldly wealth pertained not  
 to him, and were none of his to bestow when he  
 wolde, and again if he should graunt thē to eueri  
 man that wold aske for them, mē wold serue god  
 for none other thing but for them, and the seruice  
 of God should not make vs godly and deuout to  
 ward him, but rather greedy and couetouse to the  
 world. Therefore although there be no dissimilitu-  
 tude betwixt the thinges that good mē & naughtie  
 men in differently suffereth, yet there is great  
 diuersitie and differēce betwixt the sufferers. As  
 if a man chafe in his hand, or els against the fyre  
 talow or greace, it giueth an horrible stinkyng  
 smell, where as if you likewise chafe by the same  
 fyre a pleasant oyntment, it giueth a fragraunt  
 and sweete sauour. And like as God sēdeth welth  
 and wo indifferently to good men and to yll men,  
 for causes best known vnto his wisdom, euen  
 so he sendeth our end and death sometime to euil  
 mē easy and woꝛshipful in the sight of the world,  
 and to good men shameful and vilenous as men  
 taketh it. Many men desireth a good death, and  
 a fayre death, and feareth and abhorreth a fowle  
 deathe. And yet (to save the truthe) all maner of  
 death is a good death to them that be good, and  
 to sinneful persons almaner of deathe is a fowle  
 death, as Saint Austine declareth in his booke  
 de disciplina Christiana. Therefore if thou be afraid  
 of a fowle death, thou muste feare a fowle and a  
 sinneful life, for if thou loue a fowle and a sinne-



C

full life, and wouldest haue a fair end, thou louest better thy death then thy life, which I declare after this maner. All things that a man loueth he would fayne haue them fayre and good, as in example: If thou loue thy coate or thy gown, thou wouldest fayne haue it fayre and good. Thou louest thy frende, thou wouldest fayne haue hym good. Thou louest thy sonne or thy childe, thou wouldest be glad he were good. Thou louest thy house or thy chamber, thou wouldest fayne haue it fayre and good. Then how is it that thou wouldest fayne haue a fayre and a good death at thine ending? Is it not for like causes, that thou hast a speciall loue to it. And therfore thou praieest God (consideringe that thou must once dye) that God woulde sende thee a fayre deathe, and that God would saue thee from a fowle deathe. Thou art afrayd to dye yll, but thou art not afrayde to liue yll, & therfore thou louest thy death better then thy life.

D

Amende thy yll lyfe, and neuer feare an yll death. For nō potest male mori qui bene vixerit, he can not die ill that hath liued well. But agayne this you will peraduenture object thus: hath not mani good mē ben dzowned by tempest or by ship wrack in þe seas & lost theyr liues wth their goodes & al? Hath not many good men ben slain amongst theyr enemies in battell? Hath not theues kyled mani good men in theyr own houses, or els by the hie way side? Hath not some good mē bene killed with wilde beastes, yea & many al to forne in pētes with such wild beastes? and haue you not herd of som innocētys þe haue ben hanged on þe galowes as felons

as felons, murderers, or like malefactours? Be  
 not al these y<sup>e</sup> deathes? be thei not fowle deathes?  
 Aske the eyes of the carnal and fleshly mā, & they  
 will say they be fowle deathes, & ill deathes. But  
 examine & aske the eyes of our faith & they wyll  
 iudge thē and cal thē saye deathes, because that  
 God saith by the p<sup>r</sup>ophet, *preciosa est in conspectu  
 domini mors sanctoꝝ eius.* The death of the holpe  
 & good men is p<sup>r</sup>ecious & of great p<sup>r</sup>ice & estima  
 tion in the sight of our loꝝd. Be not such deathes  
 as I haue spoken of, the veri deathes that blessed  
 Martyrs (whose martirdomes we kepe highe &  
 holy in Chzistes churche) haue suffered for Chzi  
 stes sake. Therfoze let vs endeuour our selues to  
 haue a good life while we be here, & then whatso  
 euer occasiō we haue to die, we shal go out of this  
 woꝝld to rest & quietnes that shal be without al  
 feare of trouble, & shal neuer haue end. The riche  
 glotō p<sup>r</sup> is spoke of in the gospel p<sup>r</sup> went eueri day  
 in purple & soft silkes, & sared euery dai delicat  
 ly, it is to be thought that he died in a soft bed, in  
 fine shetes & costly cōterpoints or couerlets, but  
 streight out of thē he was cast into hell, where he  
 begged one drop of water to cole his tong, & to re  
 fresh him & could not get it. Doze Lazar the beg  
 ger died in his māgie cloutes ful of matter of his  
 sores, amōg the dogs that licked his scabs wout  
 meate or dzink, in hūger & thurst, he could not get  
 the crūmes & scraps that sel scō p<sup>r</sup> rich māns boꝝd,  
 yet out of al this miseri he wēt streight into Abꝛa  
 hams bosom, a place of rest & quietnes without a  
 ny distēperance to trouble him or to disease hym:

A

B



C

Take hede of they 2 ende, and by that consideraci-  
 on iudge whiche was the better death, eyther the  
 ryche gloton, which died into hel, oz the deathe of  
 pooze Lazar which dyed into health, rest, & quiet-  
 nes. I dout not but your minde giueth you that  
 pooze Lazar dyed the better deathe, excepte you  
 would wythe to dye in riche clothes, & to be pow-  
 dred with costly spices, and your soules to stryke  
 in hell, and to begge water, and none to haue gy-  
 uen you. What profite got the riche gloton by his  
 gaye tumb of fyne marble oz of touche stone, oz  
 els of some costly mettall, moze then the poze man  
 by his homely buryal: litle oz none. Therefore to  
 conclude, thou shalt learne to dye well, and to dye  
 a fayze death: if thou wilt learne to liue wel. Our  
 saulour Chyrist led the most blessed and vertuons  
 life that euer any man liued, and therfoze though  
 his death semed to his enemies the cruell Jewes  
 moste vile and vilanous, yet it was the maruey-  
 lous death that killed deathe, and killed also the  
 auctour and causer of all death. Therefore final-  
 lye consideringe that the ende of vs all is come at  
 hande (as saint Peter saithe here) let vs take ex-  
 ample of Chyrist and of his holy word, and also of  
 holy men and women that hath taken paynes to  
 folow his steps, and let vs conforme our lyuings  
 vnto their liues, and let vs arme our selues with  
 the cōsideracion and busie remembrance of Chri-  
 stes life, and of his passion & his death, as I sayd  
 at the beginning of this exhortacion, & then there  
 is no doubte but whether we dye by lande oz by  
 water, we shall dye a pzeious and a good death,  
 that

D

that shalbe the meane and high way to quietnes,  
rest, and loyes in euerlastinge life with Chyriste.  
Estote itaq; prudentes et vigilate in orationibus, ther  
foze be you prudent and watch in praiers. These  
wozdes of sainte Peter with certaine that folo  
weth be red in Chyristes churche for the epistle of  
the day, on the Sunday within the octaues of the  
ascension: which is the Sunday next afoze Whit sū  
Day. Saint Peter considering the manifold trou  
bles of this woꝛld that vertuous faithful people  
be euer cumbꝛed with al, and also considering the  
shoztnes of our abode here, that it wil away, and  
is come to an ende, therfore he saith: be you pru  
dēt and watch in praiers. Be you prudēt (he saith)  
there be diuers maners of prudence. The Philo  
sopher saith that omnia naturaliter bonum appet  
runt: All things naturally desyꝛeth the thing that  
is good for theym, and so doth the thinges that  
lacketh theyꝛ senses after theyꝛ maner, for they  
naturally desyꝛeth to come to theyꝛ natural quā  
titie and strength, and to furnyssh and to set foꝛth  
the beutie of the whole woꝛlde, and to saue them  
selues by a certayne methaphozicall prudence, oz  
a similitude of prudence oz prouision, as you see  
that whē a yong tree groweth nigh vnto a great  
tre þ yong tree wyl grow outward frō the great  
tree, as it were to saue it selfe frō the shadow  
oz Dꝛopping of the greater tree, naturally prouis  
ing for his owne safegarde, by suche a naturall  
prudence oz prouision. The brute beastes also de  
syꝛeth that is good for them by a certaine comon  
prudence, which is and may be called A prouision  
for

A

B



**C** for thinges to come bi remembrance of thyngs past.  
 As a Hozse oz a Cowe that hath be fed in a good  
 pasture, oz wintred in a warme stable, wyll dꝛaw  
 to the same againe when thei haue nede. But mā  
 which is a reasonable creature, pzouideth foz the  
 thing that is good foz him self oz foz thē that lōg  
 to him bi pzudence moze pzoperly taken, which is  
*recta ratio agibillium circa hominis bona et mala. vi.*  
*Erhi. id est ratio rectificatiua agibillium.* The reason  
 oz a qualittie oz a vertue in the reasō that maketh  
 streight & setteth in order al thinges that mā doth  
 to obtaine that is good, & to exchew that is bad.  
 It is also the vertue by which a manne can gyue  
 good counsaill & make wise pzouision foz al thin-  
 ges that longeth to a mans life. But then in as  
 much as the wiseman saith: *Contra bonum malū*  
*est, et contra malum bonū.* Euery good thing hath  
 an enemye, and so hath euery vertue, oz at the lest  
**D** wise an Ape oz a counterfeter that semeth a ver-  
 tue & is none but rather a vice: So there is a cer-  
 taine pzudēce of hipocrites that pzetendeth a gra-  
 uitie and a politique cast in all theyꝝ affaires and  
 doinges, & yet they loke moze foz bayne prayse of  
 the people, and that they may be seene to be wise  
 and politique, then foz anye right oz streight in-  
 tencion to do anye good by theyꝝ policie to Gods  
 pleasure, oz to do any man good by the same. Be-  
 cause that Pzudence and sapience be sometyme  
 taken foz one, as appeareth where the Apostle  
 sayth. *Ro. viij. Prudentia carnis mors est.* The pꝛu-  
 dence of the fleshe is deathe. And there ryght he  
 saythe, *Sapientia carnis inimica est deo,* The Sapi-  
 ence oz

ence or wisdom of the flesh is enemy to God. Therefore as Saynte James maketh a distinction of three manner of wisdomes. Iacob. iij. So we maye diuide prudence or prouidence, callinge some earthly prudence or wisdom, some beastly wisdom, and some dyuelishe wisdom or prouision. Earthly prudence or wisdom, is the wisdom of them that studyeth vehemently and farre casteth to gette the wealth and ryches of the world, and drowneeth them selues in the same euen as it were Holes or Wants that be neuer well but when they be toplynge or moylynge in the earth, and there they be wyser and can better skil then any other beast. Euen so be these worldly wise men whiche be neuer well but when they be gathering riches & mucke of the worlde, more seruing theyr riches then seruing God. Agaynst which speaketh our sauour Chyist, Nemo potest duobus dominis seruire deo et mammoni. No man can serue two maysters, God and his goodes or ryches. The Phariseis that were couetous men, hearde thys and laughed hym to scozne, therfore they heard *ve vobis diuitibus*, you suche ryche persons shall haue no euerlastinge, for the ioye that you now take in your riches. Beastly wisdom they haue that obey the pleasure of the bealy, and applyeth theyr wyttes chiefely to content the same, in that folowing the propertye of very beasts, to which Chyist sayd: *Ve vobis qui saturati estis quia esurietis*. Wo be to you that be farced and stuffed full of meates, for you shall be a hungerd, bothe here, and in the worlde to come.

Esa



**C** Esau for greedynes of a messe of pottage lost hys fyrst frutes, yea & made but a trifle of it, he toke no thought for his losse, worse then the prodigall and wastefull sonne that is spoken of in the gospel, for when he had spent al, he toke repentance, returned to his father agayne, asked mercye, and had it. But our spill paynes that drinke & wasteth all that they fathers or frendes haue lefte them, loueth nothing worse then to heare of their ryote and waste, and wyl be readye to fighte if a man speake to them of it, and wyl sweare woundes and nayles, that if they had twise as muche more, it should go the same way, they would sell euery ynche of it. Suche men be wearye of theyr wealthe, they can not beare wealth and plentye, they can not beare so heauye a burden, therefore they must learne to beare light, to beare pouerty and beggery, and for landes, rents, and worship full estate must hop in a cutted cote, proficientes in peius proceeding and going furth euery daye into worse and worse. Diuelishe wisdoms or prudence they haue that by example of the deuyl exalt them selues to the vttermost of theyr power. He would haue exalted him selfe aboue the sters of heauen aboue the estate of all angels, and said he would be like the highest, equall and as good as God. Esay. xliii. Mark the sequel that folowed of his pride, and beware of it. Veruntamen in infernum deſcietis in profundum laci, but thou shalt be cast into hell into the depeſt of the lake, and so he was ouerturned from the gloriousſt angell in heauen, and made the ſowleſt dyuell in hell, and yet

yet proude men semeth worse then he was, for he  
 desired no more but to be like **GOD**, and equall  
 with **GOD**, but the proude man would be better  
 then **GOD**. For where **GOD** would haue his will  
 fulfilled and done when it is iuste and good: the  
 proude man would haue his will done and fulfil-  
 led, whither it be right or wrong. Against al these  
 worldly prudences and wisdomes saith almighty  
**GOD**, as it is reherſed. **i. Cor. i.** I shall destroy the  
 wisdom of worldlye wise men and shall reprove  
 the prudence and prouidence of suche prudent per-  
 sons: Hath not **GOD** (saith the Apostle) made the  
 wisdom of the world very foolishnes: It hath  
 pleased almighty **GOD** to saue faithfull people  
 by the preaching of the gospel, whiche worldlye  
 wisemen repute and take as very foolishnes, and  
 as a foolish thinge. They take theyr policie and  
 worldly prouidence as though it came of theym  
 selues and not of **GOD**, and therefore they thanke  
 not **GOD** for it, neither honour him, but rather la-  
 bour and studie to destroy his honour & to quench  
 it, and therefore **GOD** of his iust iudgement ma-  
 ny times taketh that awaye from theym that he  
 gaue them so that while they thinke them selues  
 wise, they proue verpe fooles, and **GOD** turneth  
 theyr cast and theyr drift to a frustratorie, bayne  
 and foolish end contrarie to theyr expectation.  
 The prudence and wisdom that **Sainte Peter**  
 in this place of his epistle that wee haue in hande  
 would haue vs to vse, is spirituall prudence, the  
 wisdom of the spirite, of the whiche **S. Paule**  
 speaketh, **Rom. viij.** Prudentia autē spiritus vita et pax.



**C** The wisdom of the spirite by which man worketh according to the inclination of the holi spirit is life and peace, that is to saye, it is the cause of life everlasting, and of peace and quietnes here, & to ioyne them together, it is the cause of life with peace and quietnes everlasting in heauen. Thys wisdom no sinner hath, as appeareth manye wayes. Fyrst, because a sinner loseth a great inheritance for a little trifle of pleasure, as Esau did for a messe of potage, as I sayd afoze. And it is writte, Iob. xxviii. Sapientia non inuenitur in terra suauiter niuentium, Wisdom is not founde in the londe or countrey of them that liueth delicatelye all at pleasure. Seconde, sinners lacketh prudence, for they little regarde to recouer theyr inheritace againe, where they might so doe with a little labour and payne like them that be spoken of in the psalme, pro nihilo habuerunt terram desiderabilem, The Israelites esteemed not the delectable lande that was promised them, but would rather haue turned backe agayne into Egypt, euen so do synners desperately little regarde the land of life everlasting in heauen. Thirde, a synner lacketh prudence, because he doth wilfully cast him selfe into the snares of him that will not fayle to draw him and strangle him to death everlastinge. Bydes that bee methede in a nette, canne not gette out when they woulde without helpe, but the more they stryue, the sozer they be holden in the nette, Euen so saythe the wyseman. Prouer. v. Funibus peccatorum suorum vniuersusque cōstringitur. Every synner is wapt and streyned wpth the ropes of hye

of hys owne synnes, and the moze he laboꝛeth, strueth, and strugleth to satiate and content hys vicious appetite the harder he is holden and meshed in delectation, and in custome of hys synne, and so he pꝛepareth and dꝛesseth his owne death. Sap. i. Deus mortem non fecit: impij manibus ac pedibus accersierunt eam. God made not the death of sinne, but wicked men with hand and foote haue called it in and pulled it to theym. Fourth, it is plaine that synners lacketh pꝛudence and wysedome, by that they be not afrayde of the iustice of God knowyng that he hath iustly condemned so manye Angels foꝛ synne, and that the Angels were made diuels foꝛ breakinge theyꝝ obedience to God. And that so manye men and women be dampned foꝛ transgressyng and breakyng hys commaundementes, and that our fyrst parentes and all theyꝝ posteritie were strycken wth mortallitie and necessitie to dye, foꝛ disobedience and foꝛ synne, and that foꝛ synne all the woꝛlde was destroyed with water, and that foꝛ synne the five cityes Sodome, Gomoꝛ, and theyꝝ neyghbours were destroyed wth fyꝛe, bymstone, and suche horryble synckynge tempest. And thus it is euident euerye waye that a synner lacketh the spirituall pꝛudence and wysedome that we speake of. Thys godlye pꝛudence that we speake of, hath three operations and woꝛkes, of whyche cometh theyꝝ effectes pꝛopoztionablye, one is pꝛouision, the seconde is Circumspection, the thyrde thaye be called Caution or warynesse.



**C** To prouision wee be moued by example of foure  
 pooze litle beastes that be spoken of. Prouer. xxx.  
*Quatuor sunt minima terre & ipsa sunt sapientiora sapientibus.* There be. iiii. of the least thinges byeding  
 on earth, and they be wiser after theyr maner then  
 some wise men be. And here we must take our ex-  
 amples of vn sensible thinges and of brute beastes  
 and dumme creatures, according to the counsayl  
 of holy Job. xii. *Interroga iumenta & docebunt te: &  
 volatilia celi et indicabunt tibi: loquere terre & respon-*  
*debit tibi, et narrabunt pisces maris.* Aske the beastes  
 and they will teache thee, and so of others. Then  
 it may be sayde that we aske these diuine crea-  
 tures questions to learne witte by them, whē we  
 consider theyr naturall disposicions, examinynge  
 and discussing and searching out theyr naturall  
 operations and vertues. And then they answer  
 vs and teache vs, when by consideration of them  
 we ascende and rise vp to the knowledge of god,  
 or to som learning, to which we come by conside-  
 ration of their properties. As here in our purpose  
 we be answered by the worke of the Empt, and  
 taught to excheue slouth, and to prouide for the  
 time to come, he is one of the foure that the wise  
 man referreth vs to, saying: *formice populus infir-*  
*mus qui preparat in messe cibum sibi.* One is the  
 pooze Emptte or Bismyre, which in harvest and  
 in time of saye weather prouideth meate to lyue  
 by in winter, of whose diligence and prouision he  
 spoke afore. Prou. vi. *Vade ad formicam o piger, &  
 considera vias eius, & discas sapientiam.* O thou idle  
 man or woman, go to the Emptte, and consider  
 bys

A  
 his labours and payne that he taketh, and learn  
 witte. He hath no ruler, captayne or scolemaſter  
 but onely his owne naturall inclinacion and dyſ-  
 poſicion, where we be many waies taught to pro-  
 uide, as well by almighty God in his ſcriptures,  
 and by the preachers, as by our maiſters and by  
 good example giuers, and yet the ſaid pooze beaſt  
 hath a caſt of prouiſion that many of vs lacketh,  
 for he prouideth aforehand in fair weather meate  
 to lyue by in winter, and in ſowle weather when  
 he may not labour, and ſo the ſlouthful man may  
 learne by him. In ſo muche as ſo little a wor-  
 me, lacking a captaine, guide, or ſcoolemaſter, taught  
 onely by nature, prouideth ſo handſomely for her  
 ſelfe, while ſhe maye ſturre about and labour a-  
 gainſt the time to come. Muche moze we that be  
 reaſonable creatures made after the ymage of  
 God, and called to the ſight of his glozy, and that  
 be helped with ſo many maiſters and teachers, &  
 hauing him that made vs for our gyde and cap-  
 tayne, ought and muſt nedes for chaine gather to-  
 gether the graynes and frutes of good woorkes,  
 by which we may liue the euerlaſting life in time  
 to come. This preſent life is like the ſommer or  
 the harneſt time: for now in the heate of tempta-  
 tion and trouble is the tyme to gather þ merites  
 of rewardeſ euerlaſtinge, the good woorkes for  
 which we ſhall be rewarded in heauen. The daye  
 of dome, and the time after this life maye be cal-  
 led winter, for then will be no time to labour for  
 a mans liuing, but euery man and woman ſhall  
 be compelled to ſhewe furth that he hath layd vp  
B  
 in the



C

in the barne oz garnard of his former woorkes by  
his life tyme, and vpon them he shall lyue, oz pe-  
rishe for hunget, for accoordinge to the ym he shall  
haue his rewarde. *Lepusculus plebs invalida qui  
collocat in petra cubile suum*, Here is som diuersitie  
of translations, for that in our text is called *lepus-  
culus*, in other is called *herinacius*, and *hericius* &  
*Mus*. And in the psalm. Ciii. it is sayd, *petra refugi-  
um herinacis*, the rocke is a refuge, a place of safe  
garde and defence, for that beast. It is a little  
rough beast, and buildeth in the rockes in Pale-  
stine, in the holy lande. I thinke we haue none of  
them here with vs. For the same our translation  
in the prouerbs of Salomon putteth *Lepusculus*  
an Hare oz a Leueret. This woorde *Saphan* in the  
Hebze we hath dyuers significations, of whyche  
one is a Hare, and so it is put in our comon trans-  
lation. A Hare is a weake beast and a fraiful, ener  
running away, moze trusting to her feete and to  
her form oz resting place, then to her own strength.  
Sometime she maketh her forme in old grofes,  
rockes, oz quarryes, spent, lefte, oz forsaken, and  
signifieth the weake good Christen people that  
seke not to reuenge the wrongs done vnto them,  
and hath this pointe of prudence and wisdom, e  
not to trust in theyr owne strength, but to putte  
theyr trust principally in our redemer & sauoure  
Iesus Christe, signified by the stone oz rocke in  
whiche (as it is sayde here) the Hare maketh hyr  
bed oz forme. And so we all shoulde be timorous  
and frayfull of oure owne selues, oz of our owne  
uerites, and muste comytte oure selues to the  
protection

D

protection and defence of God, as in a towre of  
 strengthe to saue vs from oure enemies that  
 woulde destroye vs. Regem Locusta non habet & **A**  
 egreditur vniuersa pro turmas suas. Locusta is a  
 certayne longe flye, bygger then the Cricket, or  
 then the Grasshopper, they be verie many in Af-  
 strike, and in southe parte of Asia. They proper-  
 tie is to flye flocking together, as it wer al with  
 one accord, haupng no kyng nor captayne to set  
 theym forwarde. The Bees haue a captayne or  
 mayster Bee whom they folowe when they wyll  
 swarme, and so hath not these Locustes, bi which  
 is commended vnto vs the pzudence and wyses-  
 dome in concord and vnitie, fellow like wythout  
 coercion or compulsion. For though concord  
 and vnitie wyth obedience vnder one heade and  
 ruler be very good and necessary, and accordinge  
 to Gods lawe and to hys pleasure, yet thys bro-  
 therly loue and concord wythout coercion, plea-  
 seth him much more, & maketh the diuels of hell  
 asrayde to set vpon vs. And therefore the spouse  
 our sauour Christ calleth his best beloued the ho-  
 ly church, the cōgregation of faithful people Ter-  
 ribilis ut castrorum acies ordinata, Cant. vi. Terrible  
 like the forwarde or the on sette of a battel wel set  
 in order and in aray. They that haue experience  
 knoweeth this right well, that when two armies  
 or hostes shall meete together in battayle, that  
 hoste that auunceth forwarde in a ray very close  
 ioined together, shalbe terrible to the contrary part  
 and shal make them soone asrayde, because they  
 can

B



**C** can not fyre any place where to breake the raze,  
but they must needes come vpon the pikes, vpon  
the artillery, vpon the whole ordynance and peryll  
of the battell, wher contrary if they be disseuered,  
diuided and parted abrode, then the contrary mul-  
titude runneth in among them, and scatereth the  
as dogges both in a flocke of sheepe, and destroy-  
eth and killeth where they list. Euen so when our  
gostly enemies seeth vs close knit together by the  
linkes of charitie and of concord in goodnes, thei  
be afrayd of vs, for they loue nothing woys: then  
loue and vnitie in goodnes: they be in dyspayre to  
do vs any hurt, and flye away from vs. We be e-  
uer in warre and battell agaynste the diuels our  
gostly enemies, and thei be euer ramping and ro-  
ring and laboring to ouercome vs, and to bypnye  
vs to dampnacion euerlasting, therfore we must  
needes make a close bulwerke of our selues by a  
frame of charitie, agreyng fast and sure amonge  
our selues by concord and vnitie, and so saue our  
selues, as the wise man exhorteth vs to doe by ex-  
ample of the sayde Locustes that so ordynatelye  
keepe they aray when they flye abrode. Scellio  
manibus nititur & moratur in edibus regis. **A** Stote  
a Weyl, or a Weyll clyngeth and cleaueth fast  
with his fete, which standeth him in stede of han-  
des, and by them he scratcheth and climeth verrye  
nimlye on the walles, on the rooves, and on all o-  
ther places of great mens houses, yea and byldeth  
and breedeth in the kynges palace: and where he  
hath no wynges to flie vp, he getteth vp with his  
handes or feete as hie as he list to do: by this tea-  
ching

ching vs this point of prudence and of prouision,  
 that where we may not obteyne our intente one  
 waye, we must assaye another way. As if a man  
 be not of such naturall pregnancy, and quicknes  
 of witte as others be, yet by his diligence and  
 busye exercise in study and contemplation, and in  
 prayers, he commeth sometyme to the knowlege  
 of holpe scripture, and to such graces of vertues,  
 by whiche he may builde his dwellinge place, in  
 the kinges house of heauen aboue. And you see  
 many times, that in the trade of marchaundise,  
 and in handy craftes, men that be not most clere  
 of wytte, yet by their continuall paines takinge,  
 and by diligent applynge their wittes that they  
 haue vnto their worke, they come to moze con-  
 ninge and knowledge in their faculties, and to  
 moze aboundaunce of riches by their exercise,  
 then they that haue farre better wittes. And as  
 we se that manye birdes that haue fethers and  
 winges to fle and mounthe bp on hie, yet they a-  
 bide and builde alowe amonge the bziers, strisses,  
 and bushes, and sometimes vpon the grounde,  
 while this stellio, this stoote or wesel that hathe  
 no winges, trustinge to her nayles, climeth vp to  
 the top of the towre: so they that be well witted,  
 and might mount hie by their wittes, manye ti-  
 mes geueth them selues to slouth and idlenes,  
 kepinge them selues alowe in shreude vntyrstie  
 and noughtie workes, while good simple persōs,  
 that lacketh the winges of subtil wittes, tru-  
 sting to theyr nayles, to their busie labours, com-  
 meth to greate knowledge, and to grace and

Err.

good,



**C** goodnes and finally to the kinges house and tow-  
wers in heauen aboue, as I sayde. And this for  
this fyrste kinde of prudence or wysedome, whi-  
che I called prouision. The seconde kynde of  
prudence may be called Circumspection, by which  
we loke well about, and take good hede that we  
do truely kepe the meane of vertue, so that while  
we excheu and auoyde one vice, we fall not into  
the other extremite and contrarve vice, as that  
while we auoide avarice and couetousenes, we  
fall not into prodigalitie and wastfulnes: and  
that while we auoyde cowardnes, we fall not  
into folishe hardines, or to rashe bzaimesicknes.  
They be not circumspecte inough, that so exchu-  
eth, and auoideth from tempozall trouble and  
**D** payne, that they runne into euerlastinge payne,  
or that so flieth from wooldly pouertie, that they  
fall into euerlastinge nede and scarcitie, when  
they shall begge and nothinge shall be geuen the.  
All such be like a skittish starting hourse, whiche  
coming ouer a bydge, wil start for a shadowe, or  
for a stone lying by him, and leapeth ouer on the  
other side into the water, & drowneeth both hourse  
and man. Another kind of prudence is Cautio, wa-  
rines, lest we be begiled with vices clobed vnder  
the colour of vertues, as Amasa was begiled of  
Joab. ii. Reg. xx. This Joab fearing least Ama-  
sa shoulde haue ben made cheife captayne of the  
warres of kinge Dauid, enuied him, and dissem-  
bled with him, and as thei were setting forward  
to a certaine batall, met with him, & louingly sa-  
luted him, and toke him by the chyn, as though he  
would

would haue kissed him, and said to him, salue mi A  
 frater, God spede my cosin (foz in dede they were  
 sisters chldzen) he had a weapō by his side, with  
 whiche he stroke him in the side that his guttes  
 fell out, and so he died. There is none so perillous  
 gyle, as that is hidde vnder the similitude and co  
 lour of frendship. By this kinde of pzudence we  
 shal spie when pzide disgiseth him self vnder the  
 similitude & name of clenlines, and when lechery  
 is cloked & taken foz loue: and we shal perceaue  
 that in great aboundaunce, & in woꝛldly welth,  
 is hid much indigence, nede, & lacke of vertue and  
 grace, and also that vnder the ignominie, shame,  
 and sclaundze of Chzistes crosse, is most excellent  
 pulchritude and beautie, & that vnder the folish  
 nes of pzeaching of Chzist (as many hath taken  
 it) is couered most godlye vertue and wysedome. B  
 Our saulour exhorteth vs to pzudence & wilddoe  
 by example of a serpent, Estote prudentes sicut ser  
 pentes, Mat. x. Be you wise like serpentes. The  
 serpent to saue her heade, wyll laye fozth all the  
 tohole body in daunger and perill, and so should  
 we do to conserue and saue Chziste in vs, and to  
 kepe his fayth and his graces in vs, we shoulde  
 lay al our bodie in daunger, rather losing body,  
 goodes and all, then him. And therefore s. Paule  
 saith. Rom. viii. who can separate or diuide vs from  
 the charitie and loue of Chzist? I am sure that nother  
 death nor life, neither any other creature can parte vs  
 frō the loue of god that we haue in chzist Iesu: thus  
 sayth s. Paule in the name of enery good chzisten  
 man & woman. Second, we may learne pzudēce



by the serpent, whiche when he casteth his olde  
**C** slowe oz skin, he crepeth into some straitte place,  
 as betwixt stones oz blockes, oz rockes, & there  
 stripeth him selfe cleane out of his olde scurfe in  
 to a new skinne. And so must we do, we must get  
 vs into the strait waye of penance, and by that  
 stripe cleane away from vs our olde faultes and  
 sinnes. Eph. iiii. Deponite vos secundum pristinam  
 conuersationem veterem hominem qui corrumpit  
 tur secundum desideria erroris. But downe awaye  
 from you your olde man, your olde maner of li  
 uinge, in lustes of errours, all oute of the righte  
 waye of iustice and of good liuinge. Thirde, the  
 serpent when he perceiueth a charmer aboute to  
 charme him oute of his hole oz denne, he laieth  
 one of his eares faste to the grounde, and stop  
 peth the other eare with his taile. By whiche  
 propertie we be taught against the suggestions  
 of oure goostly enemies, to stoppe one eare with  
**D** the earth, that is, the remembraunce of our owne  
 bilenes and infirmitie, and the other eare with  
 oure taile, that is to saye, with the remembrance  
 of our death and ende, to whiche we drawe daye  
 ly, Eccle. vii. In omnibus operibus tuis memorare  
 nouissima & in eternum non peccabis. In all  
 thy woorkes remember thy last ende, and  
 thou shalte neuer sinne, but shall euer  
 haue a good and ready soule to god.  
 And that we all may so haue, he  
 graunt vs, that by his pain  
 ful passion redeemed vs.

Amen.

The

The xvi. treatise or  
sermon.

A

**E**T vigilate in orationibus. I haue sufficient-  
ly (as I trust) exhorted you in my former  
sermon, to vse prudence and circumspecti-  
on in all your affaires and doinges, now I must  
aduertise you to beware of such thinges as may  
be impedimentes to hinder you, and lette you  
from well doinge. The Apostle S. Peter wyl-  
leth you to take good hede where aboute we go,  
sayinge: Et vigilate in orationibus, And watche in  
prayers. Slepe not in youre prayers, for the de-  
uill slepeth not, but watcheth craftely to pull a-  
waye your hearte from you, and from the thinge  
that you intende to praye for. Watche and take  
hede that your minde thinke on nothing els but  
vpon that you desire in your praiser, awaye with  
all carnall thoughtes out of your mindes, lette  
the intente of youre minde be sincere and cleare  
toward God, and praye vnto him, not so muche  
with the sound of your mouth, as with the swete-  
nes of youre minde, and so both youre prayer of  
mouth and of hearte together, shalbe mooste ac-  
ceptable to him. And thoughe praiser be necessary  
at all times and in all places, yet at this time,  
when holye Church readeth this proesse that  
we haue nowe in hande for the Epistle of the  
Passe, we shoulde be moost bigilaunte and dili-  
gent in prayer, that we mighte be the moze apte  
and mete to receiue into the hostrie of our soules  
the holie Goostes graces, at this holye time of  
White,

B



Whitson tide now comming. And so did the blessed virgin Marye mother of Chziste, with other holy women, and the Apostles, after that they had sene Chzistes ascention, they retourned to Jerusalem, and got them into an hie halle, or a losse, where they were perseuerantes vnanimiter in oratione, continuinge in prayer, withoute anye notable interruption. Vnanimiter, al of one mind, knitte together by the bondes of Charitie, for so must they be that do wait and loke for the holy Gost. For Spiritus discipline effugiet fictū. Sap. i. The holy spirite that geueth learninge, wyll flye from one that is fayned, that fayneth him self, or is a dissembler. Therfore he that will haue that holy spirit, let him continue in praier, & in vnitie, concorde, and charitie in hearte and minde. And euen so S. Peter exhorteth vs here, saying: *Ad re omnia autem mutuam in vobismetipsis charitatē continuam habentes.* Afoze all thinge you muste haue within your selues continual charitie, euery one to another, *Quia charitas operit multitudinē peccatorum,* for Charitie couereth the multitude of synnes. That you may obtaine and gette of almyghtye God, that you praye for, aboue all thynges be sure of Charitie, by whiche you may do good to others as well as to youre selues. Accordinge to this Saynt James sayth. Iaco. v. He that causeth a synner to retourne from his error, shall saue his soule from death, and shall couer the multitude of his synnes. And the prophete sayeth, Psalm. xxxi, *Beati quorum remisse sunt iniquitates, & quorum reſta sunt peccata,* Blessed be they whose iniquities

iniquities be forgatuen, and whose sinnes be co-  
 uered. But for this you must vnderstande, that A  
 oute sinnes may be couered two maner of way-  
 es: one waye is by the sinners owne dissimula-  
 tion, hydyng, and clokinge. But after this ma-  
 ner to hyde oure sinnes maketh vs not blessed,  
 but rather accursed, in as muche as they styll re-  
 mayne, and liueth in the sinne, or to the increase  
 of his damnation. Another maner of couerynge  
 oure synnes, is 'when they be so couered, that  
 God seeth them not, and that is to saye: that he  
 imputeth them not to vs, nor leyeth them to our  
 charge, for after the maner of speakinge of scri-  
 pture, then he seith sinnes and loketh vpon them,  
 when he punisheth them, and then he seith them  
 not when he doth not punishe them. And there-  
 fore the prophet sayde in another place: B  
 Auerte faciem tuam a peccatis meis: **Tourne awaye thy**  
**face from my sinnes.** As who shoulde saye, with  
 the eyes of thy mercy loke vpon me, and se me,  
 but see not my synnes, but as it were one that  
 had forgotte theim, punyshe theim not, knowe  
 theim not, but forgeue them, and impute theim  
 not to me, nor laye them to my charge. And in  
 this case be they, that wythoute gyle or dissi-  
 mulation vttereth theyr synnes: Of suche it is  
 sayde, Nec est in spiritu eius dolus: In suche a  
 mans spyryte there is no gyle, where contra-  
 rywyle, they that vseth gyle and clookynge  
 theyr faultes, howe muche the moore they la-  
 boure in defence of theyr synnes, boastyng  
 theim in theyr synnes, and sayng, we haue no synne,



their owne merites, and their owne well doin-  
**C** ges, and seith not their owne iniquities, nother  
 speaketh of theim, so muche their goodlie forti-  
 tude and might decayeth, and waxeth weaker.  
 And therefore againste proude men that trusted  
 muche in their owne good dedes, and would not  
 be a knowen of their faultes, Chziste putteth a  
 parable of the proude Pharisei and the humble  
 publicane: The Pharisei praised him selfe of his  
 vertues, but he spoke nothinge of his faultes:  
 The publicane cloyed not, dissembled not, bled  
 no gyle, but toke vpon him as he was, and there-  
 fore the one was iustified and iudged for a good  
 man, where the other was condemned. Chziste  
 defended the Publicane and gaue sentence, ac-  
 quittinge him as not guiltie, and couered his sin-  
 nes, not any moze to impute them to him, or to  
 laye them to his charge, where the proud Phari-  
**D** sei euen in the temple, in the Surgions shoppe,  
 and vnder the Surgions hande, shewed forth  
 his whole limmes, where he was not sicke nor  
 soore, declaringe his vertues, but his sinnes he  
 couered and hidde from the Surgion, and there-  
 fore he was not cured, he might haue sayd, Quo-  
 niam taci inueterauerunt ossa mea dum clamarem  
 tota die. Because I helde me still my bones we-  
 red olde and decayde to noughte, while I cryed  
 al day longe. The bones of the soule be vertues,  
 for as the bones of the bodye maketh the bodye  
 stronge, so doth vertues make the soule stronge.  
 These bones, these vertues decayeth and dea-  
 weth to nought, whyle we be styl and cry al day  
 longe.

longe. A straunge maner of speakinge of the scri- A  
 prure. It is euē of the same maner that I spake  
 of nowe: The Pharisei was, styll and helde his  
 tounge, and yet cried to loude: he was styll, clo-  
 kinge and hidinge his faultes with scilence, and  
 yet he was loude ynough, boasting and praysing  
 him selfe of his vertues and of his well doinges,  
 of whiche he shoulde haue spoken not a worde,  
 and therfore his vertues auailed him not to sal-  
 uation of his soule, but decaied to nought as his  
 soule did. So (good neighbours) there be inough  
 and to many of vs, that crye loude inough, bo-  
 astynge and praysinge our well doinges, yf anye  
 be, but to speake and confesse our faultes we be  
 styll ynough, and holde our tonges. As manye  
 men of their glottenye, of drynkinge men vnder  
 the borde, of ryottinge and surfettinge, and of  
 wastfull bankettinge, and of theyr pryde & ma-  
 licious taunting of poore men, & of sclaunderinge  
 and backebiting, they take no remorse or grudge  
 of conscience, but rather reioyce in mind, & make  
 much boasting outward of the same. They vse  
 not to reuele & bitter such faultes to theyr goost-  
 ly father, and to almighty God, with contrition  
 and sorow for them, but rather glozieth in their  
 ill doinges, to the increase of theyr owne damp-  
 nation: If they woulde with a lowly heart vn-  
 couer them to the surgion, he woulde make them  
 whole, where as if they be hidde, they wil rankel  
 and fester to euerlastinge corruption. Pryde ma-  
 keth a man to hide his faultes to his dampna-  
 tion: Charitie putteth awaye Pryde. Caritas

Sss

enim



enim non inflatur, Charitie is not proude, and  
**C** therfoze it disposeth a man to humilitie, making  
him contente to shewe him selfe as he is, to the  
surgion, and so he shall be cured and well at ease  
befoze God. Beatus enim cui non imputauit domi-  
nus peccatum. He is blessed to whose charge oure  
lorde God hath not layde any sinnes, but geuing  
him charitie, couereth his synnes. S. Peter cō-  
sideringe this, exhorteth vs aboue all thinges to  
haue charitie, for it couereth the multitude of  
sinnes. And therfoze it may be called a holesome  
and healthfull garment for the soule, for diuers  
necessarpe properties of a garment. Fyyste like  
as a garment conserueth and kepeth a mannes  
lyuelye and naturall heate within him, so doeth  
charitie conserue the lyfe of the soule, so that he  
that lacketh it, lacketh lyfe and is dead. i. ioh. iii.  
Qui non diligit manet in morte, He that hath not  
loue or charitie, abideth in death, he is all colde  
and stiffed. **D** This liuely heate of the soule is con-  
serued and saued by kepinge the commaunde-  
mentes of god, which be al comprehēded in loue  
or charitie, accoꝝdinge to Chzistes aunswer to a  
certayne learned man that apposed hym, saying:  
maister, what shall I do to haue everlastinge life?  
Chzist apposed him again in his owne learning,  
what is written in the lawe? howe reade you? He  
aunswered: Thou shalte loue God aboue all thin-  
ges, with thy whole heart, with thy whole soule,  
with all thy strength, and with all thy mynde: And  
thy neighbour as thy selfe. Thou sayest wel (sayeth  
Chzist) Hoc fac et uiues, do that and thou shalt liue. And  
all this is done by kepinge the ten commaunde-  
men.

mentes of God. In the thre fyrste commaundes  
mentes we be taught howe to order our loue to-  
warde God, and in the seuen last, howe we shall  
extende our loue to our neyghbours. And yf we  
perfourme and fulfyll these for loue, we shall  
please God, and deserue heauen by them, where  
as yf we kepe them onely for feare, we would do  
the contrary if we might, and be no thanke wor-  
thy. Albeit better it is to fulfyll the commaun-  
dementes for feare, then not to fulfyll theim at  
all: for by oft doyng wel for feare, we may gendre  
a loue to wel doing, & so at last we shal do wel for  
loue, and shall haue a sweetenes in wel doinge.

Second, charitie is compared to a garment, for  
like as a garmēt defendeth a man in external heat  
& in colde, in wet & drie wether, so doeth charitie  
award & defend the soule in prosperitie, & in ad-  
uersitie. For as s. Paule saith, Diligentibus deum  
omnia cooperantur in bonū. To them that loueth  
God, al thinges worketh to good, & for both pro-  
speritie & aduersitie God is to be lauded & than-  
ked, when al thinges that man liueth by cometh  
plētiffully, whē the frutes of y<sup>e</sup> earth proueth lar-  
gely, when God maketh the sonne to shine vpon  
good & bad men indifferently, and sendeth rayne  
to the iust men as to the vniust, these and such o-  
ther pertaine to temporal lyfe & prosperitie, & he  
that wil not loue god & laud him for thē is very  
vniust. By this almighty god sheweth what he  
reserueth and kepeth in stoor for them that be  
good, whyle he geueth all suche pleasures to  
therin that be noughte. Then yf thou haue  
plentye, thanke GOD that gaue it thee, or yf



**C** thou lacke, yet thanke God, for he is not taken from the, that geueth all thinges, though he his gyftes be withdrawen for a time. Remember what holy Job sayde, when he was spoyled of al that he had. Dominus dedit, dominus abstulit, sicut domino placuit ita factum est sit nomen domini benedictum. This is verye true charitie towarde God, that so laudeth God in prosperitie, that yet it kepeth a man by, that he be not broken nor ouerthrowen in aduersitie. And here is hyghlye to be considered the true sentence and mynde of holy Job, concerninge prouidence, cure, or prouision about thinges longinge to man, whiche many of the painfull philosophers imputed to destiny, or to fortune, or to influence of the sterres, or suche other causes. For Job sayth: Dominus dedit, **GOD** hath geuen it to me. Where he confesseth that worldly prosperitie cometh to man, not by chaunce nor by destiny, nor by influence of the sterres, nor onely by mans studye and labour, but of Gods dispensation & disposinge. And in that he sayth, Dominus abstulit, God hath taken it away, he confesseth that aduersitie cometh to man also by Goddes prouidence: meaninge by this, that man hath no iust cause to complaine or grudge against God, if he be spoyled of al temporal goodes & gifts. For the things that God geueth, gratis, without any deseruing of vs, he may geue them for a time, or els to a mans last ende, as it pleaseth him. Therefore when he taketh them away afore our end, or when we haue most nede of the, there is no cause why we shuld

com=

complaine. And when holy Job sayth: Si cut domi  
no placuit, ita factum est, sic nomen domini benedictum. **A**  
He declareth, that considering that if a mā  
be spoyled of all that euer he hath, yet if he loue  
God, he shuld conforme his wil to Gods wyll, &  
so not to be supped bp oz ouercome with sorow,  
but rather to be glad, & to geue thanks to God  
if it hath pleased him to fulfil his will vpon hym,  
as the apostles did, Ibant gaudentes a conspectu  
consilii quoniam digni habiti sunt pro nomine Iesu  
contumeliam pati, they went from afoze the coun  
sell, nother wepyng nor grudginge, but with a  
mery heart, that it had pleased GOD to repute  
thē woorthy to suffre despites for Christes name,  
and for his sake. As if a sicke man take a bytter  
potion, he should be glad so to do, in hope of helth  
that he trusteth to receiue by the medicine. **B**  
And so, if God visit his louer with aduersitie, doubt  
les it is for some better purpose, that he know  
eth better then we. Therfoze, although the flesh  
woulde grudge, yet reason shoulde be contente &  
glad of it. Chy2d, like as a garment couereth a  
mans secretes and vncleanly partes that a man  
would not haue sene, so doth charitie couer the  
vnclelines of the soule, so that withoute it the  
soule goeth naked. Therfoze it is sayd. Apo. xvi.  
Beatus qui vigilat & custodit vestimēta sua ne nudus  
ambulet, & videāt turpitudinem eius. Blessed is he  
that walketh as one regarding & caring for his  
owne saluation & sauegard, and that kepeth his  
raiment of vertues, lest he walke naked at y day  
of the generall iudgement, that all the aungelles  
and



& holy cōpany cōming! to Chyrist may se his filthi-  
**C** nes. Fourth, Charitie is the wedding liuery or  
 garment, without which no man can be allowed  
 to sit at Chyristes feast, but if he pzeume to come  
 without it, he shall be taken vp, and bound hand  
 and fote, and cast into the darke dongeon of hel.  
 It is wrytten, Hester. iiii. that it was not lawfull  
 for any man to entre into the court of kinge As-  
 suerus, beyng clothed in sackclothe, or such vile  
 rayment. Assuerus by interpretation is as muche  
 to saye as beatitude, so it maye not be, that anye  
 man withoute charitie, beyng as one wryapt in  
 a sacke, or vyle ragges of vices, to come into the  
 courte of euerlastinge beatitude in heauen. This  
 is the heauenlye vertue, by whiche mortall men  
 yet here liuinge, be made lyke the inhabitauntes  
 of heauen. Of this vertue it is wrytten. Can, viii.  
 Valida sicut mors dilectio, Loue or Charitie, is  
**D** mightie and stronge as death. The strength of  
 Charitie coulde not haue ben moze nobly expze-  
 fed. For who can resist or withstande death: fyre  
 may be withstanden, weapons may be withstan-  
 den, kynges and men of greate power maye be  
 withstanden: but when death commeth it selfe  
 alone, who resisteth or withstandeth it: There  
 is nothing stronger then it, and therefore chari-  
 tie is compared vnto the strength of it. And be-  
 cause that Charitie kylleth in vs that we were  
 afore, kylleth synne, with whiche we were infect  
 afore, and maketh vs as we were not afore, ther-  
 fore it causeth in vs a certayne death, suche as he  
 was deade with that sayde, Mihi mundus crucis  
 fixus

fixus est & ego mundo. The worlde is crucified,  
 kylled, and deade to me, and I to the worlde. A  
 This is the vertue that neuer falleth noz faileth,  
 but in the highe and heavenly citie aboue, is con-  
 summate and made parfit, and set in highest per-  
 fection, that here is feable and weake, and abi-  
 deth much trouble, and hath many interruptiōs.

It foloweth in the text of this epistle. Hospita-  
 les inuicem sine murmuracione, You shall kepe  
 hospitalitie, and open householdes, oz your hou-  
 ses open one to another without yl wil oz grud-  
 ginge. Saynt Paule commendinge the constan-  
 cie and stedfast sayth of the holye patriarchs, A-  
 braham, Isaac, and Jacob, and others, amonge  
 other vertues, specially commendeth them, Quod  
 confessi sunt se hospites & aduenas super terram,  
 declarantes se patriam inquirere. Heb. xi. because B  
 they confessed and toke them selues as gesses &  
 straungers, oz waifaring men, in þ land whiche  
 was promised the as a peculier inheritaunce; yet  
 they settled not theyr mindes on it, but euer had  
 an eye to thinheritaunce that should neuer fayle,  
 which is heauen aboue. signified by the sayd lāde  
 that they were in then: by this geuing vs exāple,  
 that while we be here, how greate so euer welth  
 and ryches, patrimonie, landes, oz reuenues God  
 geueth vs, yet we shoulde not sette our mindes  
 to fast on them, as in them to p̄fixe our ende &  
 our felicitie, as men thinking none other heauē,  
 but that we shoulde euer by example of such holy  
 fathers, set forwarde our selues to wyn the sure  
 habitatiō of heauen & neuer decaieth noz faileth,  
 taking our selues while we be here, as straungers



pilgremes, and wayfaringe men in a straunge  
 countrey. For in verye dede, we were caste into  
 this payneful and troubelous worlde, by occasi-  
 on of the sinne of our old Adam, out of the quiet  
 and pleasaunt seat of paradise, and sent away in-  
 to exile & banishment. And so here we haue not  
 out owne countrey, *Dum enim domi sumus in cor-  
 pore peregrinamur a domino. ii. Cor. v.* Whyle we  
 be at home in our mortall bodie, we be pilgre-  
 mes and straungers from our Lord God. Ther-  
 fore let vs not loke for that thinge in the way in  
 our banishment, that is kepte for vs at home in  
 our countrey. For rest and ease of oure soules, in  
 grace and vertue, we should trauaile and labour  
 lyke straungers and wayfaringe men, euery one  
 doing good one to another while we haue tyme  
 here, and specially by liberall comonication and  
 distribution of that we haue, one to another, for  
 of suche helpe and releife pylgremes haue mooste  
 nede. And though among moral vertues Justice  
 is mooste excellent: yet as the Philosopher sayth,  
*liberales maxime amantur*, they that be liberall be  
 mooste beloued, because they helpe many others, &  
 many others fareth the better for the. One kinde  
 of liberalitie is hospitalitie, that S. Peter spea-  
 keth of here. It is the bouiteousnes & largenes in  
 geuing meat & drinke & lodginge one to another,  
 euery one releuing an others nede, accordinge to  
 the power that God hath lent them, & this shall  
 releue the nede of poore wayfaring me very great-  
 ly. There be .ii. maners of hospitalitie, one is bo-  
 dely hospitalitie, & other is spiritual hospitalitie,

the first is lauded in the Gospel, by the wordes of  
 Christ shall say to them & shall be set on the right  
 hand of the Judge at þe date of iudgement. Venite  
 benedicti p̄t̄s mei. &c. Come to me you the blessed  
 of my father, & take the kyngdome that is p̄pa-  
 red for you from the beginning of the world. For  
 I was an hongred, and you gaue me meate, I  
 was a thriste, and you gaue me drinke, I was a  
 straunger, and lacked harboꝝow or lodgyng, and  
 you toke me in and gaue me lodgyng. And saint  
 Paule counseleth the Hebrewes that he wzot to  
 among other thinges, sayng. Hospitalitate in no-  
 lite obliuisci, per hanc enim placuerunt quidam an-  
 gelis hospicio receptis. Heb. xiii. Forget not hospi-  
 talitie, for by hospitalitie some men haue pleased  
 angels that they receiued into their houses, whi-  
 che they thought first to haue bene men, but af-  
 terwarde they perceiued that they were angels  
 appearyng to them in the likenes of men. Such  
 were they that appered to Abraham in Hambye  
 when they tolde him that Sara his wife shoulde  
 beare him a childe to be his heyre. And such were  
 they that appered to Loth in Sodom, and bade  
 him auoide out of that towne, for it shoulde forth-  
 with be destroyed. Uppon which saith Origene  
 Loth dwelled in Sodome, we reade not manye  
 good dedes of his, hospitalitie onely is praysed  
 in him, he scapeth the flames, he scapeth the fires  
 for that onely that he opened his house to gesses  
 and straungers. The angels entred the house  
 where hospitalitie was kept. The fire entred in-  
 to the houses that were shut vp against gesses.

Ctt. i.

But



**C** But all men be not like disposed to hospitalitie,  
 for some men Hospitem velut hostem virant & ex-  
 cludunt. They shun & shut out a guest as thei would  
 an enemy. Let them beware of the fire with the  
 Sodomites. Some other be liberall and kepeth  
 good houses, but it is for some corrupt intende,  
 either because thei can not be mery without com-  
 panions and good companie, and so they do it to  
 please them selues, which commeth of carnalitie.  
 Some other doth it of pride and baينه glozve, or  
 for some tempozall profite or aduantage. As  
 Tully the noble oratour commendeth hospitality,  
 but his motiue and consideration is nought, it is  
 to woꝛldly. He saith. ii. offi. Est enim valde decorū  
 patere domos hominum illustrium, illustribus hospi-  
 cibus. It is verie semely for noble mens houses  
 to be open for noble gesses, but his cause why he  
 saith so, is carnal. For it foloweth there Reipub-  
**D** lice est ornamento homines externos hoc liberalita-  
 tis genere in vrbe nostra non egere. &c. It adour-  
 neth and doth honour to our common wealthe,  
 that merne of straunge countreys lack not thys  
 kinde of libertye in oure Citie (speakyng of  
 Rome where he dwelled.) Est etiam vehemens  
 rer vtile. &c. It is also wonderous profitable for  
 them that woulde be able to do muche or manye  
 great thinges amonge straungers, to be in good  
 credence of riches, of loue, and fauoure amonge  
 people of straunge countreys, by the meanes of  
 their gesses, whiche they haue receyued in hos-  
 pitalitie. So that Tullies minde was to get com-  
 ditte by his hospitalite, either to him self, or to his  
 ci

citie and countrey men. This is a worldly policy  
 coming of the worldly prudence that I spoke of  
 afore. And as S. Ambrose saith, super Luk. xliiij.  
 Hospitalem remuneraturus esse, est affectus auaricie.  
 To be a great householder or biander lookinge for  
 acquittall, or for to be recompenced with as good  
 or better againe, is the affect or desire of auarice,  
 rather then of liberalitie. And therfore our Sa-  
 uour Christe declaryng to vs the verye true li-  
 berall hospitalitie of the Gospel, in the said. xliiij.  
 chapter of Luke. Cum facis prandium aut coenam,  
 noli vocare amicos tuos, neque fratres, neque cognatos,  
 neque vicinos diuites, nequando & ipsi te vicissim in-  
 uitent ac. &c. When thou makest a dyner or a  
 supper, do not call thy frendes, nor thy brethren,  
 nor thy kinnsfolkes, nor thy riche neighbours, lest  
 an other tyme they bidde thee againe, as thou  
 hast done them, and so thy benefite be redobbed  
 or quit thee home. But rather when thou makest  
 a feast, call poze people, weake folkes, halte, and  
 lame, and blinde, and thou shalbe blessed, because  
 they can not quitte thee with as good agayne.  
 For thou shalt be quit at the resurrectiō of good  
 men. Marke that he saith. Lest they bidde thee  
 againe, and so thy benefite be redobbed or quitte.  
 As who shoulde saye: If thou wylte doe this  
 meritoriously to be rewarded of GOD there-  
 fore, thou muste be well ware that thou doe it,  
 so that thou looke for no tempozall rewarde to  
 come thereof, but as willynge fullye to eschue  
 & auoyde all expectation of rewarde, or recōpen-



C

sation in this world, that thou maiest be rewarded in the resurrection of the iuste. For though of hospitalitie come great rewarde tempozall, and increase, yet that is not the thing that we muste loke for, nor intende to haue, least when we haue that we lose all the other. Of the reward for hospitalitie, there be in scriptures many gaye examples whiche seming tempozall, yet signifieth the spirituall impinguation and feeding, and profite of the soule. I read, .iii. Reg. xvii. of the blessed prophet Helye, that on a time as he came towarde a towne called Sarepta sidoniorum, within the territory of Sidon, he found a woman gatheringe a fewe stickes to make her a fire, he desired her to geue him a little water to drinke, and a morsel of bread. She answered and said she had no bread: I haue no more (said she) but a handfull of meale in a steen, and a litle oyle in a gearre, & I gather nowe (saide she) duo ligna, two stickes, as a man would saye, a fewe stickes to bake it, and make breade for my sonne and me, and when we haue eaten that, we haue no more, we will dye. So (saide Helye) be not afraied. Thus saith the God of Israel. Thy steen of meale shall not faile or lack nor thy gearre of oyle shall be any thing lesse, tyll the time when GOD shall sende rayne vpon the earth. For in dede this fortunied in the time of the long famine that was in y<sup>e</sup> countrey for lack of rayne, by the space of thre peres & an halfe (accordinge to the prayer and petition of the same prophete Helye, for the correction and punishment of Achab the kyng, and Isebel his quene,

D

and

and

and of their false prophetes, and of their people.  
 And as the prophete promised, so it proued in  
 dede. By this example, you se howe the poze ho-  
 spitalitie of the saide good woman exhibited and  
 bestowed on Helye, was recompensed with plen-  
 tie sufficiente, where all the countrey els was in  
 greate penurpe and neade. And here you shall  
 note that this useale in the Steen that was so  
 longe reserued and continued by the word of the  
 Lorde God of Israelt, was a figure, and signi-  
 fied the most reuerende and blessed Sacrament  
 of the Altare. The wydowe that was so longe  
 susteyned with this meal, signified Chrystes holy  
 church, the whole congregation of faythful men  
 and womanne, whiche by that that Chyriste her  
 spouse and husband was slayne and buried, and  
 then rose again, and departed from her into hea-  
 ven, and hath left her viduate and without hys  
 visibill presence, althoughe he hath left her hys  
 blessed bodye and bloude in this blessed Sacra-  
 ment, whiche this wydowe all faietfull folkes  
 muste bake and digest with the sayde two trees,  
 signifyinge the remembraunce of his paynesfull  
 passion that he suffered on the crosse (for a crosse  
 is made commonlye of two trees,) accordynge  
 to Sainte Pauls saynge. As oft as you shall  
 eate this breade, or drinke of this cuppe, you shall  
 shewe the death of our Lorde untill he come, and  
 shall shewe him selfe in his glorious maiestie at  
 the generall iudgemente, which tyme thoughe it  
 shall be a terrible and an horrible time to sinners,  
 and to all damnable persons, yet it shall be a time  
 of



Q

of grace, of solace, and comfort to al his true & loy-  
 uping seruantes. This was signified by raine  
 that came from Heauen vppon the earth; when  
 Helye sayde that the Steen of meale should not  
 fayle, nor the gearre of oyle shoulde not be dimi-  
 nished, tyll GOD sende rayne from heauen for  
 the comforte of the countrey, as his grace shall  
 come for the comfort of vs all, at that daye. This  
 meale and Oyle were continued so longe to sus-  
 taine .iii. persons, not by any natural power, but  
 by the supernatural power of God. And so is his  
 bodye made of breade and wyne by the worde of  
 Chryste, and by his Godlye and infinite power,  
 aboue nature. Therefore let not naturall reason  
 cumber it selfe in the examination or tryng how  
 it maye be, but stedfastly beleue that thus it is,  
 for so God saith. And although it be called breade  
 and the cuppe of wyne, as well in the Gospell, as  
 of S. Paule, yet there is nother breade nor wyne  
 after the consecration, but very fleshe and bloud.  
 Tell me how a handfull of meale and a little oyle  
 coulde continue so longe, and to feade so manye  
 persons; and I shall tell thee, howe of a little  
 breade and wyne shall be made a perfect body  
 of a manne and hys bloude. Thou canst saye  
 no more to the firste question but Hec dicit do-  
 minus Deus Israell. As Helye sayde. Thus sayth  
 the GOD of Israell, and thus it was in dede.  
 And euen so I saye vnto thee. Thus sayeth the  
 God of Israell our Saviour Chryste. Thys is  
 my bodye, This is my bloude, And therefore

B  
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thus is my bodye, thus is my bloude, And therefore  
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so it is, and muste needs be so in dede. And so  
 shall continue Donec veniat, vntyll he come to  
 the generall Iudgemente in his visibie maiesty,  
 amonge vs. And then shall cease this blessed  
 Sacramente, in whyche for the tyme wee see  
 Chyestes bodye enigmatically, and in a straunge  
 similitude by our sayeth, whiche maner of seinge  
 hym shall then cease, when we shall see him face  
 to face in hys owne likenesse, when he shall cast  
 downe and treade vnder his feete all them that  
 nowe so despittefullye rayle, and geste, and mock  
 his blessed bodye that he hath left vs in this ble-  
 sed Sacramente, for our comfort. And nowe to  
 retorne to the storie. In processe of tyme, it chaun-  
 ced that the sayde good wydowes childe dyed, to  
 her great discomforte. And she desired the Pro-  
 phet Helise to praye for hym, that he mighte re-  
 uue and lyue agayne. And so the Prophete  
 did, the chylde reuiued, & the Prophete gaue him  
 to his mother aliue agayne. Loe, here was an-  
 other notable recompence for hospitalitie exhibi-  
 ted to this good man. firste the sauegarde of all  
 their liues: seconde the raylynge of the chylde  
 from death to life agayne. Likewise it is writ  
 iiii. Reg. iiii. of the blessed Prophete Helise, that  
 he vsed to resorte to an honest house in the towne  
 of Suna, where a woꝛshipfull woman maiestresse  
 of the house perceyvinge hym to be a holy man  
 exhorted her husbände to make for the sayde  
 Helise a Parloure wyth a bedde in it, and a  
 table, and a cheare, and a place to set hys can-  
 dle on, And so they did. The said prophete resorted  
 thi-

A

B



- C** thither diuers tymes and lodged in the same parlour, and hadde good cheare on a time when he was minded to pay foꝛ his cheare. he bade Giezi his seruaunt to aske of her whether she had anye matters to do with the kinge, oꝛ with any of the counsaile, oꝛ with anye great man in the courte, oꝛ with the Capitayne in the Warres, that hee might be suter foꝛ her, and speake foꝛ her. She answered, that she dwelled amonge her owne frendes and kinned: and needed none of his helpe in any such matters. Then saide Giezi to his master, you must vnderstande that she hath neuer a childe, and her husbände is an aged man, as who should saie, it shuld be most comfort foꝛ the both if they might haue issue by your pꝛater, wherupō the Pꝛophete promised her that she shoulde conceiue a sonne by a certayne daie that he appoynted, and so she did to the great comfort of the husbände and of the wife.
- D** This was a notable reward foꝛ their hospitalitie bestowed vpon their guest that holpe Pꝛophet. In processe of tyme the same childe fell sicke on a certayne disease that begōne with a feruent ache in his heade, and died vpon the same. Then this deuout mocher layed the corps of her dead childe vpon the bed where Helye the Pꝛophete was wonte to lye in the parlour whiche (I tolde you) was made and ordeined foꝛ the Pꝛophete: and she shut vp the parlour doze vpon him, and gotte an asse sadled, and toke a seruant with hir, and ridde with all speede to seke Helye. She found him in his house, in the hyll called Carmelus, and declared to him the chaunce

chaunce of the deathe of her chylde, and prayed A  
 for healpe. He bade hys seruaunte Giezi take  
 his staffe and runne a pace, and to laye the staffe  
 vppon the chylde's face: and so he did, but Non  
 erat vox neque sensus, He nother spoke nor seled,  
 it woulde not healpe. The good woman feared  
 so muche and woulde not depart from the Pro-  
 phete, but she would haue hym to come him self.  
 He was contente so to do. And when he came to  
 the Corps, he layde him selfe vpon the corpes, his  
 mouthe vppon the childe's mouthe, his eyes vppon  
 the childe's eyes, his handes vppon the chil-  
 de's handes, and so the chylde's fleshe began to  
 waxe warme, and he yaned seuen tymes, and o-  
 pened his eyes, reuiued, and liued. And Helye  
 gaue hym to his mother agayne alyue, and so  
 departed. Here these honest Vianders had dou-  
 ble acquittall for their good cheare and hospita-  
 litie that they bestowed vppon this good man. B  
 It is also writ. Ioh. xi. that where Martha and  
 Marye her sister hadde greate disconfort by the  
 death of Lazarus their brother, their good geste  
 our Sauour Christe, whiche had manye times  
 gentle interteinment with them, and wyth their  
 brother Lazar then late departed, recôpensed  
 them with the marueilous raysonge the said La-  
 zarus to life againe after he had bene. iiii. dayes  
 deade and buried. This myracle was to their  
 great consolation and no small admiration to all  
 the countrey. And it is writte in the Storie of  
 my blessed patrone sainte Curthberte, in whose  
 honoure my paryshe church of Welles is dedi-  
 cate



**C**ate where I am vicar e, that when he was col-  
ner or officer in the monastery (where he was) to  
whom it belonged to receiue & entertayne stra-  
ngers, he thinkynge that he hadde receiued to the  
Hostre a poore wayfarynge man, and goynge  
about to prouide meate for him, perceiued after-  
warde that he hadde receiued into his offyce an  
aungell, in the likenes of a man. And so I doubt  
not but many good chrysten menne haue bene re-  
warded for their hospitalitie: for Goddes power  
is not coarted, neither his gratitude any thinge  
lesse towarde manne now in the time of grace,  
then it was afore Chrystes incarnation. Manye  
such example we haue, declaryng to vs the excel-  
lencye of hospitalitie, and that true it is that the  
wise man saith. Pro. xi. Alii diuidunt propria & di-  
tiores fiunt, alii rapiunt non sua & semper in egestate  
sunt. Some men distributeth and geueth abrode  
their owne goods, and be richer & richer. Others  
**D** scratcheth and taketh by violence other mennes  
goods, and be euer in nede and at beggers estate  
And saint Paul saith. ii. Co. xi. Qui seminat in be-  
nedictionibus, in benedictionibus & metet. He that  
soweth and distributeth abrode liberally, & with  
a gentle hart, shal be rewarded in blessings large-  
ly. For it can not be false & truth saith. Date & da-  
bitur vobis. Geue, & you shal haue geue you. But  
peraduēture a man wold saie. I haue nothing to  
kepe hospitalite withal. I am but a poore man. I  
haue nothing to spare. I haue nothing to geue.  
How shall I exercise this vertue of hospitalitie?  
Howe should I be a good viander, or an house  
hold

holder: To this I saye, that euangelicall hospitalitie, the hospitalitie of the gospel that is praised and commaunded by Chyriste, requireth not multitude of dishes, nor delicat chaunge of meates nor diuersitie of exquisite wynes or other drinkes. We reade of no such feasts that Chyrist came to. And the blessed Patriarche Abraham (whose hospitalitie is so greatly praysed) when he receiued the aungels into his house, he bade his wife Sara make haste to bake some breade vnder the asche, or vnder a pan while he went to the hurde, and fet a yong calfe, and he sod them some beale, and serued them with sod beale, butter, & milke. Here was their dinner. Gen. xviii. And Chyristes feastes that he was bid to, were but Manducare panem, but to eate some meate sufficiently to susteine nature, and no moze. And Chrysostome answereth to the saide scruple & doubt in a certaine Homelie that he made in the laude and prayse of Priscilla and Aquila for their gentle enterteining of S. Paule, of whiche it is writ. Act. xviii. and Rom. xvi. They were but poze, but their hart was good & liberall. They were bold in Gods quarel, they feared no peryll, & they had greate thought and studye to do good to others. And of that it came that they saued manye a one, and deserued well of manye. For the pompose riche men can not profite the churche and congregation of Chyristes sernautes, as the pooze men may, that haue a good harte and a good wyll. The ryche man hath many things that greueth him, & much busines in his minde & letteth him to do any good



**C** He is afrayed of his house, for his seruaunts, for his Landes, for hys riches, lest anye man hurte them, or take anye thinge awaye from him. Et qui multorum est dominus, idem multorum seruus esse cogitur. He that is maister of much, is compelled to be seruaunt to many. But the poze man that lacketh all these things, is lyke a Lyon, fire commeth from him, he riseth and auaunceth him selfe wpyth a gentle and bolde courage againste all men that be nought. He dothe all thynges wpyth facilltye and easelye that maye do good to the churche, whether neade be that men shoulde be rebuked, reproued, or blamed for euill doynges or saynges, or whether perylls, hatred, or enmity should be susteyned and borne for Chyristes sake.

**D** For he that once hath dispised this present lyfe, dothe easelye ouercome all other thinges that might put him to feare. But we (God healte vs) for the loue that we haue to this transitozy lyfe, and ease, and for feare of losynge that little that we haue, be afrayed of our shadowe, and dare not speake nor loke in Gods cause, or in a cause of Justice, but will be moze readye to speake agaynst hym that we knowe to be in the ryght, if we maye knowe that we shall please the great manne, or to haue our pleasure bypon hym, or to haue anye aduauntage by our doynges. The second maner of hospitalite may be called spiritual hospitalite, which like as there be two maner of gesses, so propozcionably there be two maner of hospitalite. The deuill & deadly sinne be threwoode gesses for the soule of man, Almighty god and his grace

grace be good gestes and profitable for the soule. **A**  
 The deuill when he entreth into the soule of man  
 by suggestion and temptation on the deuils be-  
 halfe, and by consent of the will of man, taketh  
 awaye all goodnesse, spoyleth the Soule from  
 all vertues, burneth vp all that he findeth wyth  
 the fire of luste, and of vnlawfull concupiscence,  
 and ouerturneth all the walles and defences of  
 discipline, and of good instruction, that was  
 wonke to awarde and defende the Soule frome  
 his enemyes. Like as in example and figure  
 it is wrytten. i. Macha. i. That Antiochus illustis  
 kynge of Syria sende into Hierusalem the cap-  
 tayne of his Tributes wyth a greate Armye of  
 fightynge men, whiche firste spoke faire to them  
 intreatyng of peace In dolo, al in gyle. As to make **B**  
 the thynke he came for their commoditie, & to do  
 theim good, but as sone as he was receiued, he  
 robbed and spoyleth the cite, he set it on fire, de-  
 stroyed the walles, and brought all to nought.  
 Euen so dothe the deuill by the soule of manne,  
 when he is once entred and harboured there. Fa-  
 ctum hoc ad insidias sanctificationi, & in diabolum  
 malum in Israell. All that turneth to the harme &  
 hurt of al the temple of God, of all holines of the  
 soule of man, & is a great deuill in Israell, an hor-  
 rible rauener, & enemy to godly contemplation,  
 & to al deuotion. And you must vnderstand that in  
 some mē sin is a gest oz a straüger, & in some other  
 he is one of houtholde, yea rather a king oz a ru-  
 ler, as in example. Incontinency oz lechery was in  
 king Dauid but as a straüger, as apereth by the  
 pa



parable or riddles that Nathan the prophet proposed to king David, of a rich man that had many shepe of his owne, and yet he stole from a poore man one poore shepe that he had and no more, for meat to fede his gest or straunger that came vpon him. *Parcens ille sumere de quibus & bebus suis, vt exhiberet conuiuium illi perigrino qui venerat ad se, tulit ouem viri pauperis & parauit cibū illi qui venerat ad se. ii. re. xii.* All this was said for þe reproch of king David, which hauing many wiues of his owne, yet to satisfie and seade his lecherous lust, which is here called his gest or straunger) he toke the shepe of his poore neighbour, the wife of Vry, & abused her to satisfie his vnlawfull lust. This adulterie and vnlawfull luste in hym was not domesticall or of household, but came sodainely vpon him as a straunger, and sone after went away, as appeareth by his penaunce that he toke by and by, sayng: *peccaui domino*, I haue sinned against god. He spared not to confesse his fault, wherupon god was mercifull to him, as the prophet thē told him sayng. *Dominus trāstulit peccatū.* God hath taken away thi sinne, thou shalt not dye for it. So blessed is he which after his offence whether it be by the flesh, or by the worlde hath grace to take repentance, and to do penance. For in such a person sinne is not of household, but only as a gest or a stranger. Example we haue how sin is somtime of household, continuing & as a lord or king, by Salomō of whō it is writtē. *iii. reg. xi.* when he was an old man, his hart was made croked and naughtye by women, so that he worshipt false Gods

Gods, and his hart was not straight and perfit wyth  
our Lord God, as the harte of his father Dauid was. **A**  
His bulawefuli luste maistred hym and kepte  
him vnder euen to hys ende, and as it is to bee  
feared, to the extreame peryll of hys soule. And  
so in others, when their customable synne con-  
tinueth to the ende, it is a shrewde signe that it  
raygneth, and is a Lozde or a kynge in them. All  
such comers and goers, whether they be as gests  
or as of houtholde, muste be put out of the doores  
or els they wyll destroye their hoste that harbo-  
reth them. Almighty God when he is harbored  
and lodged by his grace in your soules, is a pro-  
fitable gest that all the house shall fare the bet-  
ter for, all shall prospere in Godlinesse and good-  
nes where he inhabiteth. One way to winne him **B**  
and to bypunge him to our house is by the liberall  
receiuyng of hys poze seruauntes to some suste-  
naunce, whiche I called euangelicall hospitalitie  
or viandry, for whiche he that bseth it, shall be  
inuitd to the everlastyng refreshyng in heauen.  
Hospes eram, & colligistis me, sayeth Chyste: I  
was a geste or a straunger, and you called me in,  
and brought about me al things necessary, which  
Chyste reputeth as done to him self, when it is  
bestowed vpon his poze and neady creatures.  
And this must be done sine murmuracione, with-  
out murmure or grudgyng. For he that is libe-  
ral or free and large of giftes with murmurynge  
& grudgyng, hath not tre liberalitie, but latheth  
out as for a cloke to couer & hide his nigardnesse,  
and not without some pryuy grese in his hart for  
wasting



wasting of his substance. The murmurer & grud  
 ger in his well doing hath the property of a hog,  
 which slepyng in his sty, & waking and going a  
 bzode to his fedyng blyeth to grunt and grone as  
 it were one neuer pleased, but thinkynge all to  
 muche that he dothe be it neuer so little. As it is  
 writ of the unkind people of Israel. Num.xi. Or  
 rum est murmur populi quasi dolentium pre labore.  
 There rose a grudge among them as they hadde  
 bene folkes being sozpy for their labours. Euen so  
 they that geueth and yet groneth withal, seemeth  
 to be sozie for their goodys, as lest they shold haue  
 nothing lefte, or that their goodes shold fayle,  
 and be wasted and decay, if they should helpe the  
 neady. Your hospitalitie or biandze muste also be  
 without grudging, not disdainyng if an other mā  
 is moze comended the you, ether for interteinyng  
 & fedyng moze the you do, or els for making them  
 better chere the you do, for such grudgyng grow  
 eth & cometh of enuy. And enuy cometh of bayne  
 glozy: for no man enuieth another as better este  
 med & taken the he, but because he would be best  
 esteemed & taken him self, which is plaine vanitie,  
 pride, & vain glozy. To auoid this euery mā shold  
 helpe an other accordyng to his talent & abilitie.  
 And he shal be rewarded accordyng to his good  
 wil in if he hath, & not in if he hath not, as. i. Paule  
 saith. ii Co. ix. Si enim volūtas prōpta est secundū id  
 quod habet accepta est, nō secundū id quod nō habet,  
 If the wyll be prompte and readye, G O D is  
 pleased wyth it, if it woorkke accordyng to  
 hys substance, for it is not required nother  
 lo,

looked for, that a man should do more then he may,  
or then his goodes wyll extend to, or beare. And  
contrary to all suche grudging as Saint Peter  
reprooueth here, the Apostle Saint Paule exhorteth vs. Rom. viij. Qui prebet in hilaritate. He that  
giueth, should giue with a good chere, and wyth  
a mery hart. And. ij. Corin. ix. Hilaritatem datorem,  
diligat deus. He saythe God loueth a cherable gy-  
uer, and so suche he wyll requite moste comforta-  
ble thanks whē he shal reckon to you your good  
and charitable dedes, and for them shall byd you  
venite benedicti patris mei, Come you blessed  
childzen and receiue the kyngdome  
that is prepared for you in  
the glory of heauen.

Amen.

(.)

## The .xvii. treatise of sermon.

Consequently foloweth in the text of Saynt  
Peters epistle, Vnusquisque sicut accepit gratiam  
a domino in alterutrum illam administrantes sicut  
boni dispensatores multiformis gratie dei. Expe-  
rience teacheth that a great householde wythout  
good officers, is a troublous and an vnruely bu-  
sines. For where is no quiet order of the subiec-  
tes among them selues, and of theym all in theyr  
degree toward theyr great mayster, soueraygne  
or ruler, every man taketh his owne way, and so  
foloweth strife, brawling, and variaunce, and at

xxx. l.

the



**C** the last destruction. The houtholder must be faine  
 to breake bp houthold if his folkes amende not.  
 The great houtholder almighti god hath a great  
 & a chargeable familie, that is, the vniuersal mul-  
 titude & company of al mākinde, which though he  
 could rule at his plesure according to his own  
 wil, yet it hath pleased him to put an order in this  
 houthold, som head officers, som mean, som lower  
 in auctoritie, som subiectes & seruantes, diu-  
 ses ministrationē sunt, idē autē dominus. i. Cor. xij.  
 There be diuers offices & but one Lorde, whiche  
 would euery mā to do his office in his degre that  
 he is called to, & euery one to helpe other like mē-  
 bers oꝝ lyms of one body, which be euer redy one  
 to help & cherish an other, for the safegard of the  
 whole bodie. i. Cor. xij: But in this there is a diffe-  
 rence betwixt þ great houtholde of God, & mans  
 houthold, that in mā's houthold som ther be one-  
 ly ministers, hauing charge ouer no moze but of  
 thē selfe in that houthold, but as in þ great houl-  
 hold eueri man & womā hath charge & cure ouer  
 another, though som moze, & som lesse cure, ther-  
 fore saith Ecclesiasticus, xvij. Mādaui illis vniciqꝫ  
 deo proximo suo. Almighty God hath giuen such  
 a commaundement in his houthould that euery  
 one shoulde care for his neighbour, one for an o-  
 ther. And for thys cause Sainte Peter in these  
 wordes of hys epistle rehearsed, exhorteþ vs to  
 bestowe suche giftes as God hath giuen vs, not  
 euery man vpon him selfe, oꝝ for him selfe, but e-  
 uery one for an others profite, like good stuardes  
 in a houtholde. He wylleth vs to be as good stu-  
 ardes

Ardes in gods house. A stuard receiueth treasure  
 oꝝ money of his lordes cofers, and therewith by-  
 eth all necessities foꝝ the household & distributeth  
 oꝝ bestoweth it to euery one of his lordes seruants  
 as they haue nede. And so we all receiue the  
 treasure of our great maister almightye God, he  
 openeth his store house of grace and wealth, and  
 replenisheth vs all with the blessinges of his gra-  
 cious gyftes moze precious then golde oꝝ siluer.  
 To som he giueth knowledge and cunning in spi-  
 rituall causes, to some in tempozall matters, to  
 some learning in phisicke, to some in surgerye, to  
 som in handy craftes, to some in marchandise oꝝ  
 in such other occupiynge. To some he sendeth lan-  
 des by enheritaunce, to som by purchase, and ge-  
 nerally looke how many waies God giueth a mā  
 to liue by, with so much of his treasure he char-  
 geth him withal, and wilbe sure foꝝ a compt ther-  
 of. Ther is not the poozest begger that goeth frō  
 dooze to dooze, but he hath part of this treasure,  
 and is countable foꝝ it to almightye God, and  
 therfoze saint Peter ful wel calleth vs al Gods  
 stuardes, willing all men like as he hath rakē grace  
 of our Lord God, so to bestowe the same one vpon  
 an other like good dispensatours or stuardes of the  
 manyform graces of God. Wher s. Peter speaketh  
 of such graces as be frely giuen as well to good  
 men as to the bad indifferently, whych be called  
 Gratie gratis date, keepynge the general name of  
 graces gyuen to the common vtilyte and pro-  
 fette of the Churche, of the whole Congrega-  
 cion of GODS folkes and Chyristen people,



**A** The other grace is specially called 'gratia gratum  
**C** faciens, that grace that maketh the hauer accep-  
table to God, and in his fauour, whiche is by an  
other name called charitie. Of the former graces  
the Apostle Saint Paule speaketh, i. Cor. xii. Alij  
quidem per spiritum datur sermo sapientie, alij ser-  
mo scientie, alteri fides in eodem spiritu, alij gratia sa-  
nitarum, &c. To one is giuen by the holy spirit of  
God, the grace of sapience to speake in heavenly  
matters. To an other science to discerne & iudge  
in lower causes, and so of others. Nowe because  
that in the vsing and bestowing of al such gyftes  
receiued of Gods treasure, the hauer oughte to  
haue a streight and a right intent. Saynt Peter  
saith here that if any man speake the wordes of  
exhortacion, accordyng to any of the sayd gyftes,  
**D** he should speake them as the wordes of God, and  
not as his owne wordes, counting himselfe but  
onelye as the minister or stuarde, and not as the  
owner of the worde. And likewise he that bestow-  
eth any corporall subsidie or helpe vpon his ne-  
dye neighbour, let him so do it as though it came  
of Gods sendyng, to the reliefe of the pooze, and  
not of his owne strength or vertue. Tanquam ex  
virtute quam administrat deus, attributyng it to  
God that gaue him the wyll and the power so to  
do, so that in all thinges God may be honoured,  
thzough our Lorde Iesu Chzist the mediatour  
betwixt God and man. And they that so bleseth  
them selues among theyr neyghbours, maye be  
called good stewardes, where some others euer  
receyue of theyr maisters treasure and neuer  
payeth

paieyth noz bestoweth it. An other sort of stuardes  
payeth and dealeth, but they pay shreud paymēt.  
Of the stuarde that receiueth and neuer paieyth, A  
and of the good and iust stuarde it is wryt in the  
psalme. xxxvi. Mutuabitur peccator & non soluet, iu  
stus autem miseretur & tribuet. A synfull stuarde, a  
fautie stuarde bozoweth and neuer payeth, euer  
receiueth of his maysters treasure, & neuer than  
keth GOD for it, noz bestoweth it on Gods ser  
uantes and houghold mayny. What treasure re  
ceiueth suche a synner of almightye God: Aug.  
Accepit vt sit, vt sit homo & non pecus, &c. Hath re  
ceiued of god his being, that he is somwhat, and  
that he is a man and not a beast. He hathe taken  
the shape of a mans bodye, and the distinction of  
his fīue wits oz senses, eyes to se, eares to heare,  
nosethzils to smell, the roose of the mouth wyth  
the tonge to taste, handes to handle, and feete to  
go and walke, and health of body with all. But  
all these be comon to man and beast, yet mā hath  
receyued moze then all these, the Minde that can  
vnderstand and may perceiue the truth, and dys  
cerne the right from wozong, and may search out  
secretes, and may by the same prayse and laude  
God, and loue God. But when he that hathe re  
ceiued all suche benefites at Gods hande, lyueth  
not well but viciouslye, hee payeth not that hee  
ought, he giueth no thanke to the gyuer, noz be  
stoweth these giftes to Gods honour, noz to the  
profite of Gods pooze people, noz to the wealthe  
of hys owne pooze neyghbours, no moze then o  
ther gyftes of grace that God hath gyuen hym.  
The

B



- C** The giftes of nature, as bodelye strengthe, must be bestowed not as an instrument of mischief to fighting, quareling, brawling, or to theft or murder, or such like, but must be bestowed in good exercise, auoyding of idlenes. As the wisemā saith: *Quicquid potest manus tua instanter operare, nihil est enim apud inferos quo tu properas.* Whatsoener thy hand can worke, do it buselye, for there is no worke to do in hel, whither thou makest haste by thy idlenes. Likewise beutie of face, in whyche most part of women exceedingly glozieth, shoulde not be bled as an instrument of mischief to allure any person to concupiscence, by curious and wanton trimming thy self like a steele to take a diuell. And so the gifts of grace, as cunning, learning, perspicuitie & clerenes of wytt shoulde ever do good to thy neighbour, and not onely to please thy selfe. And riches that God sendeth muste be
- D** so bestowed, that in any wise we beware of couetousnes, and of niggardnes, as Christ biddeth vs. *Luke. xij. Videte & caute ab omni auaritia, quia non in abundantia cuiusquam vita eius est.* Take heed & beware of all couetousnes, for a mans life standeth not in the aboundaunce of hys possession. Where our Sauour Christe forbiddeth not onely desyre to haue, but also desyre to saue. Desyre to haue dampneth many a one, as it is playne of robbers, theues and byrbers, and of suche as deceyue men in bytynge and sellynge, and they that gyueth false euidence, or beareth false witnes to wyne and gette a lyuing, or to gette the greates mans fauour, or els peraduenture to saue theyr owne

owne liues. For (after Saint Austine) this aua-  
 rice and couetousnes to saue a mans owne life is  
 an horrible auarice, & greatly to be feared, that  
 a man for hys mortall lifes sake wyl lose him,  
 which where he was imortal, was made mortal  
 to make the immortal, and to giue the life euerla-  
 sting. It were better to dye for truth, and to saue  
 the life of the soule, by which thou mayst come to  
 euerlastinge life, then to lose that life and to be  
 brought to death euerlasting, we shoulde be con-  
 tent rather to contempne thys wretched lyfe,  
 then to commit any sinne, & we shoulde be content  
 to say with him, *Nudus egressus sum de utero ma-  
 tris mee, & nudus reuertar illuc.* Job grudged not  
 in al hys calamitie, but tooke it thankfullie, and  
 said: I came out of my mothers belye al naked &  
 bare, and so I wil returne thither agayne. Na-  
 ked he was without bodely aparel, but he hadde  
 plenty of rayment that would neuer rotte. So  
 better it were for vs to be brought to such mys-  
 ery as Job was, yea and that oure enemye or a  
 tormentour that thirsteth mannes blood shoulde  
 slay vs oute of hande, then that wee shoulde by  
 oure owne tounge for anye desyre of lyfe or of  
 lucre or aduantage slay oure owne soules.  
 And where Christe sayde: *Cauete ab omni auari-  
 tia, &c.* he speaketh specially agaynst thys coue-  
 tousnesse and desyre to saue, as appeareth by  
 the parable there of a ryche manne, whose lan-  
 des hadde broughte fourth a ryche croppe of  
 grayne: In so muche that he studyed by hym-  
 selfe and sayde, what shall I doo now?  
 Thys

A

B



C

This will I doe, I will take downe and breake mine old barnes, and I will make them larger, and there I wyll bestowe and laye bp myne encrease and all my goodes: and then I wyl say to my self: O my soul, thou hast goodes inough laid bp for many yeres, now take thy rest, eate & drink make feastes and bankets at thy pleasure. But God sayd to hym: Oh thou foole, this night they wyl take thy soule from thy body, and then the goodes that thou hast gotten, who shal haue the? And even so and in like case is he (saith Chyist) that hourdeth and storeth for himselfe, and is not ryche to godwarde. Generally all suche as doe not ble the giffes that God hath giue them, but doo bene them and hide them, all to theym selues, and nothing to the wealthe of theyr neighbours, theyr household felowes, Gods folkes, all such be sloth full stuardes, and be like him that Chyiste spoke of Math. xxv. in the parable of a greate man that went from home into a straunge countrey, and left his goodes among his seruauntes to be employed and occupied for his profit in his absence. To one he gaue five talentes, to an other two, to the thirde he gaue one talent, and this man that had but one talent in stocke, knytte hys maisters money in a cloute and hyd it in the earth, and did no good vpon it. When the mayster came home, and shoulde syt in hys audite, where euerye man had labored vpon theyr maysters stock, and had gotten good encrease, this last man brought the mony whole again, & excused hym self, laying the fault on hys maister saying: I know that you be a rough

D

a rough man, a soze cruell man, a hard man, you  
 will loke to gather wher you nothing cast abrod,  
 and you will reape wher you nothing sowed, ther  
 foze I thought good to be sure without any los,  
 thus I haue hid it, & lo here it is, you haue your  
 owne good againe. But for his slothe his talent  
 was taken from him, and he was cast into exterio  
 our darkenes, where shalbe weping & gnashinge  
 of teeth. This was for his slothe and negligence  
 in which he offended, fearing vndiscretly his mai  
 sters sharpenes. But other stuardes ther be (that  
 I spoke of afore) that without feare of God pay  
 eth thzeuod paymente, abusing Goddes gyftes  
 to theyr owne lust and likinge, and to hurt theyr  
 felowes Gods seruantes. Of such stuardes take  
 example. Math. xxiii. Si autem dixerit malus seruus  
 in corde suo, moram facit dominus meus venire: &  
 ceperit percutere conseruos suos, manducet autem  
 et bibat cū ebriosis, veniet dominus serui illius in die  
 qua non sperat & hora qua ignorat, et diuidet eum  
 partemq; eius ponet cum hipochritis: illic erit fletus  
 & stridor dencium. If the thzeuod seruauant say in  
 his minde: my mayster is long a comming, & bpō  
 that beginneth to strike and hurt his felowes, &  
 to eate and dzinke with dzunkerdes, his Lorde  
 and mayster will come when he thynketh not: &  
 will diuide his soule from his bodie, and will laye  
 his part with hipocrites, his soule with false chri  
 sten people, with such as beginneth well and end  
 noughtely, that semed good Chzisten men, & yet  
 dissemblers they were, and inwardly noughty li  
 uers and dampnable into hell. Luc. xij. readeth it.



**C** Et cepit percutere pueros et ancillas, and beginneth to strike the childzen & the maides. By the pouth of the childzen & by the womankind vndersta- ding the that be fraile, & that easely and sone taketh occasion to do nought. In the saide exterior darknes shalbe weping for smoke & heate, & gnashing of teethe for cold. It is said in the verse of the psalme aboue reherced, iustus autem miseretur & tribuet. The iust man, the true seruant and stuard to God is merciful & lendeth: al the gifts of nature and of grace that God hath giuen him, he applieth to Gods honour, and to do good to his neighbour, and such welth & riches as god hath lent him, he parteth with his needie neyghbour, and bestoweth on woakes of mercy & pitie. And if he be truely a iust man, although he be but pore in wooldly riches, yet he is riche in soule. **D** Loke in his cofer, thou shalt finde it boyd and empty, but loke & consider his soule, and thou shalt fynde it full of charitie. He hath no stufte nor substance outward, but inwardly he hath charitie, passinge all wooldye treasure. And if he finde nothing to giue outward, yet he giueth and lendeth beneuolence & good will, he gyueth counsell, yea and he helpeth by prayer and is soner heard of God, and doth more good then he that giueth breade and meate. He hath euer somwhat to giue that hath his brest ful of charity. The very poore people le- deth & gyueth among the selues one to an other of the treasure of their good wylls, they be not al baren and vnfuteful. The blinde man is led by him that seeth, whych lendeth his eyes be- cause

cause he lacketh mony to lend, because þ with in  
 him he had a good wil which is the treasure of þ  
 pooze. Holye Job saithe. xxix. Oculi fui ceco, &  
 pes claudo, I was an eye to the blinde, & the foote  
 to þ lame, helping the not onely with my goodes  
 but also if nede required settinge to my helpynge  
 handes without any attourney oz pꝛocour. Of  
 the bestowing of the goodes of fortune he sayth:  
 Pater eram pauperum. In which wooꝛdes for the  
 behemencie of his mercy and pitie, he leaueth the  
 name of a dispensatour oz stuarde, and bleth the  
 name of a father, conuerting the office of charity  
 into the affection and seruēt loue natural, bling  
 them on whom he bestowed his charitie, pitie, &  
 almes, as intierly and lovingly as a father bleth  
 the childe, as though he did his charitie, not only  
 for dreadd of God, but also for fatherly loue vnto  
 his neighbours. Would God al we Chꝛistē peo-  
 ple, in which there should abound moze plenty of  
 grace then was in men of the old tyme, would be  
 stow & vse our lordes tresure, the gifts of nature,  
 of grace, & of fortune, after the example of thys  
 blessed father: that so we might be counted good  
 dispensatours & stuards of the manifold graces  
 of god, as blessed S. Peter willeth vs for to be.  
 Charissimi nolite peregrinari in seruire qui ad rēp-  
 rationem vobis fit, quasi noui aliquid vobis cōtingat.  
 My very welbeloued frends be not dismayde oz  
 troubled in your mindes, in the seruencie & heate  
 of persecutiō & vexation þ now is so hot agaynst  
 you, which heate almighty God suffreth to com-  
 vpon you for your trial, to trie you & pꝛoue you.



C

Maruel not, & be not troubled (I say) as though  
 any newes or strange thing betide you or chaū-  
 ced vnto you, for it is the old maner that good mē  
 susteine harme and displeasure by thzewes, wher  
 afoze in the processe that I declared in my laste  
 sermon, the Apostle Saint Peter had exhorted  
 them that he wypt to, to communicate, & louing-  
 ly to bestowe vpon theyz neighbours such giftes  
 as God had giuen them. Now consequently he  
 teacheth them to take payne and to abide sorow  
 and affliction, yea euen to death & martirdome, if  
 y<sup>e</sup> case requyre, saying: Nolite peregrinari, (as our  
 text hath it) maruel not, saith the other text. But  
 in as much as when a man is soze dismaid & trou-  
 bled, his wifs seme to be fro home, straying and  
 not close together, therefore it is sayd here nolite  
 peregrinari, be not you in that case as men out of  
 them selues, in such hot and perillous times: but  
 consider that such perturbacion and trouble cō-  
 meth vnto you to tempt you, not by temptacion,  
 that shall condempne you (for God so tempteth  
 no man) but to trye you and proue you whether  
 you be stedfast or wauering in your faith, and in  
 all other goodnes as he sayde afoze in the fyrste  
 chapter: Now you must be soze in diuers temp-  
 tacions, that the triall and prooue of your faythe  
 much moze precious then golde that is tryed by  
 the fyre, may be found worthy to haue laud, glo-  
 ry, and honour at the reuelation and shewing  
 of Iesus Christ, at the day of iudgement. Thys  
 is no newes, for so suffered Christ for vs all, and  
 so must they suffer that wyll liue a true Christen  
 lyfe,

D

life, and so in the prymitive church suffred many a  
one martirdom for Chrystes sake: of which thing  
they that Saint Peter wyrt to had good know-  
ledge and experience. In a feruent and a cruell  
battel the souldiers perceiue and taketh an ex-  
cellent comfort by the manlynes of theyr captain  
and by examples of mightye men that haue bene  
prayed for theyr noble actes. It is verye vnfy-  
ting & vnmete for a souldier to sit at ease in hys  
hale or tent, or in his lodgyng at hys pleasure,  
while his captayne laboereth sore, and is in peryll  
in the battell among his enemies, and it is as vn-  
semyng, that where the captaine is sore hurt and  
wounded, the souldier studieth to sleepe in a whole  
skin, and beareth neuer a skar in his bodye. Our  
sauiour Christ is our chiefe captayne in our day-  
ly battell against our godly enemyes, let vs take  
example of him, and folow his steppes, after the  
counsell of saynt Peter in the beginning of this  
chapiter where he wylleth vs to be armed with  
the remembraunce of Chrystes passion that he suf-  
fered in his fleshe. And Sainte Paule biddeth vs  
lay away al the burden of sinne that is about vs  
and with pacience run to the battell that is sette  
furth against vs, like as the Apostles and Mar-  
tirs & other blessed saintes suffred theyr bodyes  
to be tozn, rent, and mangled, loking vpo Christ  
the authour of our faith, and persourmer & ma-  
ker perfite the same, and inwardly considerynge  
his paynes that he suffered for vs all, whyle hee  
might haue had toy and pleasure, yet he suffered  
death on the crosse and dispised shame, he regar-  
ded

A

B



C

ded not the shame that his enemies thought they put him to. Let vs remember him that suffered such contradiction and countersayings against him, and let vs not be weary nor thinke in our mindes, considering that if we be felowes and partakers of his paines, we shalbe likewise partakers of comfort with him. ij. Cor. i. And therfore if it be to fort for vs to hear of the abundant reward that we shal receiue for our paines taking, let not the pain of labours make vs afraid, for this is sure that no man shalbe crowned as a victour, but he that will take paine lawfully to fight, and therfore he that now refuseth to fight in this present life against our gospyle ennemyes, shall haue no crowne or garland of victorie in the life to come. And what soeuer pain we suffer for our captaines sake, for Christes sake, we oughte to be gladde of them, not onely because we folowe his steps, according to our duties, but also because we be as his felowes and partakers of his passions and paines that he suffered, as I. Peter saith here *Sicut communicantes Christi passionibus gaudere*, Be you glad as men taking part of Christes passions, & made hys felowes and like vnto him, suffering payne and trouble as he dyd, that so at the tyme when he shall chewe him selfe in hys gloze, you maye be merue and gladde, and maye be felowes with hym, and partakers of hys ioye and gloze. Saynte Paule sayde: *Collossi. i. Gaudeo in passionibus & adimpleo ea que desunt passionum Christi in carne mea pro corpore eius quod est Ecclesia.*

D

Saynte

Saynte Paule was in prison in Ephesus when  
 he wrote his Epistle to the Collossenses, where  
 hee saythe the woordes rehearsed: I am gladd  
 in my paynes and paynes that I suffer, and  
 I fulfill and make happy those thynges that lacke  
 keth of Christes paynes in my fleshe. Chri-  
 stes paynes that he suffered in his owne per-  
 sone, were full and perfect and nothyng lac-  
 kyng, as hunger thyrste, strokes and deathe,  
 but because he dothe esteeme and repute his Ca-  
 tholycke Church as his bodye, and taketh e-  
 uery good Christian manne as his limmes  
 and members of that his bodye, and counteth  
 all the hurte and harme that is done to them,  
 as done to hym selfe: As hee sayde to Saynte  
 Paule at the tyme when he went to pursue the  
 Christen people that were in Damasco, Saule,  
 Saule quid me persequeris? Actuum, ix. Saule (for  
 so he was fyrst called) why pursuest thou mee?  
 Yet he was then in heauen, where no persecuti-  
 on coulde approche to hurte hym, but because  
 they were his limmes faste ioyned to hym by  
 faythe adorned with charite, he tooke and re-  
 garded theyr paynes, as though hee hadde suffe-  
 red them hym selfe. In lyke manner Saynte  
 Peter in this place of his Epistle wylleth all  
 them that suffereth payne for Justice sake to  
 reioyce and be glad, as takyng parte of Chri-  
 stes paynes, that they may lykewyse reioyce  
 to take parte of his euerlastyng glorie.  
 Si exprobramini in nomine Christi beati eritis.  
 You

A

B



**C** You must not onely patiently & gladly sustayne  
 bodely paine for Chyſte, but alſo contumelious  
 & deſpitefull wordes muſt be gladly ſuffered. **E**  
 liſham one of Job's frendes that came to viſite  
 him in his calamiti, reputed it a great benefit of  
 God to be hid from the ſcourge of an yll tounge.  
 A flagello lingue abſconderis. Job. v. but he had no  
 reſpecte to the life to come, but onely pondred &  
 weyed the benefites that God giueth to men in  
 this world, which worlde people moſte regar-  
 deth and moſt earneſtly deſireth to haue, for they  
 would haue no yll ſpoken to them, nor of them.  
 And yet they that be very good men, would be  
 lothe to be yll ſayd by, they would be lothe to be  
 diſtayned, blotted, or ſpotted in theyr name and  
 fame, becauſe it is theyr higheſt riches and trea-  
 ſure, and therefore the prophet prayed Domine li-  
 bera animam meam a labijs iniquis & a lingua dolo-  
 ra. **D** Lord deliuer my ſoule, deliuer me from vn-  
 juſt lippes and from a tounge that is deſceytful,  
 from all yll ſpeaking. And well is he that can eſ-  
 cape them, as few or none both now adayes, ſuch  
 is the iniquitie of the worlde that folke thinke it  
 no fault but a merye geſt to rayle and ſclaunder  
 their neighbour, and to bying a man into an infa-  
 mye, which many times turneth to his deſtructi-  
 on and vndoing. God amend them, they thynke  
 to diſpleaſe theyr pooze neyghbour and to hurte  
 hym, but yet many times they ſayle. God preſer-  
 uing his ſeruant, but they be ſure that they haue  
 butt theyr owne ſoules, and procured their own  
 dampnacion, but if theyr raylynge and geſtynge  
 bpon

be for iustice, for well doinge or sayinge, for  
 Chyistes cause, or in Chyistes cause, and thou  
 canste haue no remedye but men wyll rayle, then  
 remember blessed S. Peters comferte, Si expro-  
 bramini, &c. If you be vmbraided, & called fooles  
 for takinge that waye that you do, and for refu-  
 singe your olde trade and maner of liuinge, you  
 be blessed here in hope, and after this presente life  
 shal be blessed in heauen in dede, whiche (to the  
 letter) was spoken for the comferte of them that  
 were newely conuerted to Chyistes fayth, and  
 called Chyisten men and women, whiche the in-  
 fideles toke for a name of despite, and they bled  
 other names of reproche agaynste them, as cal-  
 linge them Galileans: and Chyist was called Ga-  
 lileus, because he was broughthe bp in Galile, but  
 they that woulde not beleue on him, called hym  
 by that name in despite, because they would not  
 confesse hym Chyist, noz call him Iesus: As Iulianus  
 Apostata bled to call him, tyll at the laste he cryed  
 Galilee vicisti to his payne. And if they feared not  
 to mislay and rayle against the maister, lette not  
 the disciples and seruauntes loke to scape with-  
 out despite. Therfoze when you vse any such de-  
 uout chyistian maner of abstinence as hath be vs-  
 ed in olde time among chyisten people. As if you  
 abstepne from fleshe, and from whitmeate in the  
 holy time of Lent: or yf you faste Fridayes and  
 Wednesdaies, or moze dayes in the weke in that  
 holy time, or in this holy weke nowe present cal-  
 led the Rogation weke, the procession weke, yf  
 men not willinge to runne afoze a lawe, newe



**C** made by them that haue auctoritie, woulde obserue the accustomed fast, absteyning from flethe euery day in this weke, except the thursday that is dedicate in the honour of Chyestes glorious ascension, and taking but one meale on the Sundaye, and on the Wednesdaye, as the olde maner was, you shalbe called hypocrites, and solish phariseis, w<sup>th</sup> suche other odious names: or if a prest saye his mattens and euensonge, with other diuine seruice dayly, according to his bounden dutye, he shal be mocked and iested at, yea and not onelye of lighte braynes of the layse, but also of men of oure owne cote and professiō, leude and folyshe prestes, that nother serue God deuoutly, nor the world iustely nor diligently, but geue the selues to walkinge the stretes, and beatinge the bulkes with theyr heeles, clatteringe lighte and leude matters, full vnsemyng for theyr professiō, and some of them moze geue to reading these folyshe englishe boke full of heresies, then anye true expolitours of holy scriptures. Suche men be they that desteyneth the aunciente grauitie of the Church, and suche be mozte proude and ready to mocke all them that intendeth well. To all them that be deluded or mocked, and molested with suche raylers, S. Peter geueth good comforte, sayinge: if you be vmbzayded and mistaied for blyngue vertue and iustice (that is for Chyestes sake) you be blessed for euerlastinge blessing is promysed you: And that pertaineth to honoure, to glorye, and to the vertue of GOD, and also his holye spire resteth vpon you. In this present lyfe you.

you shall be woorthye to haue honoure in youre A  
 good woorkes, and for well doyng and bertuous  
 lpyuinge. Nam honor est præmium virtutis. Honor  
 is the rewarde for bertue, and in time to come  
 you shall be partakers of Chykses honour. And  
 now we you shall haue the glozpe of a pure & cleare  
 conscience, whiche is the glozpe of a Chyristen man  
 and the very waye to come to glozpe of body and  
 soule. Gloria nostra hæc est testimonium conscientie  
 nostre. ii. Cor. i. This is my glozpe (saith S. Paul)  
 the witnes of mine owne conscience, without re-  
 morse or grudge, for my conuersation hath be in  
 simplicitie amonge you without carnall or cras-  
 ty subteltie or deceit, saith S. Paule. Euen like  
 glozpe of your owne consciences shall reste vpon  
 you, whiche shall comfort you agaynst the insul- B  
 ties and sclauderous raylinge of all your aduer-  
 saries. Let them say what they wyll, you can not  
 let them, you know your selues cleare and fault-  
 les, and the bertue and strength of God ouer the  
 deuyl and all his membez shall also reste vpon  
 you, and no marueyle, for his holy spirite, the ho-  
 ly goost, the causer of these benefites, and of all o-  
 ther goodnes resteth vpon you, and therefore as  
 muche as in them is, almightie God that resteth  
 in you, is mislaide and rayled at in you, but as in  
 you, and for your part, and as you muste take it,  
 he is glorified, and that is said redoundeth to his  
 glozpe by you. Nemo autem vestrum pariat ut  
 homicida, aut fur, aut maledicus aut alienorum appe-  
 titor. When you take paine and be rayled on for  
 iustices sake, you maye be gladde.



But I woulde not (sayth S. Peter here) that a-  
**C** ny of you shoulde suffer for manslaughter, as a  
murthrer, or as a thefe, or as a sclauderer or  
backbiter, or blasphemmer, or as one that goeth a-  
bout to take awaye other mens goodes, to spoile  
and robbe them. The theues suffer imprisonmēt  
and death for theyr offences, this paine they suf-  
fer for theyr iniquitie. Heretikes be likewise put  
to shame, and many times to death for theyr mis-  
beleife and heresies, and for blaspheminge and  
missayinge Gods holy scriptures, to the y<sup>e</sup> exam-  
ple and peruerting of many a ch Kristen soule, bzin-  
ging them also to like damnation. There be none  
such to be reputed blessed for theyr paines suffe-  
ryng, because it is not for Chyste, nor for iustice  
sake, but for theyr owne faultes, yll doinges, and  
ill sayinges: but yet some suche men and women  
that haue so suffred for theyr faultes, be so obsti-  
**D** nate in theyr malice, and so glozy in theyr erroz  
and iniquitie, that they be not ashamed to saye  
they beare theyr crosse with Chyste, when they  
beare theyr fagottes in open penaunce to escape  
theyr burninge. They beare theyr crosse in dede,  
as the thefe dydde that was hanged on Chyestes  
lefte syde, not to theyr saluation, but to theyr cō-  
dempnation, which they here beginne, and in hell  
shall consummate, perfourme, and continue the  
same for ever. *Si autem ut Christianus non erubescat*  
(sayth S. Peter.) If you suffer as a Ch Kristen  
man or woman, eyther displeasures in body and  
goodes, or by wordes, for that thou arte a good  
Ch Kristen man, or liueste like a good ch Kristen man.

or woman, be not ashamed what so euer be sayd  
or done against the, but rather glorify God, giue  
laude and prayse, and thanks to God that hath  
geuen the grace to be thought woorthye to suffer  
contumely or despites for Chzistes name, *Glori-*  
*ficer autem deum in isto nomine, quoniam tempus*  
*est vt incipiat iudicium a domo dei.* For nowe is the  
time for the iudgement of God, to beginne at the  
house of God. The iudgement beginneth in our  
lyfe time : for whiche you muste note, that the  
iudgement of God is of two maners : one is pri-  
uie and secrete, the other shall be manifest and o-  
penly knowen to all men and women. The fyrste  
is in this life, the other shalbe at the day of dome,  
and the generall iudgement. For almighty God  
will leaue no ill unpunished, therfore in as much  
as he sharpely wyll punishe sinfull persons with  
the intollerable paynes of hell, with the deuylles  
after this lyfe, he suffreth them to take their plea-  
sure while they be here a while, and to leade a  
mery life in welth & in prosperitie, but at a trise  
sodenly they be plucked awaye, and descendeth  
downe into hell to that vntollerable and eternall  
iudgement. And when God sendeth to such ma-  
lefactors any paynes or trouble, they fret and  
chafe, rayle and grudge agaynste God, and in  
theyr rage dyeth, and beginneth theyr hell with  
paynes and sorowe here, that hereafter in hell  
shall continue for euermore, no tounge can ex-  
presse the sorowe and paynes that there shall be.  
But others that by suche strokes and correction  
as God sendeth them, be exercised for theyr pur-  
gation,



gation, and be made better and better, & takeſh  
**C** them for a warning to conuert and amend their  
 liues, ſuch correction doth the much good. Ther-  
 fore it is wriſſten, Iob.v. Beatus homo qui corripit  
 tur a domino, Blessed is the man or woman that  
 is correct and puniſhed of our lord God. And the  
 reaſon is this, for if mannes correction maye be  
 good and holeſome. then Gods correction muſte  
 nedes be much moze holeſome: for man knoweth  
 not parſitly the maner and meaſure of holeſome  
 correction, neither is omnipotent to take awaye  
 the puniſhment when it is ynoughe, or when he  
 lyſte. noz to do good and to eaſe a man in tyme  
 conuenient: but God by his omnipotency, by that  
 he is almightie, and knoweth all thinges, he kno-  
 weth how much or how litle he maye puniſhe his  
**D** childe and ſeruaunt, and he euer puniſheth hym  
 to do him good, either to trie him, and to proue  
 his conſtauncy, or to make him amende his lyfe.  
 For there is no man liuinge that can ſay he is all  
 cleare, but that he hath ſinned or done amiſſe:  
 and many thinges that in our iudgement ſemeth  
 to be iuſt and well done, yet in the iudgemente of  
 God they may be nought. For man ſeith and iud-  
 geth after the exterior apparaunce, but God ſeith  
 the ſecretes of the heart, and al other circūſtaun-  
 ces. And in as much as all mankinde was at the  
 beginning iuſtly condemned for the offences of  
 Adam, God will not eaſely deliuer vs from that  
 malandze, neither from ſo greate a diſeaſe, which  
 alſo maketh that ſinnes be euer ready, and we e-  
 uer running headlong to them, but iuſtice & good  
 lyuing

liuing is full of labour and payne, and is hard to  
come to, but that loue and charitie maketh that  
easy to them that loueth God, whiche to other is  
very painefull. And this is the occasiō of this pri-  
uie iudgement of God, by which he sendeth trou-  
ble and paine to good men with the bad indiffe-  
rently, for all haue sinned, and haue nede of gods  
glozious helpe. Some by the sayde payne & trou-  
ble that God sendeth, be exercised for their pur-  
gation, and to be made better by the same, suche  
as be good, as Job, Tobie, and such lyke, others  
be warned for their conuersion and amendment  
of their liues, and other that contemneth the cal-  
linge, it blyndeth toward their condempnation,  
as I sayd. Now is the time that Goddes iudge-  
ment should begin at Gods house, the Church of  
Christ, the congregatiō of good faithfull people,  
whiche must be exercised with paine and trouble  
to learne the way to glozy and toy euerlastinge,  
where reproued & damnable persōs, lead a mery  
life in welth and prosperitie, & feleth no paine nor  
displeasure, but laugheth at other mens harmes  
and glozieth in nothinge moze, then to make thē  
selues riche of other mennes goodes, landes and  
possessiōs, to their euerlastig impouerishing. And  
if we shal yet moze specially speak of the house of  
God, it is to be feared, lest euen like as Ezechiell  
the prophet saw in his visiō, vi. aungels like mē,  
with weapons in their handes to execute Gods  
vengeaunce on the reuersion & leauinges of Je-  
rusalē, & they had going afore thē one clothed in  
linnen, hauing a pēner & inchhozne hāging at his  
back, which was cōmaunded to make & signe of  
Tall,



Tau, bypon all them that lamented and wayled  
 C for their owne sinnes, and for the sinnes of the  
 people: the other. bi. men were commaunded to  
 go forth & kyl al them that had not the said signe  
 of Tau marked in theyr foreheades, and to spare  
 neither olde nor younge, man, woman, nor child.  
 Et a sanctuario meo incipite, Ezech. ix. And beginne  
 at my holpe church, sayth almighty God, because  
 that the iniquitie of the people, rose that tyme by  
 some occasion of them of the churche, eyther be-  
 cause of ill example geuing vnto the people, or els  
 because they would not by holesome lessons in-  
 structe them to liue vertuousely, or els for feare  
 of displeasure of great men, woulde not sharply  
 reprove theyr vices, and noughtie liuinge. The  
 day of iudgemente is at hande, as appeareth by  
 manye signes, continuall warre or suspition of  
 battayle, countreys against countreys, realmes  
 D agaynst realmes, princes agaynst princes, conti-  
 nuall plague of moeine and pestilence, trouble &  
 vexation continuallye, and feare lest GOD hath  
 byd the ministers, the executours of his iustice &  
 vengeance, to beginne at his churche, for wel is  
 he that can do any hurt or displeasure to a preist,  
 to take their landes & liuinges, is thoughte got-  
 ten good, & no good so easely gotten, to ieste, raile  
 and mocke at them, and to do them despites, is  
 thought best pastime, not regarding the prohibi-  
 tion of God, Nolite tangere Christos meos: et in pro-  
 phetis meis nolite malignari. Touche not mine an-  
 noynted (saith God) and maligne not, ymagin no  
 mischeif, nor do any such harme to my prophetes,  
 suche

such as preach & teache, and tel you of the wyl of A  
 God. So every way Gods stroke & iudgemēt be  
 ginneth at þ church, albeit s. Peter in this place  
 taketh not the church so pzeisely, for þ ministers  
 of the church, but more generally for the congre-  
 gation of good faithful people, which almighty  
 God permitteth and suffereth to be flagelle & and  
 scourged here, because he wyl not dampne them  
 eternally, but wyl shortly set them at rest in hea-  
 ven above, where they shall be no more scourged  
 nor beked, pilled nor polled. Si autem primū a no-  
 bis, quis finis eorum qui non credunt in angeliō dei  
 If Gods iudgement beginne, and be so soze by  
 us that beleue vpon him, what shall be their ende  
 that beleue not Goddes gospell, or that haue be-  
 leued it in times past, and now beleueth it neuer  
 a deale? If he punishe them that he loueth, howe  
 shall they spede that he loueth not? And if he  
 whip & beat his childzen, what shall the wicked &  
 noughty seruauntes loke for? but to be bound hād  
 and sore and cast into exterior darkenes, to dam-  
 pnatio euerlasting. Et si iustus vix saluabitur, impi-  
 us et peccator vbi parebunt? And if a good mā shall  
 scarcely and with much a do be saued, where shall  
 the wicked & common sinner appeare? Aristotle  
 saith. Quod fere fit nō fit sed quod vix fit fit. That  
 is almost done or wel nere done, is not done: but  
 that is scarcely done, yet it is done though it be  
 w much a do. So if a man do manye times well,  
 and liue wel lōge and many a day, yet at the last  
 falleth to sinne and liueth nought, and so dyeth,  
 this man was almost saued, but yet he was not  
 saued all oute in dede, because he died in deadlye

Naas,

synne



**A** sinne, and out of the state of grace, as offendings  
**C** and breaking one commaundemente or another,  
 and he that breaketh one commaundement, *Factus est omnium reus*, is made guiltie in them al, as  
 muche as concerneth everlastinge saluation: for  
 if a man breake one, then the obseruinge and ke-  
 pyng of al the rest shal not saue his soul from dā-  
 nation. But the iust man, the good liuer, taketh  
 payne and labours to auoyde from sinne, and to  
 please God by vertuouse liuinge, and by doyng  
 good woꝝkes, and it is not one days woꝝke one-  
 ly, but he muste continue in well doyng, and in  
 continuall battayle agaynst the deuil, the world,  
 and the fleshe. It is no smale busines, but conti-  
 nuall payne and sorowe, as *S. Paule* said, *Actu.*  
*xiii.* *Per multas tribulationes oportet nos intrare in*  
*regnum Dei.* Through many troubles and much  
 busines (whiche can not be auoyded, ouercome, or  
 passed through, withoute a speciall assistance of  
**D** almighty God) we must come to heaue. And that  
 is it that *S. Peter* sayth here, *vix saluabitur iustus*,  
 the good man, the good liuer shalbe saued scarcel-  
 lye, or with much a do. I heard one preache in an  
 excellent and learned audience, whiche expoun-  
 ding this text of *S. Peter*, *Iustus vix saluabitur*,  
 resolved this word *vix* solisly into *h. iiii. letters*,  
*v. i. x.* vnderstandinge by *v.* vertue, by *i.* Iesu, by *x.*  
 Christi, as though *S. Peter* had meaned *h* a iuste  
 man, or a good liuer shalbe saued bi the vertue or  
 power of Iesus Christ. And this is true, for with-  
 out his power no man shalbe saued: but this is  
 not taken of the said word *vix*, so resolved by an  
 Echimologie, for it is a solishe Echimologie in euery

A
 point, and specially because that why this let-  
 ter. x. should signifie Christi, there is no reaso, al-  
 though the grekes ch, which is the fyrst letter of  
 Christus in þ greke, be made like our latin x. But  
 this comon text of S. Peter (which is almost in  
 every mans mouth) is taken of the Pro. xi. Si ius-  
 tus in terra recipit, quanto magis impius et peccator.  
 If a good liuer receiveth paine & punishment here  
 on earth, how much more may the naughty liuers  
 loke to receiue & take: If þ martirs haue suffered  
 innumerable displeasures, & buttallerable paines  
 for Chyristes sake here in this world: how much  
 more sorow & paines groweth & loketh for their  
 tormentors that put the to those paines. And if  
 holy Job & the old patriarchs & prophetes, & in  
 Chyristes time, the apostles, martirs, & such other  
 receiued much pain, & suffered sorow & displeasures  
 to please almightie God, how much more sorow  
 may they loke for in another world, & here liueth  
 at pleasure, & be mery & laugheth at other mens  
 harmes: & taketh more paines to hurt the, then  
 to do them good: The good liuers taketh paines  
 on earth, here in this world, the sinners, malici-  
 ous peccors, byzbers, oppzessioners, & extorcioners  
 shal suffer their paines wout end, in the horrible  
 paines of hell. And this is if y<sup>e</sup> S. Peter meaned  
 by the sayd text, & if the good mā shal with much  
 a do be saued, that is vix, scarcely, where shal the  
 vicious wicked sinner apeare: he can not so come  
 to saluatiō, then no remedy but he must come to  
 dampnation, with the deuyll and all his damp-  
 ned companie in hel. Then for the finall conclu-  
 sion of this matter of sufferynge aduersitie,  
B



**C** paynes and trouble for Chyriste, and for iustice  
 sake, **S.** Peter concludeth saying: Itaq; & hi qui  
 paciuntur secundum voluntatem dei, &c. Therefore  
 they that suffereth of all folkes by the wil & per-  
 mission of God, this is called Voluntas, it is a  
 signe that he is content it should so be, because he  
 suffereth it for the time, and it seemeth that he wyl  
 so, because he suffereth it. Ther that so suffereth, let  
 them commit their liues, their soules to almighty  
 God their faithfull maker, in good workes, let  
 them liue well and do well, nothinge presuming  
 on theyr owne power, then let him alone with-  
 al, when you do the best, and you can do no more,  
 let him alone with y rest, for he is faithfull & faith-  
**S.** Peter he is true and faithfull, and wyl not  
 faile to acquise abundantlye the paines that  
 you take, yea and much aboue any mans deser-  
 uing. And here you must not forget howe **S.** Pe-  
 ter biddeth vs commende oure selues to God in  
 good dedes, then onely faith is not ynough, you  
 must worke charitably withall, to declare youre  
 selues to haue a liuely faith, blisficate, made a  
 lyue, and adouched with charitie and good wor-  
 kes, whiche shall be requited surely and faith-  
 fully with glozy in heauen euerlastingly, is  
 whiche he graunt vs, &c.

**The. xliii. treatise or  
sermon.**

**The fyfte Chapter.**

**G**OOD and worshipfull audience, conside-  
rynge my bounden duetie and due obedie-  
ence that I owe to the superiour powers,  
I haue absteyned now from preachinge these. v.  
or. vi. yeares, but now that it hath pleased them  
more fauourably to looke vpon me, and to lycence  
me, I shalbe glad to retourne to that my old ex-  
ercise, and to come among you to do my duety in  
that behalfe, at such times as I may couenient-  
lye. Furthermoze I trust you remember, and I  
doubt not but many here present doth remember  
that about. xlii. or. ix. yeares agone, I toke vpon  
me to preache vnto you, here in this citie, the first  
epistle of S. Peter, in whiche in manye sermons  
I came ouer foure chapters of the same epistle,  
afoze I was prohibited for to preache. And now  
beginning where I lefte, I purpose (GOD hel-  
pinge) to prosecute the residue of the said epistle.  
The. v. chapter beginneth thus.

Seniores ergo qui in vobis sunt obsecro, consensu  
or & testis Christi passionum, qui & eius quæ in futu-  
ro reuelanda est glorie communicator, pascite, &c.  
i. Per. v. Because the blessed Apostle Saynt Pe-  
ter woulde leaue none estate of people destitute  
of learninge, and withoute gospell exhortation,  
therefoze after his wholesome lessons geuen afoze,  
gene



generally to all maner of people, as well eiche as  
**C** pooze, as to bondmen and seruauntes, & then to  
 wiues and married men, & then retourning to ge  
 nerall lessons indifferēt for al men. Nowe conse  
 quently in these woordes rehearsed he insourmeth  
 pzeistes, which God hath apointed to be among  
 the people, as launterns of lyghte, to leade and  
 guyde his people towarde the saluation of theyr  
 soules, whiche is the ende and perfection of our  
 fayth, as he sayde afoze. Capi. i. In all maner of  
 doctrine the auctoritie of the mayster hath great  
 efficacitie, and doth verie muche in makinge the  
 scholer to applie his mind to that is taught him,  
 to learne it, and beare it away. Therefore Saint  
 Peter, because he would here teache pzeistes, he  
 professeth him selfe to be a pzeist as they be, and  
 therefore they shoulde be gladder to heare hym,  
 and to folowe his doctrine. As yf there shoulde be  
 a matter of the trade of marchaundise to be in  
**D** treated of among the marchauntes of this citie,  
 if there came in a marchaunt of graue and longe  
 experience, all the others woulde geue eare and  
 lysten to his talke, and woulde be gladd to fo  
 lowe his counsell. Lykewise amonge carpenters  
 or masons, if the kinges cheife carpenter or mat  
 ster mason of his graces woorkes came in place,  
 beyng knowne for most excellent of the realme  
 in theyr faculties, all the carpenters, all the ma  
 sons in the citie woulde anon resorte vnto them,  
 to heare some learninge of them. Euen so it is in  
 matters of hygher learnynge pertaininge to our  
 soule health. And for suche considerations S.  
 Peter

Peter here professeth him selfe to be a preiste,  
 and a preiste not made at all aduentures, as  
 these leude ministers be made nowe a dayes of  
 shoemakers, smithes, coblers, and clouters, as  
 well marped as single, but one taught & brought  
 vp vnder the prynee of preistes oure Sauyoure  
 Chyste, therefore they shoulde assure theim sel-  
 ues that he woulde teache them nothunge but  
 that shoulde beseme a preiste. And yet further-  
 more to amplifie his auctozitie, he calleth hym  
 selfe a wytnes of Chyestes passions and paynes  
 that he suffred for vs. Testis Christi passionum,  
 Thoughe all Chyestes lyfe were a berye passyon,  
 and a time full of trouble, paine, and persecution,  
 yet chiefly his passion begonne when he prayed  
 on the banke belyde Gethsemani, in the mounte  
 Oliuete, when he was in a maruellous ago-  
 ny, that made him sweete so soze, that the drop-  
 pes fel from him like water mixt with bloude.  
 Then came Judas, and a traine with him of the  
 presidents souldiers, & also of the bishops men, &  
 set hand vpon him, & led him ful boistuously, first  
 to Annas, then to Caiphas, that was pontifex an-  
 ni illius, then to Pilate, then to Herode, because al  
 the world shoulde wonder on him, as condemned  
 by so many iudges, and none of the all speaking  
 one word for his dispatching or acquiting. Then  
 they brought him backe againe to Pilate which  
 condemned him to death, partlye to stoppe the  
 Jewes mouthes and their clamoure, partlye for  
 fear lest he should haue bene accused to the emper-  
 route for lettynge one scape that toke vpon him  
 to be a kinge, as the Jewes boze him on hande.



**C** that Christ did, as preparing or intending a com-  
 motion or rebellion agaynst the emperoure. Of  
 all this proceſſe Peter was oculatus testis, a wit-  
 nesse that ſawe it with his eye, to his greate dis-  
 comforte, payne and heavines, and ſpecially af-  
 ter that the rocke had crowen thise, when Christ  
 looked backe vpon him, and so pearced his hearte  
 with his looke, that he remembred what he had  
 done denyng his maister, that then furth he  
 went and wept bytterly, and afterwarde by his  
 preaching and teaching he testified the same pro-  
 ceſſe of his passion, and of his glorious resurre-  
 ction and ascention, and ſtickt neither for threa-  
 teninge, beating, nor imprisonment. This should  
 make all them that woulde beleue on Christe to  
 credite him, and to do as he bad them. Another  
 perswasion he expreſſeth, *Qui et eius quæ in futuro*  
**D** *reuelanda est gloriæ communicator.* I am a Preist  
 as you be, I am a witnes of Christes paines and  
 passion, which I ſaw with mine eyes, and thirde,  
 I was partaker of his glory, which ſhalbe reue-  
 led and openly ſhewed in time to come, meaninge  
 the marueilous and glorious sight that he ſawe  
 at Christes transfiguration, of whiche S. Ma-  
 thewe writeth in the. xviij. cha. At which time he  
 ſaw the glory of Christes glorified bodye for the  
 tyme: for the which it is to be vnderſtanded that  
 there be. iiii. dovozes (as they be called *dores cor-*  
*poris gloriosi*) of a glorious bodye, for whiche you  
 muſt cōſider that the ſoule of our ſauour Christ  
 from the fyrſt momēt of his conceptiō was glori-  
 ous, & had the giftes of glory by reaſon of þe per-

fit vnto of it to his Godhed, albeit by Gods pleasure & ordinaunce it was, & the glozpe of Chri-  
 stes Soule did not redounde and shew it selfe in  
 his bodye, that so hys bodie might be mortal and  
 passible to perfozme the pryce of oure redempti-  
 on. And by like prouision of God it was, that  
 for the tyme of his transfiguration, the like glo-  
 zpe shoulde redounde and shewe it selfe in his bo-  
 dy, althoughe it were not permanent and con-  
 tinuyng, as it is now in hys blessed bodye, and  
 shall be in our bodies when we shall ryse to sal-  
 uation and lyfe euerlastyng at the general iudg-  
 mente. It was for the tyme in hym, as Passio  
 transiens, a qualitie passyng, and therefore for  
 that tyme not properlye the dowrye of a glorifi-  
 ed bodye. Quia dos de sua ratione importat qualita-  
 tem permanentem. And this that I saye of these  
 gistes or dowryes of a glorious body, is not on-  
 ly a fraske or a knack of the scolastical lernyng,  
 but it is the true doctrine of saint Paule. i. Co. xv.  
 where he declareth the maner howe deade mens  
 bodies shall rise at the generall iudgement, say-  
 inge: Seminatur in corruptione, surget in incorrup-  
 tione. Where he expresseth the gift or dowrye of  
 Impassibilitie. Nowe our bodies be subiect to all  
 paynes of sickenesse, strokes, and lyke harmes,  
 then we shall ryse impassible, so that neither fire  
 nor water, sword, nor anye other weapon shall  
 hurt vs, by the dowrye or gyfte of impassibilitie.  
 Seminarur in ignobilitate, surget in gloria. Our bo-  
 dies shall be buried in ignobilitie, that is to saye,  
 dymme, darke, colourlesse, but it shall ryse in glo-

Bbbb,

rpe



**C** eye by the gyfte of clearenesse and bryghtnesse,  
 that is to saie, in suche cleareness and bryghtnes  
 that no moztall eye shall be able to beholde it.  
 Seminatur in infirmitate, surget in virtute. Our bo-  
 dyes shall be sowed oz buried in Infirmitie, that  
 is to saie, dull, weake, & not able to stirre hither  
 oz thither, but they shall arise in might, strength,  
 and subtiltie, so penetratiue & percyngs, so sub-  
 till and fine, that it shall be able to pearce thzough  
 the stonewals without any diuision oz bzeaking  
 either of oure bodyes oz of the wall, euen lyke as  
 Chzist came among his disciples wout bzeaking  
 of þ dozes oz wals, oz any diuisiõ of his own body  
 Seminatur corpus animale resurget corpus spirituale.  
 Our bodies be buried as of the kinde of the flesh  
 suche as beastes haue, but it shall ryse a spiritu-  
 all bodye, by the gyfte oz indument of Agilitye, so  
**D** quicke, so nymble, so quyuer, that a man shall be  
 where he lyst in a moment oz tyme vnpercepti-  
 ble. And so we haue of saynte Paule these foure  
 gistes that I spake of, and of which saint Peter  
 meaned whē he said that he was cõmunicatoz oz  
 partaker of Chzistes glozy, which though it wer  
 marueilous at that tyme of his transfiguration,  
 yet it shall be reneled & shewed much moze mani-  
 festly, & moze gloriously whē he shall come i glory  
 to iudge the quick & the dead. Part of this glo-  
 ry. s. Peter saw at the tyme of Chzistes trāfigu-  
 ration, as I said, when he could not wel tel what  
 he said oz did. But he was so well pleased wyth  
 the sight that he saw, & he wold haue ben glad to  
 haue taried there still, & al his company with him  
 as

as wel Moyses & Helias, as John & James. Bonū  
 est nos hic esse. Here is good abiding for vs, & he  
 wished lodgynges to be made for Chzist, & also  
 for Moyses and Hely, and wold haue placed him  
 selfe (I thinke) with Chzist and his two cōpani-  
 ons with Moyses & Hely. But anone his corage  
 was delayed when he saw a bryght shyning cloud  
 couering thē, by the which was signified the pre-  
 sence of the holy gost. And out of the said cloude  
 came the voice of the father, saynge: Hic est filius  
 meus dilectus in quo mihi bene cōplacitū est ipsū aus-  
 dire. This is my welbeloued son in whō I delight  
 heare him. When Peter, John, & James hearde  
 this voice, they fell flat on their faces, and were  
 soze afraied. Chzist came to thē and touched thē,  
 bad thē arise & fear not, & whē they looked bp, they  
 saw no mā but Chzist their master alone. These  
 iii. allectiues which. i. Peter toucheth to alure thē  
 to geue credit to his wzyting, and to his doctrine  
 thus declared, let vs further procede to the letter  
 S. Peter calleth such priests, seignours oz elders,  
 & auncients, specially for their anciētnes, grauitie  
 & sadnes, in maners & conditions. In very dede  
 presbiter in the greke is by interpretation senior  
 in the latin, in Englishe an auncient, oz an elder-  
 man. Albeit euery olde man, oz auncient man is  
 not a Prieste, but onely suche as by prophecye, oz  
 election and imposition of a prelates hande is pi-  
 ked out & chosen among the moe to be addict and  
 appoynted to God, and to be a minister of God  
 in the Church oz congregation in thynges be-



**C** longynge to God and to his seruice, somewhat like as in this example. In cities and townes we call theim Aldermen not euer that be the eldest men within their warde, but such as partely for their substaunce, and moze for their honestye and sadnesse and wisdom be thought woorthy to rule the stretes, and the people within their wardes, and so they be called eldermen or aldermen by election, although they be yonge men by yeares. But these seigniours or elders that we call prelates be made, and euer haue ben made continually as well in the lawe of Moyses, as in the tyme of grace and the lawe of the Gospell, by the imposition and layng on of the prelates handes, and other ceremonies longynge to the same, by which they that be so ordered receiueneth a special gift of grace, that maketh their ministerie & seruice approued & allowed of God, and acceptable to hym, and maketh the administration of the Sacraments effectuous and able to performe that they signifie, that is to conferre and geue grace as they were ordeined for to do. And this blessed ceremonie was not done without great and Godly sollicitude, premeditation, and preparation afore by deuout prayers and fastynge, afore the promotion of men, vnto the holpe ministry and appointed seruice of God, accoording to the example taken as well of our Sauour Chyste, as of his apostles, Saint Luke writeth. Luke. vi. Factum est autem in diebus illis, Exiit Iesus in montem orare, & erat pernoctans in oratione dei: & cum dies factus esset vocauit discipulos suos & elegit duodecim ex

ipsis quos & apostolos nominauit Simonem, quem  
 cognominauit Petrum & Andream fratrem eius. &c  
**C**hrist went by vnto an hyl to pray, and he fast-  
 ed all night in his prayers to God. And when  
 daye came, he called to hym his scolers or disci-  
 ples, and of them he chose twelue, whiche also  
 he named apostles. Simon to whom he gaue sur-  
 name Peter, and Andrewe hys brother, and so  
 soothe of others tyll he came to Iudas that was  
 the traytoure, whom (as Sainte Ambrose no-  
 teth) Christe chose not bywares or ignoraunte  
 what he would be, & how he would proue, but by  
 especiall prouidence, foresight, & of purpose. For  
 our sauour Christe toke by hym many infirmitie  
 & frailnes, & therfore he refused not such pains of  
 our infirmitie, as men comonly do sustayne. He  
 was content to be lefte and forsaken, as manye  
 men be of their frends sometyme that thei loued  
 best. He was content to be vttered whē he might  
 haue bene secreete and quiet. He was content to  
 be betrayed of hys owne scholer, & seruāt & to be  
 comitted by him into his ennies hands. And all  
 this he suffered for vs, and for this purpose, To  
 geue vs example that if thou or I be forsaken of  
 our owne felowe or frende, or if wee be vttered,  
 and our secretes reueyled and opened, or if we be  
 betrayed and put into the daunger of our aduer-  
 saries by our owne felowe, or one that we haue  
 done for, we should moderately take it, and well  
 a worthe that our iudgements hathe erred and  
 gone amysse, that we haue taken him of greater  
 honestye then he is, and that we haue taken him  
 for one of better fidelitie and credence, then hee  
 shew

A

B



C

sheweth him self to be. We must be content & our  
 benefite that we haue done for him hath perished  
 & is clarely lost, we ought to be contente as well  
 as Christ was wyth Judas, and with all the di-  
 spleasures, dispites, and paynes that he suffered  
 by occasion of his fallshode. And here also, I, Am-  
 brose noteth, that in this praiser & watch of Christ  
 all night longe afoze he chose his. xii. Apostles to  
 be his ministers in his Chutche, we maye learne  
 what we ought to do for our owne soule health,  
 seing that Christ toke so much paine, not for hym  
 self, but for our wealth only, to watch and praye  
 that we might haue such ministers chosen by him  
 that myght saythfully instruct vs for the salua-  
 tion of our soules. We may also by thys example  
 of Christe consider what wee ought to do, when  
 we wyll enterpysse or set vpon any good or god-  
 ly work or busines, consideryng that Christ whē  
 he should chose his apostles to accompany him &  
 to learn of him, and thē to be sent forth to preach  
 his doctrine, prayed, & prayed alone, & prayed all  
 night long without slepe, and without meate or  
 drinke. The apostles accordyng to the example of  
 their maister Christ vled like maner. As we haue  
 Act. xiii. where it is wrytten that the holye Goste  
 spoke vnto them that wer in Antiochia, prophets  
 and doctours with other company there seruing  
 God & fastyng. Segregate mihi Saulum & Barnabā  
 in opus in quod assūpsi eos. Seperate & set out for  
 me Saul (which was after ward called Paule) &  
 Barnabas into the work for which I haue take  
 thē. And it foloweth, Tunc ieiunātes & orātes im-

D

ponentesq; eis manus dimiserunt illos. They altoget-  
 her fasted & prayed & put on the their holy hatts  
 & sent the forth likewise. Act. xiiii. I read y Paul  
 & Barnabas returning backe by the cities of Li-  
 fra, Iconiū, and Antiochia, cōfirming and staynge  
 the minds of their disciples, & exhorting the that  
 they should perseuer & stedfastlye cōtinue in their  
 faith which thei had receued. And declaryng and  
 perswading the that bi many tribulatiōs & much  
 trouble we must enter into the kingdom of god.  
 And whē they had made for the priests in euery  
 church, & prayed deuoutly for them with fastyng  
 thei cōmitted & betoke the to our Lorde God, on  
 whō they beleued. And here (good & worshipfull  
 audience) it is to be noted that in the Primitiue  
 church euen in thapostles time, whē soeuer there  
 were priests ordered to be Gods ministers, the  
 people bled fastig & prayng, fasting y their wits  
 & mindes might be moze clere and eleuate, & apt  
 to pray. And prayng to almighty God for grace  
 y thei which wer cholen & admitted to so excellēt  
 a fūction, ministry & seruice, might be worthy to  
 do their duty in their seruice & calling. And euen  
 accoꝝding to the apostles exāples, such fastyng &  
 prayng hath ben bled hereafoze euē to our time:  
 For at such times as holi orders be geuē, we haue  
 certein daies. liii. times in the yere called imbring  
 daies, in whiche all chzisten people bled fastinge &  
 prayng to god, that it may please him to inspire  
 such grace into the harts of the pre ats & pastozs  
 y they may circūspectly loke vpon the qualities,  
 cōditiōs, & learning of them that shalbe ordzed,  
 so y they be not accused hereafter for putting on

A

B



**C** their hāds to sone oꝝ vnadvisedly, oꝝ to rashly on  
 the that taketh oꝝders, so communicating oꝝ taking  
 part of other mens fautes, as .i. Paul speaketh.  
 i. Timo. v. Manus cito nemini imposueris necꝫ com-  
 municaueris peccatis alienis. But not thy handes  
 to sone vppon no man, neither take thou part of  
 other mennes sinnes, for the Prelate oꝝ Bishop  
 that geueth oꝝders to one that is vnworthye be-  
 cause of hys vice oꝝ ignorance, & lacke of lear-  
 nyng, and by that occasion liueth not like a priest  
 oꝝ can not do his seruice and duetye like a priest,  
 then he that gaue hym oꝝders is partaker of his  
 faulte, and shall beare hys parte of the iudge-  
 ment, condemnation, and punishmente for the  
 same. This is no small perill for Prelates that  
 geue oꝝders, therfore verie christian charitie mo-  
 ued chriten men and women to praye to **GOD**,  
 specially at such tymes, to inspire them with the  
 abundaunce of hys grace to take hede what they  
 doe in this behalfe. And as well for theim that  
 shall take Oꝝders, and shall be deputed to that  
 moste holye and excellent ministerye. Howe  
 highlye the Apostle sainte Paule Goddes electe  
 and chosen vessel esteemeth and regardeth thys  
 puttyng on of handes vppon them that shall be  
 oꝝdered and promoted to holpe oꝝders, appereth  
 by his letters wꝛitten to hys disciples Tymothe  
 and Titus. He biddeth Tymothe .i. Ti. iiii. Noli neg-  
 ligere gratiam quæ in te est, quæ data est tibi per pro-  
 phetiam cum impositione manuum presbiterii. Se  
 that thou dooe not neglecte oꝝ make light of the  
 grace that is in thee, whiche was geuen the by  
 pro

prophecy or election with imposition or putting A  
on thee, the handes of the priesthode or prelates.  
By this that he calleth prophecy, he meaneth elec-  
tion or chosynge, in as much as when men make  
election of any person to an office, or to perfoyme  
or do any busines, they haue a certayne expecta-  
tion or hope that the person so elected is able to  
do the thinge that he is chosen for, and wyl per-  
foyme it in dede that belongeth to hys callinge.  
And, ii. Tim, i. Admoneo te vt resuscites gratiam dei  
que est in te per impositionem manuum mearum.  
I warne thee that thou stirre vp and exercise the  
grace that is in thee, the whiche was geuen thee  
by putting on thee my handes. After that Paul  
being at Ephesus, met wyth certaine newe con-  
uerted chrisen men, and asked the, whether they B  
had receiued þ holp goft. No (said they) we haue  
not heard of him whether there be any such thing  
or no. Then after they were baptised in the name  
of Iesus (for afoze thei had ben baptised only in þ  
baptisme of Iohn in þ name of him þ shold come  
after. Et cum imposuisset illis manus Paulus venit  
spiritus sc̃tus super eos & loqueb̃tur linguis & pro-  
phetabant. When Paul had set his handes vpon  
the the holy goft came vpo the, & they spoke with  
tonges of diuers languages, & prophesied. And  
he willed his disciple and scole Tirus, whome he  
hadde made Bisshoppe of Creta (whiche now  
we call the Ile of Candye,) to constitute and  
make prestes in euerye Citie. Sicut & ego dis-  
posui tibi. As I haue prescribed and geuen thee  
a rule, and taught thee (saith he) euen as he had



**C** ordered Timothe & him, euen so he taught them  
 to promote and to geue orders to others. And as  
 he expresseth there, Oportet Episcopum sine crimi-  
 ne esse. I wyl prosecute some pountes of Sainte  
 Paules wrytinge to Titus in this matter, for it  
 agreeth muche w his like sayinge to Timothe.  
 Firste he requireth that a preiste be sine crimine,  
 without crime. A crime is moze then a sinne, or a  
 faulte, for it is a notable or a greate faulte, wo-  
 thie to be accused and to be condempned. Some  
 sinnes be lighter, and not dampnable, suche as it  
 very harde for any man to escape. And therefore  
 saied s. Iohn in his epistle. i. Io. i. Si dixerimus quod  
 niam pec. If we saie that wee haue no sinne, or  
 no fault, we deceiue & begile our selues, & there  
**D** is no truth in vs, specially of suche sinnes as the  
 frailtie of man customablie falleth vnto, and can  
 not well eschue them, whiche we call veniall sin-  
 nes. The wiseman spekeith, Pro. xiiii, Septies in die  
 cadit iustus, & resurget. A iust man, a good mā fal-  
 leth. vii. times in a daie, the determinate number  
 is put for the vncertaine number. It is as much  
 to saie, As a good man falleth ofte, and riseth a-  
 gaine. The scripture calleth him a iust man, and  
 yet saith that he falleth, by which it is plain that  
 such fallinge destroyeth not his iustice. Therfore  
 it must nedes be taken of such fallynge or fautes  
 without which mā doth not leade his life in this  
 wretched world. By ignorance, by obliuio, omis-  
 sion, or forgetting of duties vndone, by surreptio  
 or priuy crepinge of matters into mens mindes,  
 by

by necessitie, by fragilitie of the flesh euery daye, A  
 either willingly, or against our wills we offend,  
 & yet rise againe, so that such frailnes of the flesh  
 of man hurteth not, nor destroyeth a mans iustice  
 or righteousnes, if he be a iust man or a good mā  
 where contrary the wise man saith there. Impij  
 autem corrueunt in malum. Because that wicked  
 persons neither good to God, nor good to man  
 doth runne downe headlonge to yll, to sinne, and  
 to damnation. So that when thei haue fallen by  
 consent to sinne, penance, and repentance is laid  
 aside and despised. And then must neades folowe  
 eternall dampnation. Then to Saynte Johns  
 saynge. Si dixerimus, &c. Of veniall sinnes it is  
 plaine, for without suche we can not leade thyg  
 fraile life. And of deadlye sinne there is no man B  
 that can certainly and surely knowe what case  
 he standeth in afoze god, and whether he be woꝝ-  
 thyne hatred, or the loue of G D, except it be by  
 special reuelation, then a manne affirminge him  
 selfe to be cleare and without sinne, shoulde pre-  
 sume to farre proudlye boasting him selfe of such  
 sinceritie, purenesse, and holinesse, as he was not  
 sure of, and by that in dede shoulde be in the sinne  
 of pride and presumption, and not cleare. Then  
 when Saint Paule saieth that Titus shoulde pro-  
 mote to be a Priest, such as be without crime,  
 that is to saye: suche as be without any enoꝝme  
 detestable, and notozious faulte or vice, or sinne.  
 Oportet enim Episcopum sine crimine esse. For  
 a bishop must be without blot or blemish of crime



**C** And that is it y<sup>e</sup> he saith to Timothee. i. Ti. iii. Opor  
 tet episcopum irreprehensibilem esse. without any  
 matter by whych he maye be repproued as crimi-  
 nall. And here is to be noted that euen now **S.**  
 Paule spoke of the orderyng of priestes, and now  
 by and by he telleth the same tale of bishops, say-  
 yng: A bishoppe must needes be without crime,  
 wherfoze you must note that in the apostles time  
 a priest and a bishop were all one, euerye Bishop  
 was a priest, and so he is yet in oure tyme, and  
 euery priest was a bishoppe, as it is taken plain-  
 ly, and proued by these words of saint Paul here.  
 And this **S.** Jerome noteth in an epistle that he  
 writeth ad euagriū, where he saith also that af-  
 terwarde in processe of tyme, they bled to chose  
**D** one to be preferred and made ouerseer and ruler  
 ouer other, to auoyde scismes and diuisions in  
 the church, for feare lest euerye one inuentynge  
 newe wayes and makynge partes, and dzaoyng  
 a congregation after him, should breake the vni-  
 tie of the church. And such a one so elect and cho-  
 sen, & set in higher roume and state then the rest,  
 they called Episcopum a superintendent, that is, a  
 bishoppe, to take hede and oversee the others.  
 Euen lyke as if in the tyme of warre, the hooſte  
 beyng destitute, or wythout a capitayne, should  
 chose a capitayne amonge theim selues, and call  
 hym their Emperoure, or as if the Deacones  
 should chose one amonge theim selues, whome  
 they knewe to be circumspect, wise, and diligente,  
 and woulde call hym an Archdeacon, or chiefe-  
 deacon, for what thinge is it that the Bishoppe  
 doth

but a prieste dothe the same, excepte it be geuyng  
of orders, confirming of childzen, and some other **A**  
consecrations and blessings, which by common  
consent of the church were geuen to the bishops  
office. Saint Augustine in an epistle that he wri-  
teth to saint Jerom agreeth to the same, sayng:  
*Quamquam secundum honorum vocabula, que iam  
ecclesie vsus obtinuit Episcopatus presbiterio maior  
sit, tamen in multis rebus Augustinus Iheronimo mi-  
nor est.* Although by the termes of honour (which  
now the vse of the church hath gotten) a bishop is  
greater then a priest, yet notwithstanding in ma-  
ny thinges Augustine is lesse of reputation then  
Jerome, albeit Augustine were a bishop, and Je-  
rome but a priest. Wel then we must take it indif-  
ferently as well of a bishop as of a priest, yea and **B**  
also of a deaco. i. Ti. iii. & they must be wout crime,  
euen as it becometh gods steward of his spirituall  
treasure, which requireth a moze trusty minister  
then any worldly treasure doth. A priest also must  
not be proud, for a proud man thinking that his  
preferment to the dignite of a priest, is moze because  
of his excellencye and deservynge, and because  
he thynketh hym selfe so necessary for the church,  
that the congregation hath neede of hym,  
and can not be wythout hym, and so falleth to  
contempne and despyse others that be as good  
and better then hee, and by that falleth into the  
snares of the Deuyll. As Saynte Paule say-  
eth, Deneophitis. i. Timo. iii. Where he woulde  
not haue hym promoted to be a Bishoppe or a  
Prieste that is a newe conuerse. As who should  
saie



**C** saye, yesterdaye at the Carte, or in the barne among his corne and his threshers, or in the common market, and to daye at the altare to entrete the sacrament, yesterdaye at the open sises, sessiōs lawe dayes, or the courtes, & to day to minister in the church, yesterdaye at dice and cardes, and all vnchristye games, and to daye to turne and reade the holy boke of the scriptures, or the holy masse boke, yesterdaye to dauncyng and dalli-  
**D** ing, and to daie to consecrate priestes, wydowes or virgyns. Such todayn chaūges. Paul liketh not, for fear lest they that be so newly promoted, wold sone forget the selues & their callinge, Non Iracundum, a priestle muste not be a fymische or passionate mā, anone in a rage for euery turning of a straw, or for a trifful, for he that is as a iudge amonge the people (as priestes be) muste weighe all matters afoze they take theim to harte, lest in their anger they shal not see the ryght, but rather saye or do otherwise then reason woulde.  
 Iratus is he that for some cause is kindled or moued, and prouoked to anger. Iracundus is hee that for lyght occasion or small cause is moued to anger, Sainte Paule woulde not haue a priestle to be sone on fire or angrye, but rather wyth Patience, longanimitie, and longe sufferance to beare with his neighbour, Non vinosum, no greate drinkers of wyne, they must bee, that be promoted to holpe orders, special-  
 lye aboue all menne, because that wee be sette

in

in the steade and place of the Apostles, there-  
 fore wee muste obserue not onely their wordes,  
 & preachyng, but also there abstinence. Noli in-  
 ebriari vino, in quo est luxuria, sayeth Sainte  
 Paule. The filthynesse of Vecherye and carnall  
 luste, cometh principallye of takynge to much  
 wyne, and hoate oz stronge drynkes, and with  
 ouermuch leadyng, for it is true that Terence  
 sayde. Sine Cere & Baccho friger Venus.  
 Clay sayeth. Capi. v. Ve qui potentes estis ad  
 bibendum vinum & fortes ad miscendam ebrie-  
 ratem. Woe be vnto you, eternall payne shall  
 come to you that bee stronge to drinke Wine,  
 and to mengle dronkenesse, not onely to be  
 dronke poure selues, but also to make others  
 dronken. Lette vs therefore aboue all other  
 menne, remember the wyse mannes decree  
 and sentence. Cogitavi a vino carnem meam  
 abstinere, vt animam meam transferam ad Sapi-  
 entiam. Ecclesiastes. ii. I haue thoughte, de-  
 creed, and determynd my selfe too abstayne  
 my Bodye frome Wyne, that soo I myghte  
 tourne my Soule and wytte to Wisedome.  
 And wee reade of Daupell and his fellowes.  
 Dany. ii. That they refused the meates of the  
 kynges reward, and from hys boarde, and toke  
 pulse and hearbes of the Gardyn to eate, and  
 water to drynke, and so they became wyser then  
 all their companions, & excellently learned in all  
 booke, & in al sciences. For in very dede abstinence  
 with



**C** wyth study breadeth science and learning, which  
 is most beſemyng and neceſſarye for all prelates  
 and prieſtes. Non percuſſorem, they muſte not be  
 lyght fingered, or readye to ſtryke, or to hurte a-  
 ny manne. As they be commonly that wyl not  
 reſcayn their paſſion or anger, and alſo they that  
 be dzonken wyth wyne, whiche the Apoſtle ex-  
 cludeth here immediatly afore. And ſome men  
 deuoutlye vnderſtande, that Non percuſſorem,  
 that he muſte not by woꝛdes in preaching rappe  
 at anye man, ſtrikynge his conſcience wyth per-  
 uerſe and falſe doctrine, and with ſedicious opi-  
 nions. And Sainte Peter ſayeth here. Paſcite  
 qui in vobis eſt gregem dei, prouidentes non coacte,  
 ſed ſpontanee ſecundum deum neq; turpis lucri gra-  
 tia ſed voluntarie. **D** Prelates and Prieſtes muſte  
 not be to deſierous or gredye of vnhoneſt lucre,  
 gaynes, or wynnynge. You muſte vnderſtande  
 that the occupyng that well beſemeth ſome man,  
 is vnſitting and euil beſemyng ſome other man,  
 And that is honeſte to one man, is filthye, vnho-  
 neſt, and euyl beſemyng to an other manne.  
 A Draper, a Mercer, a Shomaker, and a hard  
 wareman maye ſtande in the open Market and  
 ſel hys ware to the moſt aduantage and gaine,  
 thereby ſufficientlye to ſuſtayne hym ſelfe, and  
 hys familye or houſholde. A knyght, a ſquyre,  
 or a well landed manne maye not ſo do wyth  
 hys honeſtye. It were filthye, ſhame, and di-  
 ſhoneſtye for hym ſo to doo, and hys wynnynge  
 ſhoulde not bee but fylthye wynnynge, hoꝛrye  
 thyfte, and ſhamefull gaynes.

So a priest that hath refused worldly trouble & toyling, and giuen him selfe onelye to the seruice of God, may not with his honesty (yea but with his shame) giue him selfe to worldly cherefance, marchandise, chopping and chāging, byeng good chepe, selling deare. That occupying or gaynes that is tollerable and somewhat honest in other, is turpe lucrum, shameful gaines in him. But yet there is a moze filthy gaines that some pzelates and priestes laboꝛeth foꝛ, to the great infamie of the churche, and that is the gredie appetite that they haue to get winning at dise and cardes and suche vnlawfull games, and mysendinge theyꝛ good houres at the same. This is vere turpe lucrū filthy or vn honest gaines. The Philosopher, iij. Ethic. saith, that turpe lucrum est quū aliquis parui lucri gratia obprobrium sustinet, filthye and vn honest gaines or winning, is when a man foꝛ small aduauntage susteineth shame or an ill name, and he putteth example of disers, and gameners, and robbers of dead mens graues: As we had amongst vs these that steale plates of brasse with Epitaphies from mens graues or tombes, or yꝛon fram the grates or partcloles and al such priuy pikers, and also hoozes and hoze hunters. Al such saith the Philosopher, lucri gratia negotiantur & opprobria sustinent, they laye foꝛth theyꝛ ware foꝛ aduauntage, and getteth dispite and shame ther by, and they be all illiberales, churles without liberalitie or bountuousnes, or gentle harte, as it is plaine of these gameners which studieth to get & win of theyꝛ own friendes and loners, to which



**C** they should rather do good then harme. For a  
 mite and freendeshyp woulde that one freende  
 should help an other, rather then take from hym  
 that he had, or apayze his liuinge. And these fyle  
 thy commen strumpets, after they haue recey-  
 ued theyr promise that they looked for, careth  
 not though he his head were of, that euen now he  
 occupied with all. Saynt Peters mynde is and  
 also Saynt Paules, that we shuld not apply our  
 mindes nor our labours to worldly lucre, by any  
 kinde of marchandise or chafering, and that we  
 should not looke for gaynes, by anye kinde of  
 gamning or vnhonest exercise of our bodyes. As  
 it were sayinge to enery one of vs, as well to  
 priests as to religious mē or womē, where any  
 be. *Labora sicut bonus miles Christi Iesu. Nemo mi-  
 litās deo implicat se negotijs secularibus vt ei placeat  
 cui se probauit. ii. Timo. ii.* Labour & take paynes  
 as a good Sadiour of Christ Iesu, of Goddes  
**D** retinue, no man nor woman, beinge a Souldier  
 to God or of Gods retinue, wappeth or intang-  
 leth him selfe in seculare or worldly busynes, or  
 occupatiō, we must not turne our spirituall pro-  
 fession that we haue taken vpon vs, into world-  
 ly exercise for lucre, that by Godlye exercise we  
 may like good warriors please him, to whome  
 we haue geuen and promised our selues, and for  
 whome we haue tried and proued our selues, as  
 euery man must do, that wyll take suche charge  
 vpon him. And some there be that maketh a mar-  
 chaūdisse of the worde of God, vsinge their prea-  
 ching & teaching all for lucre & aduantage, *cur-  
 piter affectantes lucrum*, vnhonestly, gredy & hon-

grie for mony & lucre, thinking all that lost that  
goeth beside their berdes, or that they canot get,  
it greeneth them that any men should open theyr  
mouthes in a pulpet but the selues, that so they  
might gather in, their sermon nobles. If a good  
man or woman, by testament or other wayes,  
will or geue any money, for to haue certayne ser-  
mons preached, then they make chiste, then they  
make freendes, that they may be the doers of it,  
more for the lucers sake, then for zeale to the soule  
health of their audiece. S. Paule ouer & aboue  
p properties afoze reherfed, reciteth many other  
necessary for a priest, whiche were to longe to be  
declared euery one, which doubtles declareth a  
maruaylous sinceritie, purenes & honesty, requi-  
red a prelate or a priest, & in al the that haue gy-  
uen the selues to be Gods souldiers & ministers,  
of which condicions & qualities S. Hierom saith  
contra pelagi. Li. i. Nullus aut rarus est qui omnia ha-  
bet que habere debet episcopus, either none ther be  
or very few or seldom seen, that haue al the qualy-  
ties that a bishop ought to haue. Then it is our  
parte, euery one of vs to labour to be one of those  
few, that so we may not only take honour & wor-  
ship by our orders, but also may do worship to p  
order. S. Iohn Chrysost. de sacerdotio. Li. vi. saith  
Functio sacerdotalis angelicā virtutē requirit etenim  
sacerdotis animum solaribus radijs puriorem esse o-  
portet ne quando spiritus sanctus desolatū illum reli-  
quat vt dicere illi liceat uiuo ego non amplius ego,  
uiuit autem in me Christus. The office of a priest  
requireth the vertue of an Angell, for the prie-  
sts soule and minde must be more pure & cleare



**C** then the sunne beames for fear least the holi gost  
 leaue him desolate and without his help and as-  
 sistence, so that the priest may say with Saynte  
 Paul, I liue now no more I, not as I was and  
 not as I liued afore, for Christ liueth in me. And  
 in the thirde booke he saith: Sacerdotium in terra  
 quidē peragitur ceterum in rerum celestiu classē  
 ordinemque referendum est. Priesthoođe is occu-  
 pied and bled on earth, but it must be referred &  
 taken as into the order of heauen and of heauē:  
 ly thinges. And wel woorthy (saith he) for no mozt  
 tal man, no angel, no archangell, neither ane o-  
 ther creature, but the very holi gost himself hath  
 disposed this order, for he was the auctour and  
 causer that moztal men yet abiding in the fleshe,  
 shoulde conceiue in their myndes this ministry,  
 seruice and office of the angels. Therfore a priest  
**D** must nedes be of such pure sanctimony and holi-  
 nes, as though he were set euen in the heauen &  
 goode euen in the middle amonge the angels of  
 heauen. This Chrysostome declareth by a compa-  
 rison of the misteries of the old law vnto our mi-  
 steries & secretes of the time of grace, saying: ter-  
 ribilia namque atq; horrida fuisse feruntur. &c. We  
 say that the thinges that went afore the tyme of  
 grace, were terrible and honozable (as no doubt  
 they were in theyr time) such were the smal bel-  
 les and pomegranates about the skirttes of the  
 priestes vestiments. The.xii. rich precious stones  
 curiously set in þ goldē plate on the prestes brest.  
 And other precious stones set bpō his shoulders,  
 his miter vpon his head, and his riche and large  
 gyrdle

gyrdle about his middle, and his garment prect:  
 ouflye bzodzed and wzoughte downe side to oys  
 feete. Then to consider the honour of the taber:  
 nacle, and afterwarde of the temple, and special:  
 lye of that moſte and reuerend part therof called  
 ſanctum ſanctorum, the holyeſt part oz place of al  
 holy places, and was diuided fro the larger part  
 called ſanctum, by a riche beyle oz curtain, which  
 at the time of Chriſtes death was rent and tozn  
 down from the toppe to the neither part, as it is  
 playn in the goſpel. Then to consider the great &  
 wonderous quietnes and ſilence in the ſame tem  
 ple bled, with other circũſtances about the ſame  
 ceremonies, ſurelye it is a wonderous thinge to  
 muſe vpon and to be remembzed. But yet (ſayth  
 Chriſoſtome) if we conuert oure contemplacion  
 to consider what thinges the time of grace hath  
 bzought to vs, and woulde diſcuſſe and examyne  
 them, we ſhould iudge all the ſayd nobilitie and  
 excellencie of the old teſtament to be light & ſmal  
 matters, and might ſaye wyth Saynte Paule  
 ij. Cor. ij. Nec glorificatũ eſt quod claruit in hac par  
 te propter excellentem gloriam. Where S. Paule  
 of purpoſe compareth the glozy and the excellen  
 cie of the miniſters of the newe teſtament to the  
 glozy and ryaltie of the miniſters of the old teſta  
 ment. That thing that flooziſhed and was had in  
 glozpe and riallie eſteemed, was not glozified in  
 this behalfe, in reſpecte of the excellent glozpe of  
 the thinges of the new teſtament of Chriſte. As  
 the Apoſtle ſayth a litle befoze. Si miniſtratio mor  
 tis litteris deformata in lapidibus fuit in gloria, ita vt  
 non



**C** non possent intendere filiꝝ Israell in faciem Moisi propter gloriam vultus eius que euacuatur quomodo non magis ministratio spiritus erit in gloria: ii. Cor. iii. If the seruice of death, described and written with letters in the stones of the two tables, was had in glozy and reuerence so that the people of Israell coulde not looke vpon the face of Moyses, which was the minister of that lawe for the glozie and shynning bryghtnes of his face, which is sone taken away, for it taried not. How then can it be that the seruice of the spirite, by the grace of the new Testament should not be in glozie muche moze? He calleth the ministration and seruice of the olde leuits & priestes of Moyses law, the ministration and seruice of death, bycause that Moyses lawe was the occasion of death of the soule, not of it self, but by the malice and yll will of man, whiche commonly laboꝛeth and inclineth to the thing whiche is forbidden, & so runneth headlonge to breake the commaundementes of God, whiche be set forth by Moyses law, and consequently to run headlong to death euerlasting. And also Moyses law is full of the comminations and threateninges of the death of the body, for the breakinge of it. He that gathered stikes on the holy daye was put to deth: he that mislayde his father or mother, should die for it and such other. Yet the ministers of the same were had in glozie & great reuerence, whiche the Apostle declareth by the glozy & shynninge bryghtnes of the face of Moyses when he came  
 Downe

downe from the mount from **G D D**, bringinge  
 downe with him the lawes, then his face had cer-  
 tayne bright & shining beames comming from it  
 which appered to the people like hornes, ascen-  
 ding upward from his face, so that the peoples  
 eyes could not abyde the sight to loke vpon him,  
 but runne backe awaye from him, in so muche  
 that he was fayne to put a beyle, or a couerynge  
 ouer his face when he spoke to them, and when  
 he went by to talke with **God**, he bucouered his  
 face, and when he should declare **Goddes** plea-  
 sure to the people, he couered his face agayne  
 that they myght moze easily apwoche and looke  
 vpon him and heare him, as it is playne in the  
 story. Exo. xxiiii. Of this the Apostle Saynte  
 Paule argueth. If the ministration and seruice  
 of death, whiche also is euacuate, abolished and  
 gon, were had in glozy and reuerence as it was  
 in deede, as appereth by the storie now reher-  
 sed, then muche moze the ministration and ser-  
 uice of the spyrite of the new lawe and Testa-  
 ment, in whiche the holye spiryte of **G D D**  
 is gyuen to faythfull people, whyche is also  
 the seruice of loue, and of libertie of the soule,  
 must needes be had in glozy and in reuerence.  
 For in comparyson of the glozy of the lawe of  
 the Gospel and of the lawe gyuen by **Chryst**, the  
 former, glozy, and clearenes of **Moyles** law, is  
 not seen but vanysheth awaye, euen like as the  
 light of the Moone or of the sterres, is hyd and  
 sheweth not by the light of the son in a clere day.

Then



C

Then saith Chrysostome conuerting his contem-  
 placion to our misteries of the new testament of  
 Christ, and to the ministers of the same. Let vs  
 consider (among other thinges) how it is comyt-  
 ted to them here dwelling on earth in thys mor-  
 tall bode, to dispence and bestowe the treasure  
 and riches of heauen, for it is giuen to priestes to  
 haue suche power as almighty God would ney-  
 ther giue to the angels, nor to any of the archan-  
 gels, or to any other angels of heauē. For it was  
 neuer sayd to any of them, whatsoeuer thou loo-  
 sest on earth, shall be loosed in heauen, whatsoeuer  
 thou bindest on earth, shall be bounde in heauen.  
 This bonde toucheth the very soule of men, and  
 reacheth vp euen to heauen aboue, so that what-  
 uer the priest doth in this behalfe here beneth on  
 earth, almighty God doth ratifie and allowe the  
 same aboue in heauen, and he being the lord and  
 mayster, doth aproue the sentence of his seruāt.  
 D Now what maye a man call this els but that in  
 maner al the power in heauen is committed and  
 graunted to the priest, for Christ sayth, whoso-  
 uer sinnes you forgive, they be forgiven, and who-  
 soeuer sinnes you restrayne or bynde, they be re-  
 straint & bound. Tel me (saith Chrysostom) what  
 power can be giuen greater then this one? The  
 father hath giuen to the sonne al power in heauē  
 and earth. But now I see (saythe Chrysostome)  
 the same power the sonne hath giuen to the prest  
 which the father hath giue to him. I magyn that  
 if a noble king had giuen to one of hys saythfull  
 and true seruauntes or subiectes power to caste  
 into

into prison whom it pleased him, and to take him  
out of prison againe or any other prisoner that he  
thought wel to do, such a man should be counted  
a marueilous man, and in great fauour with his  
souerayne and worthy to be highly esteemed of all  
the realme. And it were a plaine madnes for anye  
man to despise such an auctorite, euen so it were  
a manifest madnes to despise or litle regard that  
authoriti, without which we can not obtaine our  
soule helth here in this world (saith Chrysostom)  
nor can obtaine the good promises of the loyes  
of heauē. Here you must vnderstand Chrysostom  
that he speaketh of them that be of age and dys-  
cretio, and hath time and oportunitie to vse the  
sacramentes which the priest ministreth. For no  
man can come to heauen, except he be regenerate  
by water and by the holy gost, and he that eateth  
not the fleshe of Christ, & drinketh not his blood,  
can not haue life euerlasting. All these thynges be  
performed and brought to passe by the priest, the  
how can it well be that without theyr helpe wee  
may escape the euerlasting fyre of hell, or obtaine  
or wyne the reward of the eternall garlande and  
crowne of gloze. These bee they, these be they  
(I say) to whom the spiritual trauelyng and the  
byrthes or deliuerance of soules to God be put  
to, and they be put in credite and trust with the.  
By them we put on vs Christe for our garment,  
when we be made Christen men, by theym we be  
buried with Christ by baptisme, as Saint Paul  
speaketh, and be made the limmes and the mem-  
bers of his blessed body. For these consideratiōs

¶ Cccc. i.

we



**C** we ought to feare them, & to do them moze honour, then to our carnall father, for by our carnall parentes, we be bozne, ex sanguinibus & voluntate carnis, of bloud, & the peasure of the flesh, but these men, these priests, be the aucthozs and doers of that byzth, which we haue of God, and of that blessed regeneration and trew liberty, by which we be made the childzen of God, by adoption and speciall grace. The Jewes priestes of Moyses law had power, not to pounge & cleanse the bodie from leprie of them that were infecte with the same disease, but rather to discerne & iudge, whether men were purged oz not purged from that disease, and yet was their priesthod, in hie estimacion and ambitiously desired, as appeared bi Chore, Dathan and Abyron, which for their obstinate and greedie desyre sanke into Hell, the earth opened and swallowed them bp, with all theyz confederacie. Then cōsider how the priesthod of the new Testament, is amplified & made of moze sanctimonie, by reason of the most holie misteries and sacramentes with whiche it is exercised, then ever was the priesthod of Moyses law. For Chzistes priestes doth not only declare and iudge whether men be purged fro the leprys of the soule oz not, but rather doeth purge them in deede, by the power that Chzist hath geuen to them. Therfore (after Chzistostom) looke howe great difference there is betwixt vehement loue and desire of a thing, and the contempt oz despising of a thing, so greatly thei that despise the holy priesthod of Chzistes ministers be more detestable

testable & to be reprovēd, then euer were Chore **A**  
 and Dathan, and their confederacy, which with so  
 ardent and seruente desyre aspired to the priest-  
 hood of Moyses time. The one sanke downe into  
 the gaping earth, which swallowed the downe  
 into Hell, then let not the other thinke to escape,  
 without moze shame and vengeance. Moreouer  
 yet further to compare the priestes to our natu-  
 rall parentes. Almighty God hath geue to prie-  
 stes moze power vpon vs, then to our naturall  
 parentes. For our parentes begetteth vs into  
 this present temporall lyfe, but the priestes get-  
 teth vs into euerlasting life. Our carnall paren-  
 tes, can nother saue vs from temporall sickenes  
 nor fro temporall death, but the priestes not only  
 when they regenerate vs by water and with the  
 holy spirite, or when by their holy doctrine, they  
 recouer vs from vice to vertu, but also when we  
 be bodyly sicke, & also sicke in our soule, they cure  
 and heale vs, obtayning by the succour and help **B**  
 of their prayers, bothe health of body and soule,  
 witnesseth S. James, Iaco. vlt. Infirmatur inter  
 vos aliquis, accersat presbiteros ecclesie & orent su-  
 per eū vngētes eū oleo in nomine dñi & oratio fidel  
 saluabit infirmū et alleuiabit eū dominus et si in pec-  
 catis sic remittentur ei. Whē any mā amonge you is  
 sicke, let him sende for the priestes of the church &  
 let them pray ouer him, & anoynt him with oyle  
 in þ name of our Lord & the prayers of faythfull  
 persōs shal saue þ sick, & our lord shal set him vp  
 agayn. And if he be in sinnes, they shalbe forgūē  
 him. Natural parēts cannot help theyr children,



**C** if they offende against princes or kinges in anye  
 poynt of treason or greuous offence, where prie-  
 stes many times obtayneth grace, mercy, and fa-  
 uour for theyr spirituall childzen, not of mortall  
 princes, but of almighty God, whē he is offended  
 with them. Well thys excellencie of priesthod cō-  
 sidered, which I haue now at large declared  
 euer presupposing their excellency, power  
 and auctority to be principallye vpon  
 the soule of man, in such things  
 and doinges as be toward  
 God, to whom be all  
 honour & glozy  
 for euer.

Amen.

(. .)

**The . xix . treatise or  
 sermon.**

**D**

**W** Orshipful frendes, I truste you remem-  
 ber that in my laste sermon that I made  
 in this place, I entred on the fift chapter  
 of Saynt Peters first epistle, In which I decla-  
 red vnto you, how Saynte Peter like as he had  
 giuen good and godly lessons to all kynde & ma-  
 ners of men and women, maryed and single, ma-  
 sters and seruantes, bondmen and freemen, so  
 because the ministers of the church shuld not lak  
 learning, he instructeth pzelates and priests, and  
 informeth the of theyr dntie, alluring al priestes  
 to giue credence to his doctrine, by that he pro-  
 fesseth

kelleth him selfe to be a priest, and one of such ex-  
 perience of the assayes of our Saviour Chziste  
 that had sene, as well the glozy of Chzistes glori-  
 fied body at his transfiguration, as also the ver-  
 acion that he suffred in the whole processe of his  
 painful passion, and that he was partaker of the  
 same. And then consequentye I descended to  
 speake of the order of priesthode, and of the dig-  
 nity of the same which I declared at large bi the  
 scriptures and by the auncient wziters holye fa-  
 thers. And I had litle thanks for my labour, spe-  
 cially of them that beinge priestes be ashamed of  
 that name, and of likelyhood would faine be dis-  
 charged of theyr order, if they could tell howe, &  
 most agreued they were with me, because I said  
 nothing in the defence of theyr shamefull and in-  
 cestious bawdry, which they would couer wyth  
 the name of matrimony, so by them sclaundring  
 that holy sacrament. Then I declared many pro-  
 perties of a good priest, which (to excheu prolix-  
 itie) I will now not rehearse againe, for I trust  
 you haue not al forgotten them. These proper-  
 ties of a good priest or prelate thus declared, let  
 vs see what Saint Peter now here in the letter  
 willeth them to do: *Pascite qui in vobis est gregem  
 dei*, Feede the flocke of God that is vnder your  
 hand. Because that now lateli this matter of the  
 diuersitie of shepheards and pastours was ver-  
 ry well and aboundantly handled and declared,  
 I wil passe ouer it, presupposing these good pro-  
 perties afoze reherled of him that shal be a good  
 shepheard or pastour. We must take heede to our  
 charge



C

charge Act. xx. Attendite vobis & vniuerso gregi in quo vos spūs sctūs posuit episcopos, regere ecclesiā dei quā acquisiuit sanguine suo. Take hede to your selfe (sayth S. Paule to the priestes & pzelates of Ephesus) and to all the whole flocke, in whiche the holy goost hath set you byshops. No, here he calleth them byshops, they were not then all in such pzeminence oz so set in aucthoritie oz superiortie aboue others, as bishops were then sone after; and he now, but he meaneth priestes, afoze he called them maiores natu ecclesie, the elders of the church oz congregation. Now he calleth the same byshops, these S. Paule biddeth take hede to their flocke. Saynt Peter byddeth them feede their flocke, as Chryste had commaunded Peter to feede his lammes and to feede his sheepe, his people whiche should be lyke lāmes, full of simplicitie, tractablenes and gētlenes. which Chryst willethe all them that wilbe saued by him to vse. So Saynt Peter descendeth as by an ordinate hierarchy, and giueth like charge to such as he had constitute and ordeyned to be curates after him, willing them to feede the flocke, prouiden-tes non coacte prouiding for the without coaction They must wyth discrete solicitude and studie prouide such pasture and feedinge for them, as shall be good and holsome, & not dzewing them to ranke feeding that wil bane them: to corrupte ground, as to a certayne spire white grasse, that growith in some grounde, oz to groundes that be moztish, marish oz other wise unholsome, & like to coothe the flocke, for suche the flocke moſte despyeth.

despyeth. And yf they be let runne at their owne  
 libertie, to suche feeding they wyll draw, rather  
 then to holosome pasture. Beware that you pa-  
 sture not, nor feede the people with sedicious let-  
 nynges or oppynions of Heresy, for suche semyth  
 at the fyrste shew white, fayre, and plesaunte,  
 yet banyng it is, and shall utterly destroye the  
 flocke. You must not also let them runne to  
 muche to the ranke feedinge of carnall lyberty,  
 for that shall puffed them vp, and make them  
 swell vp, to pride and disobedience, and con-  
 sequently to take their pleasure by all carnall  
 lustes, and so shall rotte them and destroy them  
 for ever. Feede Christes flocke with holie doc-  
 trine of Gods word, making them to obey their  
 rulers, that be set in authorite ouer them. And  
 here in this realme, to haue in greate reuerence  
 the kinges Maiestie, and in all our doynges to  
 be obedient vnto his lawes: As well the Pre-  
 lates and preachers in their sermons and exhor-  
 tations, as the subiectes in performinge and do-  
 inge the same. For it is our parte to captivate  
 our wittes, and to credite our superiours, not thin-  
 king our selues better learned then any others  
 be, but rather thinking & thing that is set forth  
 by his grace, with the assent of his clergy & of his  
 honorable counsell, to proceede of higher know-  
 ledge then our witts can attain to, No coare, their  
 feeding & prouision for gods folke, must be fraile  
 and free without coaction. For al the workes of  
 our religion must come of a good wyl, folowing  
 the example that we haue of the old Testament.

In



C

In the makinge of the tabernacle and the ornaments to the same belonginge, all the people of Israel with deuout minde and with a free harte and wil, offered theyr fyrst frutes and such iewels as they had, to the furniture of the same, and the workemen also offered them selues freely to doe theyr woozkes, as a figure and signe and token that in the spiritual edifying of the spiritual temple of God, which we be: the doers and builders priests and curates, preachers & teachers shuld do theyr labours of theyr owne accord, without any greedy eye to gather riches by the same, or to despise any others by theyr doings. And yet they shall not dye for default, but according to Saynt Paules doctrine, theyr audience that hath spiritual foode of them, must be diligent and leberall to helpe them in al necessarte temporalites, and to see that they lacke not, Neque vt dominantes in cleris. Beware of the lowzing browes and proud lookes and hartes of the old Pharisees, thet loke for dominion, they wil be like lordes & maisters, they wil be had in reuerence, they wil haue rappe and knee, and not onely that, but also wpll looke for presentes, gistes, and bzibes, and doe litle or nothing therefore: Saint Peter would not that anye priests shoulde so vse theym selues but rather to be in mannes felowlyke, humble and lowely behauyngs: theym selues amonge theyr brotheris, so giuyng to them as wel as to the lay see example of humilitie, and lowlynes, affabiliti and gentlenes. Remember our sauiour Christes saying in the parable of the pleruant, Mat. xxiii

D

**A**  
If the yll seruaunt saye or thinke in his hart, my  
master tarieth very longe, he cometh not home  
now all is in my hande, all is in my gouernance,  
then he beginneth to play the lord, & then he be-  
ginneeth to strike & ber his felows, & as one that  
had forgottē him selfe, & also his lord or master,  
geueth him self to eatyng & drynking with dzo-  
nerds & riatours: the wil come home his master  
at the time when he was not loked for. And shal  
deuide him the soule from the bodie, & shal caste  
parte of him his soule firste, and after the whole  
bodie and soule together with hypocrates, that  
is to saie, with false chrissten people, reprobate, &  
damned, there as shal be weeping and gnashinge  
of teeth. **B** By this seruaunt spoken of in this pa-  
rable, be all euyl rulers vnderstanded, which as  
thei folow the Lordly maners of this cruell ser-  
uaunt here mencioned, so they shal haue like pu-  
nishment, and shal be likewise tormented in hell  
for euermore. Beware therfore of playnge the  
Lords amonge your bethzen, but be as one of  
them Examino, with hart and all, that they may  
likewise shewe the selues to the people that they  
muste teach. And thus doynge (saith saint Pe-  
ter) whē the pzince of pastours our sautour Christ  
shall come in his glozy at the generall iudgment,  
you shall receiue the crowne or garlande of euer-  
lastyng glozy and ioyes of heauen that shall ne-  
uer fade, welowe, or widder awaye, but shall  
be euer freshe and pleasaunte, aboue that anye  
minde of mortall man can appzehende, perceiue,  
or vnderstand to our endlesse solace and comfort

ffff,

which



whiche. &c. It foloweth in the texte. Similiter  
 adolescentes subditi estote senioribus. When he  
 hath fatherlye instruct and taughte the Pre-  
 sidentes, the Prelates and Bishops, that they  
 should take paine and sollicitude or care to seade  
 their flockes, and to prouide suche pastures for  
 them as shoulde bee most hole some, and not in-  
 fectuous, coothinge or rotyng groundes too  
 feade vppon for to bane them. And that thys  
 they shoulde dooe with a good will, and not by  
 coercion or compulsion against their willes. And  
 that they shoulde not playe the Lordes and ty-  
 rantes among their cleargie, but that they shold  
 shewe them selues as the fourme, the patrone,  
 or fashon of their flocke, and to be familiar with  
 them as one of them, that by their behauioure  
 their neighbours maye learne to conforme and  
 fashon them selues to the maner that they see  
 them vse, promysinge them that for their so do-  
 inge they shall receiue a rewarde inestimable,  
 that is to saye: the freshe and vnfadinge crowne  
 and garlande of eternall and euerlasting glozpe,  
 when the prince of pastours our sauour Christe  
 shall appeare in his maiestie at the general iudg-  
 met, to rewarde every man after his deseruings.  
 Howe consequently, the blessed apostle teacheth  
 yongelinges, yongemen and women, howe they  
 shoulde behaue them selues towarde their el-  
 ders as to thelt betters, and that they shoulde  
 be subiecte, and submit them selues vnto them  
 and to obey them, similiter. Likewise as youre  
 Elders muste care and prouide for your Soule  
 health

A

health without coaction, euen from the bottome  
of their hartes, so muste you euen from the hart  
with a good will without coaction obeye them,  
that so youre rulers maie doe their duties glad-  
lye and comfortablie, and not with sorowe, or  
to their paine, for that shall not profite you, as  
Sainte Paule saith. Hebr. xiii. Obedite preposi-  
tis vestris & subiaceat eis ipsi enim peruigilant quasi  
rationem pro animabus vestris reddituri, vt cum gau-  
dio hoc faciant & non gementes hoc enim non ex-  
pedit vobis. Obey them that be set in auctoritie  
ouer you, and submit and lowelye subdue your  
selues vnto them, for they watche and take  
paine to ouersee you, as menne that should yelde  
and make accompte for your Soules, them you  
muste obey so gentlye that they maye haue ioye  
and be gladde to take paynes for you, and not  
to grone or mourne in their solicitude and pains  
takynge, for that is not profitable for you.

B

Obey them that preache and teache you the  
worde of GOD, speciallye takinge hede to their  
doctrine howsoeuer their liuynge be. If their co-  
ditions be noughtie, then as Chyste teacheth  
vs. Que dicunt seruate & facite, secundum opera  
eorum nolite facere. Math. xxiii. What they saie  
take hede and do it, but after their doynge dooe  
not you, When they saie, and liue not or do not  
accoordynge to their saynge, Vt cum gaudio hoc  
faciant. That they maie be glad of their labours  
taking among you, like as an husbandmā which  
is glad to do his work, when he seeth the trees of  
his setting & graffing proue well, & bear fruites,

Iff. ii.

When



**C** When he seeth the fieldes of his tillinge beare  
 plentifullye such Cozne or grayne as hee hath  
 sene, then he perceiueth that he hath not labou-  
 red in vayne, bende his backe, and galled hys  
 handes in vayne, and that he hath not without  
 some cause suffered and bozne the heate of **S**o-  
 mer, and the colde of Winter: he is gladde of his  
 paines taking, this shall make him glad and me-  
 rie so to do an other time. And euen so shall the  
 elders be glad, when they see their yonge men  
 or subiectes, whether it be in thynges pertain-  
 ing to God, or els to the worlde profite, and go for-  
 warde by their informations and labours ta-  
 ken amonge them, and will be sozie and sooze  
 agreued of the contrarie. And this will do you  
 no profite, but rather hurte. It shall do theim  
 good to be soze for your euilldoinge, or for your  
 not profitinge, but it shall dooe you no good but  
 rather hurte, in as muche as beside youre euill  
 doinge, you bere your Heades, Querseers, and  
 rulers, and so aggrauate your owne byres and  
 leudenesse. Therfore saieyth saint Peter. Adoles-  
 centes subditi estote senioribus, Where you shall  
 vnderstand that there be two maners of yonge-  
 lings. Some be yonge for lacke of many yeres,  
 as the worde is commonly taken, others be wor-  
 thy to be counted yongelinges because they haue  
 younge, lyghte, leude, and childlike condicions,  
 moze like childzen, then like sadde menne or wo-  
 men of naturall and ripe grauitie and discre-  
 tion. Such a distinction of younge persones,  
 vseth the Philosopher in the beginninge of hys  
 first

firste booke of the Ethikes, declarynge who and  
what maner of menne be meete and profitable  
hearers of Morall philosophy, or of matters of  
Policye, where he hath this conclusion. That  
younglinges be not mooste meete hearers or scho-  
lers of Morall philosophy, whiche he proueth  
thus. The proper and conueniente Hearer or  
learner of anye science or facultye, must be suche  
as can surelye and euidentlye, or plainly knowe  
the principles and conclusions of that Science  
when they hear them, and that can of them geue  
right iudgement, whether they be wel to be done  
or contrarie. But younglynges can not so doe,  
therfore they be not meete hearers of that facul-  
tie. That they can not so do, he proueth: for the  
principles and conclusions of all Morall philoso-  
phy, and of all worldlye policye, be of mannes  
actes and doinges, whiche be not well knownen,  
but onelye by experience, and of them the yong-  
men haue none experience, and therfore of them  
they haue no persite iudgemente, no moze then  
a Dzentice. as we bounde to the Drapers crafte  
can by his hande or by his eye geue true iudge-  
ment whether the clothes in his masters shoppe  
be truelye and surelye wrought and coloured or  
not: or the Grocers prentice whether the spices  
and other wares in his masters shoppe be quicke  
or tainted, or whether they maie be solde to losse  
or to gaynes. They muste haue longe exper-  
tence afore they can come to suche knoweledge. Euen  
so muste they haue experience of mens doinges  
that shall be good morall Philosophers, or poli-  
tike

A

B



**C** fyke persons, and suche be not these yongelings  
 that take noo heede to grauitie and sadnesse.  
 And thys is true (sayeth the Philosopher)  
 whether they be younge in yeaeres or younge, se-  
 cundum morem, in maners and conditions, as  
 be these younge ruffians and lustye bloudes.  
 They be to obstinately and stiffely bended, and  
 set to folow their owne passions and appetites,  
 thinkynge the waye that they bee noseiled in,  
 brought vp, and bled to, to be best. They wyl  
 not bee perswaded no2 counsailed, but euen as  
 they haue bene bled and brought vp, that wyl  
 they ble, and so will they continue by their good  
 will who so euer saie naye. Teache them how to  
 ble them selues temperatelye in their dietes, in  
 eatinge and dzynkinge to auoide ingurgitations  
 and riotynge by nighte and by daye, it helpeth  
 not, how to ble them selues chastelie accordyng  
 to to the Lawes of righte reason, or pati-  
 entlie agaynste fumes or passions and anger,  
 moderate liberalitie, agaynste prodigalitie and  
 waiste, they bee so wilfull, they be so wanton,  
 they bee wedded to folowe their owne passions  
 to folowe their olde trade as they were wonte  
 to dooe, moze lyke chyldeyne then like menne,  
 that it boteth not to exhorte them to the con-  
 trarye. The holye Scripture speaketh of  
 suche youngelynges .iii. Regum. .xii. where it  
 is writte that after the deathe of Salomon  
 the kynge, succeded hym Roboam his sonne.  
 And when the power of the whole Realme came

to

**A**  
 to crowne him and make him kynge, and to pro-  
 fesse theire obedience to him, firste they desired  
 one petition of him, saynge: after this maner  
 your father lated on vs a verie harde, and hea-  
 uie burthen, therefore our desire is, that nowe  
 you shall diminishe and bate a little of youre  
 fathers harde and sooze commaundemente, and  
 of that verie heauye yoke that he layde vppon  
 vs, and we shall dooe you seruyce.

**B**  
 This heauye yooke and burden was no vyle  
 seruyce that Salomon putte theim to, for it is  
 witten. Capite. ix. that Salomon sette oz put  
 none of the people of Israell to anye Seruile  
 woorkes oz drudgerie, but these sooze coactions  
 were certayne money, graine, and vitayles, whi-  
 che they payed euerye moneth towarde the fur-  
 niture of the charges of Salomons house and  
 familie, whiche were verie greate in dede, as  
 appeareth. iiii. Regum. iiii. And for thys pur-  
 pose there were twelue rulers, oz maister pur-  
 uepours assigned by the kinge, ouer euerye  
 trybe one, beside their vndertakers and gather-  
 ers, and some purloyners, by suche the people  
 were greuouslye oppressed, as appeareth by  
 their humble Supplication here made. Well  
 the younge kinge somewhat amased at their re-  
 quest, badde the people departe till the thirde  
 Daye after, and then they shoulde haue an  
 aunswere what hee wolde doe. In that tyme  
 hee consulted, firste wyth the aunciente fa-  
 thers and graue Counseylours that were of  
 coun



C

counsaile with Salomon the Kinge his father, whiche gaue hym this counsaile. Si hodie obediens populo huic & seruiens & petitioni eorum censeris locutusque fueris ad eos verba leuia erant tibi serui cunctis diebus. If you do after the pleasures of these people this daye, and do geue place to their petition, and if you will speake to them soft and gentle wordes, they will be your louing seruants at all times. But he reiected this sage and wise counsaile that these graue menne gaue him, and called to him the lustye bloudes and yonge ruffians that were nourshed from youth, and brought vp with him, and were at hande euery daye with him for his solace and pastime, and saide vnto them: what counsaile will you geue to aunswere this people that haue sayde to me, make lyghte this yoke and ease vs of it that your father hath lated vppon vs. Then they saide accorpyng to their wilfull wittes lackyng experience. Thus shall you saie vnto theim. *Minimus digitus meus grossior est dorso patris mei.* My least finger is greater and stronger then my fathers backe, or then his whole bodye. My father layed on you a heauie yoke, and I will laye on moze peyle vppon your yooke: My father did beate you wyth scourges, but I will beate you with scorpions. These scorpions be scourges haupyng knottes of wire or leadde on the coardes, and specialle on the endes. And they be so called after a certayne benemous Worme, whiche when he stingeth, turneth vp his taylor ouer his heade, and so styngeth, and so perelouslye, that withoute there bee  
had

D

hadde by and by a certaine Oyle of scorpions in  
 whiche Oyle suche scorpions haue beaten them  
 selues to death) there is no healpe nor remedye,  
 but present death. Of this compasse stroke that  
 the Scorpion maketh when he stingeth, the said  
 scourges haue their name, because they winde  
 about the bodie, and bzeake oꝛ teare sozest at the  
 endes of the coardes with the saide knottes of  
 wotres oꝛ leadde. His aunswere was as he should  
 saie, loke what payne of oppression oꝛ exactions,  
 oꝛ other griefes my father did put you to, and I  
 will put you to moze, and sozer handle you then  
 euer did he. Here was an aunswere euen like the  
 wittes of his cochrained counseilours. A folishe  
 rashe, and noughty aunswere, and so came of it.  
 The people were so galled, exasperate, and gre-  
 ued with this answer, that of .xii. tribes of Is-  
 raell. .x. tribes bronke fro him, and refused hym,  
 and were neuer after subiect to him, nor to any of  
 his issue. So that of the .xii. parts of hys realme  
 he lost. .x. & onely .ii. tribes Iuda and Benjamin  
 sticked to him, and folowed him. And all thys  
 came so to passe, because he folowed yonge coun-  
 saile. And you muste not thinke that these coun-  
 sellours were children, oꝛ younge in age, for as  
 the Scripture saith, they were nourled and  
 brought vpp wpyth the younge kynge Robo-  
 am. And when he begonne hys raigne he was  
 one and fortye yeares of age, and then of lyke  
 age muste hys mates bee. And that is the  
 tyme when menne shoulde haue mooste preig-  
 naunt wittes to geue good counsaile. And he

Eggg.

that



A that hath not learned some experience or practice  
 and trade of the world by that age will neuer be  
 wise. Yet it were good they had a transfer some-  
 what to stay the, that they runne not to eternall  
 damnation. And though it will be hard to make  
 an olde dog to stoupe, yet stoupe he must & will be  
 saued. And therfoze, s. Peter saith here. Omnes  
 inuicē humilitatem insinuate. All men stop & shew  
 humilitie one to another, euery man be lowly one  
 to another, euē as that you wolde one crepe in-  
 to an others bosome by lowlinesse, Insinuate, by  
 which he meaneth an inward & hartly lowlinesse  
 that we must vse amonge vs. If thou wilt not,  
 god will make thee to come alow, for god loneth  
 B no pride, but euer resisteth the & be proude. And  
 sheweth grace to the that be lowly in hart, saith  
 s. Peter, James. Iac. iiii. saith the same, how God  
 hath euer resisted the proude, you maie know how  
 Lucifer the most excellent aungell for his pride  
 was pulled downe and made the foulest deuill  
 in hell, he said he would ascende and get vp to be  
 equal and like the highest. Nay not so (saith god)  
 but thou shalt be cast downe to the bottom of the  
 lake, or dungeon of hell. Eue our first mother she  
 wold haue ben a Goddesse, & like to god in know-  
 lege, but God stopped her of her enterpryse, & cast  
 her into such blinde darknes & ignorance as we  
 al be in, by occasion geuen by her. And then what  
 humilitie and lowlines hath done, yea, and in the  
 which at other times were very proude & out of  
 Gods fauour, appereth by Pharao the kinge of  
 Egypt, which after the great stroke of vengeance  
 and

**C**  
 & horrible plage of hail stones, with whirle win-  
 des, thunder, and lightenyng, suche as was ne-  
 uer sene sithe Egypte was firste made. The said  
 kinge begonne to take remorse for his obstinacye  
 and begonne to relent, and saide vnto Moyses  
 and Aaron. Peccaui etiam nunc, dominus iustus  
 est: & ego & populus meus impii, orate Domi-  
 num, &c. I haue offended now agayne, oure  
 Lorde is iuste and righteous, I and my people  
 be nought and wycked, praye you to your lorde  
 that these Thunders and Hayle stormes maye  
 cease, that I maye dimisse you, and let you go,  
 so that you tarye not here anye lenger. Exod. ix.  
 Like wise when that wycked kyng Achab hearde  
 the terrible comminations of God for the deathe  
 of Naboth, & for other his and his wiues nough-  
 ty liuinge. Scidit vestimenta sua, & operuit filicio  
 carnem suam ieiunauitq; & dormiuit in sacco, &  
 ambulauit demisso capite factus est autem sermo  
 domini ad Heliam Thesbitem, dicens: Nonne vi-  
 disti humiliatum Achab coram me? quia igitur hu-  
 miliatus est mei causa non inducam malum in die-  
 bus eius. He tooke hys cloothes and coue-  
 red his bodye wpyth cloothe of Heere. And he  
 fasted, and laye and slepte in sackeclothe, and  
 wente loutynge and holdynge downe the heade.  
 And then the worde of our Lorde God came to  
 Helie, saynge: Doest thou not see howe Achab  
 the kinge is become lowlye afoze me? Therefore  
 because he is humiliate for because of mee, I  
 wyll not brynge in thys mischiese of punishe-  
 mente in his tyme.



- A** And Nabuchodonosor king of the Caldeis after his great pride that he had conceiued by his great and prosperous successe and speede that he had in his great conquestes and in his great glozpe and pride that he had of his noble & large citie which he had amplified exceedingly four square, so that every side of the square (as it is writtē of it, was xli. mile long when he said: Nonne hec est Babilon ciuitas magna quam edificauī in domū regni, in robore fortitudinis mee, & in gloria decoris mei: cūq; sermo adhuc esset in ore regis, vox de celo ruit. Tibi dicitur Nabuchodonosor rex, Regnum tuū transibit a te & ab hominibus efficiēt te, & cū bestiis atq; feris erit habitatio tua fenū quasi bos comedes, & septē tēpora mutabūtur super te donec scias quod dominetur
- B** excelsus in regnō hominū, & cuiusq; voluerit det illud. Eadē hora. Is not this Babilō the great city that I haue builded for a palaice of mi kingdom in the might of my manlines, and in the glozpe of my beauty. And euen while this saynge was in the kings mouth, a voice came al in hast frō heuē. This is said to thee Nabuchodonosor king. Thi kingdome shal go frō thee, and thei shal cast thee out from mans cōpany, and thy abiding shal be with wilde beastes. Thou shalt eat hey like an ore. And seuen yeares shal chaunge and go ouer thee, vnill thou knowe that there is a highe one & is lord in the kingdome of men, & that he may geue it to whō soeuer he wil Eadē hora. The same time this woꝝde and saynge was perfoꝝmed, he was stricken with such amencepe and madnes that he ranne abzode out of mens cōpanye, he eat hay
- and

& grasse like a best, he lay forth out of any house.  
The dewe, raine, haile, and snow fel on his body,  
his nails growed out like an eagle or a kites cleis  
& the heere of his head clotted together as longe  
as an eagles winges. Then after that seue yerres  
were spent vpon him after this maner, almighty  
god that toke away the vse of his witt, restored it  
vnto him again, the he lift vp the eyes of his bo-  
dy & of his soule vnto almighty god, he lauded &  
praised god whose power is euerlasting, & al that  
it please him he doth as well in heuen aboue, as  
among the that dwelleth on erth, & there is none  
that can resist his hand & power, or that can saye  
to him, why hast thou done so: Therfore nowe  
(saith he) I Nabuchodonosor laude and magnify  
and glorify the king of heuen, for all his workes  
are true, & al his waies be iudgemente. Et gradi-  
entes in superbia potest humiliare. Dan. iiii. And the  
that goeth in pride, he can humiliate & pul down,  
as it proued in effect by him self in dede. When he  
exceaded in pride, God resisted him & pulled him  
downe. And when he knew him selfe and became  
lowly, god sent him grace euen as. I. Peter sayth  
here. In the new testamēt we haue examples of  
the proude Pharisey and the lowlye Publicane,  
one was repelled for hys pryde, the other was  
Justified and alowed for hys lowlinesse.  
And generallye, all the Scribes and Phariseis  
whyche did all their workes that they dyd, that  
they might be sene and praysed for their doyngs  
whiche euer proued nought at lengthe, and pre-  
uayled not, where contrarywise the humilitie  
of



- of the blessed virgin Marye mother of Chryste, & the meke lowlines of al Chrystes disciples which they learned of him, obtained grace here, and glory euerlasting at their end. *Humiliamini igitur sub potenti manu dei ut vos exaltet in tēpore uisitationis.*
- A** Considering therfoze these examples how pride hath a fal, & pzeuaileth not wher humilite & lowlines is exalted & set aloft. Therfoze concludeth s. Peter that you and all we must be made lowe in our harts vnder the mighty hand of god, that it maye please him to exalt vs at the time of hys uisitation, as well every man for him self, when every man shall depart out of this worlde, as at his great and general uisitation, at the generall iudgement, when he shall call to accōpt all that euer died siſthe the beginning of the worlde till that time. And thē accōrding to the philosophers rule. *Sicut simpliciter ad simpliciter, sic magis ad magis & maxime ad maxime.* As they that be humiliat and made lowly in hart now in this time of battel against our gostly enemies, shall be exalted and set aloft in glorye, so he that is more lowlye, shall be more exalted in glorye, and he that is is moſte lowly shall be moſt exalted amōg thē that for their humilitie shall be exalted, & contrary he that here is exalted by pride, shall be made moſte lowe, in paines euerlastinge. Yet furthermoze to declare the nature of this vertue of Humilitie, you shall vnderstande that Humilitie in vs and in Chryste, of whome, and by whom wee muste learne to be lowelye, is not in all poyntes after one maner in hym and in vs. For in vs humi  
and

litye is a vertue that by hys offyce restrayneth  
and kepeth downe the appetite of manne frome  
inoꝝdinate desire of excellencyes that a man hath  
not yet obtained, but as it were beyng content  
with the state that a man hath alreadye. An o-  
ther office is to incline a mā's wil oꝝ appetite not  
to vse oꝝ shew to þe bittermost such power, might,  
honour, oꝝ auctoꝝite as a mā hath. Now because  
there could be in Chꝛist no such inoꝝdinate desire  
neither any excellency able to be desired aboue þe  
which he had cōtinually from the moment of his  
conception, yea, and by his Godhead euer afoze þe  
woꝝlde was made, therfoze humilitie in Chꝛiste  
was not after the first maner, but was in hym  
onelye after the other office of humilitie, by whi-  
che he kept close his mighty power, & euer shew-  
ed him selfe curteous, gentle, patient, and as an  
vnderlinge to euery man. And all soꝝ to geue vs  
example to kepe a low saile, & not to haue any hy  
opinion of our selues, thinkynge our feete there,  
as our head wil neuer come. As they haue, which  
when they cā read the english Bible, thinke thei  
haue as perfite vnderstandynge of the Scripture  
as though they hadde studied in it forty yeares.  
Wee muste vse lowlinesse bothe wayes, that is  
to saie: by Humilitie to keepe downe our har-  
tes from desire of exaltation aboue our callyng.  
And also not to bragge oꝝ boaste of that little  
that wee haue, thynkynge our selues a great  
deale better then other bee, but rather thinking  
euerie man better than we be, as hauinge some  
gift of God, that we haue not. In humilitie, Su-  
per



- perioreslibi inuicē arbitantes. Sayth S. Paule.  
**A** Phil. ii. By humilitie you euery one must thinke  
 an order better then you. Therfoze it is not with  
 out cause, that the apostle I. Peter so earnestly, ex-  
 horteth vs to humilitie, as to the vertu contrary  
 to pride, which the world doth hoyst vs vp vnto,  
 & not for any profite vnto vs but rather contrary  
 for our ouerthrowe and downe fall, euen as the  
 menne of Nazareth ledde Chyste to the toppe of  
 of the hill on whiche their Cittle was builded, on  
 lie bycause they would haue pitched him downe  
 & haue broke his necke, but he so inuisiblie con-  
 ueyd him self away amōge thē, that they had not  
 theyr purpose. And the deuill caried our sauour  
 Chyist & set him on a galerie of the tēple, bycause  
**B** he would haue had him pitch him self downe to  
 the grounde, & therfoze humiliatton is necessarie  
 for him that wilbe saued. And al thinges conside-  
 red, we haue no cause to be proude at al, but we  
 haue manie causes to be lowlie consideringe our  
 owne miserie, first how miserably & how vnclēly  
 we were gotten, & as vnclenly bozne, & then how  
 wretched we be in our education, nursing & brin-  
 ging vp, where euery beast by and by, as sone as  
 he cometh into the worlde can make some shyfte  
 for him selfe to finde the teete or other kinde of  
 feedynge, man canne make none suche shyfte  
 but rather yf helpe were not, should forthwith  
 perishe. Then in procelse of our life, how many in-  
 firmities we bee subiecte vnto, Pockes, Me-  
 sills, Ares, and Agues, sweatinge Pestylence,  
 besyde troubles and vnquietnes of the mynde,  
 and

and how miserably we lyue in soule dayly offe-  
 ding him that made vs, almightie God by this  
 vnthyfity and naughty breder of sinne, the nurse  
 of sinne, which the Apostle calleth sinne, remay-  
 ning in our flesh as the dragges of our fyrst infec-  
 tion and corruption, taken of Adam, by whiche  
 commeth gloteny, lechery, pride, malice, murder,  
 robbery, and all other iniquitie, whiche all pey-  
 seth and presseth vs downe to dampnation euer-  
 lasting. The what cause I pray you, haue we to  
 be proude, none (god knoweth) but contrari great  
 cause to come alow and study to vse humility, &  
 by frequentinge the same to gender in vs, the ha-  
 bite or vertu of humilitie. And by that vertu we  
 shalbe inclined to the contēpt of the glozy of thys  
 world, and to despise the exaltation, the honour,  
 the worthys, welth & pleasures of this presente  
 life, as thinges flux and fadinge, inconstant and  
 of no balure. Christ teacheth vs the same, spea-  
 king of him self. Io. viii. Si ego glorifico me ipsum  
 gloria mea nihil est. If I glorifie my self beside or  
 contrary to the rule of goddes truth, my glozy is  
 nothing. The much lesse woorth is our glozy whi-  
 che comonly is bayne, and in thinges contrary to  
 his pleasure. This considered s. Paule. i. Timo.  
 vi. Diuitibus huius seculi. pecip. non sublime sap. Nec  
 sperare in incerto diuitiarū. Willinge Timothe to  
 speake to the riche men, & bid the not to be proude  
 nor to trust in the vncertenty of their riches, but  
 to put their trust in the liuing god, Aug. Non ex-  
 pauit diuitias apostolus sed superbiam que est vermis  
 diuitū. The apostle was not afrayd of riches, but  
 rather

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**C** rather of pride, which is the moight, the woyme that eateth by the riche men. And he is worthy to be called a great man, a riche man and a good man, that hauing much riches is not overcome with that vice of pride. And he that thinketh himself a great mā because he is riche, he is a proud man, he swelleth in the flesh & is not ful, but as a thing blowen by & redie to burst, and yet is there no sure and permanent stuffe within him. We must also come alow submitinge our selues to superiour powers, lowlie obeinge them that be set in aucthoritie ouer vs, considering that theyr aucthoritie commeth of God, & is giuen them of almightie God, eyther by his wel pleased will or at the least wyle by his sufferance. *Non enim est potestas nisi a deo: Itaque qui resistit potestati ordinationi dei resistit. Qui autē resistūt ipsi sibi dānationē acquirunt. Ro. xiii.* Ye may obiecte, yea saye: I put the case that they woulde persue me for my fayth, or woulde compel me to reneyg anie article of my fayth, must I obey them vnder payne of dāpnation? No saye. We must not vnderstande S. Paule & he speaketh of tyrannes, or persecutors of the faythe, but of suche rulers or mā of aucthoritie, as he speaketh of there. *Principes non sunt timori, boni operis sed mali.* Of such princes, or rulers & make not men afrayed for well doinge, but rather that laude and prayse men for well doyng, and of such as be terrible to malefactours and to ill doers, them we must obey vnder payne of dampnation, in all their iust commaundementes and requestes, not onlie for feare of punishment, but also for conscience sake. The

**D**

other we may not obey in no cause, but rather  
 make some shift remouinge to some other place  
 out of their daunger, if it may be, or by some o-  
 ther way to stay them selues for the time, but yf  
 there be no other remedie, but þ̄ shalt be vrged  
 or constrayned to denie, thou must rather offer  
 thy self to die then to refuse god or his sayth. **S.**  
**Peter** in the seconde chapter of this epistle bid-  
 deth vs, Subiecti estote omni humane creature  
 propter deū siue regi quasi precellēti, siue du. tāq̄ ab  
 eo missis ad vindictā malefactorū laudē vero bonorū  
 And it followith deū timete, regem honorificate.  
 On a time, when there was a contentyon a-  
 mōge his disciples, & not without some cause as  
 it seemed, because they perceiued by diuerse say-  
 inges of our maister Chziste, that he woulde be  
 gonne from them, and that he should be betraied  
 of one of them there p̄sēt at supper with them,  
 and that he should be ill hādled of the Prelates  
 and hie priests, and of the Scribes, Pharisees  
 & such other, they thought it meete to haue a p̄-  
 sidēt, a hed & a ruler amonge thē to order them &  
 to prouide necessities for them. Chzist hard their  
 talke, and first extolled the aucthoriti of princes  
 saying. Reges gētiū dñātur eorū: et qui potestatē ha-  
 bēt super eos benefici vocātur. Luk. xxi. Kinges of  
 people be lordes ouer them, and they that haue  
 power ouer them, be called souerayne lordes or  
 gracious lordes. But you must not do so, I will  
 haue no such lording or maisterhip among you,  
 but he þ̄ is hiest or thinketh him self best of you,  
 let him be as the yōgest or as the least of you al.

Phhh. it.

And



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And he þ̄ will go forrest, let hym be a seruifour,  
take exāple of me. Whether is he greater that sit-  
teth at the bozde at meate, oz he þ̄ wayteth & ser-  
ueth at the table? I am amōge you as a seruaūt  
at the bozde, & even so must you be, & you wyl be  
hie. Then cōsidering þ̄, that chzist would so haue  
it amonge his disciples that prelacie amonge the  
which were equalles, should come by humilitatiō  
then much moze his pleasure is, that we should  
humiliate our selues to them, that by Gods will  
be set in soueraygntie, superiōritie, rule oz auc-  
thoritie ouer vs. And that is it that S. Peter  
sayth, Humiliamini sub potenti manu dei vt vos ex-  
altet in tempore visitationis. Make your selues  
humble and lowlye, vnder the mightye hande of  
God, that he may exalte you, & set you vp in ho-  
nour, at the time of his visitacion, at the gene-

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rall iudgement, when he shall for youre  
lowlynes here in earthe, tozte you a-  
monge the Angels in heauen, wyth  
euery order of Angelles, some  
men and women, accordeinge  
to their good liuing here,  
& as it shalbe seen good,  
to his godly wysdom.

To whome be all  
glozie & honour,  
for euer,  
Amen,

(.)

# The twenty treatise of Sermon.

A

**M**nem sollicitudinem vestram proficientes in  
eum. Where Saint Peter considerynge  
that the woꝛlde dothe vnquiete manye a  
man, and dothe alienate his mynde from the ex-  
ercise of humilitie towarde GOD, and of other  
Godlie vertues by ouermuche cumberaunce of  
minde, with sollicitude, carke, and care of the  
woꝛlde, exhorteth vs to caste all our sollicitude,  
thought, and care vppon almighty God, for he  
hath cure ouer vs, and careth for vs. The woꝛld  
doth euen as Chyste speaketh of the sede sowne  
amonge the bushes, thornes, or bzars, it can not  
proue, for þe thornes suffocate it, stifful it, hinder  
it, and marreth it. Sollicitude and care of the  
woꝛlde is the thinge that the woꝛlde combzeth  
vs with. To exclude this, saint Peter here coun-  
seleth vs to cast vppon God all our care, all our  
sollicitude and cumberaunce of minde, let him a-  
lone with it. Yea, sit shall I do so: This is a good  
easie waie if it woulde serue I haue father and  
mother, a great charge of houtholde to care for,  
shall I let God alone with theim, & go play and  
make merie: Shall I loke whether he will send  
them meate by the birdes, as he did to Helie by  
the crows and rauens, or to bake a cake vnder  
a panne. &c. No, that were to tempt God. &c.  
But I muste do that pertaineth to mannes in-  
dustre and to mans labour and diligence, and  
then no further to cumber my minde, or to weare  
away

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away my self with carke, but then to cast all the rest of my care vpon him, euen as the marinerg cast theyr anker vnto the lande, to moze & set fast their shyp & to stay it fast, for there is sure holde. when we haue done our diligence, let vs laye all the rest in his lap, for he careth for vs as a mercifull father for his childzen. So that moderate sollicitude is not reproued, but sollicitudo obruens & confundens intellectū, suche sollicitude as doeth ouerwhelme and confounde a mans witte. And because that Mundus par immoderantiam lauciat, The worlde woundeth man by excesse and superfluite, therfore Saynt Peter byddeth vs be sobze, contrarie to glotenie, whiche killeth moze then doth the sweard. And this sobzietye is þe same vertue that we call temperaunce, whiche is one of the.iiii. cardinall vertues, of whiche the wise man Sapi. viii. speaketh, amonge the praises of sapience, sayinge: that the godly sapience. Sapientia increata. The wysdome of the father, the seconde parson in Trinitie, of whose wysdome euerie man and woman hath a sparke, that lighteneth and inclineth him to goodnes and to eschewyl. This heauenly Sapience and wysdome (sayth the wyse man.) Sobrietatem et prudentiam docet et iusticiam & virtutem quibus vtilius nihil est in vita hominibus, heauely wisdom, the increate wisdom of the father of heauen, teacheth a man sobrenes, that is temperaunce, and prudence, & iustice, and vertue or power, that is fortitude. And these be the.iiii. cardinall vertues, vnto which all mortall vertues be reduced, et vigilate, watche, take hede

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hede that you fall not to sinne, beware, for you  
 haue a shrewde whelp to bite you, to bzing you  
 to sinne yf he may. Aduersarius vester diabolus tan  
 quam leo rugiens circuit querēs quē deuoret. Where  
 1. Peter bleth the Diuels owne terme, a worde of  
 his owne cōfession. Cū venissent filij dei vt assiste-  
 rent coram deo affuit inter eos etiā sathan, cui dixit  
 dominus vnde venis? Qui respōdens ait, circuiui ter-  
 ram et perābulauī eā. Job. i. Whē the chldzen of god  
 the good angels came to stāde afoze god our lord  
 the aduersarie the dyuel was also among them.  
 The good Angels be called here the children of  
 God, in as muche as they be made like vnto him  
 by participation of his glozie, & for the gracious  
 fauour and loue that he hath toward them, and  
 they towarde him. The yll Angels were not yll  
 by creation oz by name, but of theyz owne fro-  
 warde wyll, declynge and goynge away from  
 the fauour of god. To shew that as wel all good  
 thinges that men do, inclined by the good An-  
 gelles, as also all yll, vnto whiche they be mo-  
 ued by the yll spirites be openlie knowen to al-  
 mighty G O D, as also the spirites good and  
 bad, the ministers of the same woorkes, for it is  
 said, Cum assisterent coram deo filij dei, affuit inter  
 eos etiā Sathan. Sathan the Diuel was amonge  
 them, not so takinge that sayinge of holie Job,  
 as that Sathan was one of the good Angelles  
 that contynualle and styll behelde the glozpe  
 of G O D. For so onlye the good Angelles  
 and blessed spyrtes, that be associate wyth  
 them

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them, hath that ioyful and glorious sight, but it is so sayd of Sathā, in as much as his actes and Deedes be seen and knowen to almighty God.

And because the good Angels do nothing but according to Gods pleasure, and to his commaundementes, therfore the Scripture taketh theyr actes, as wel knowen, and therfore it is not said that God asked of them any questios, but of the Deuyll, because his actes agre not to gods pleasure, but be in maner straunge to him, for he doth not aproue them nor allow thē, but asketh of hys doinge as of a straunge thinge, like as he asked of Cayn, where is thy brother Abel and, quid fecisti? What hast thou done? Euen so in our purpose, Our lord God spoke to Sathan, that is to saie, made him to vnderstande that he knoweth all thinges. And euen so you muste vnderstande the other saynge: that Sathan answered God

D

againē, not that he gaue anye knowledge to almighty God that he had not afore. But it is as much to saie, as that Sathan considered and vnderstode that all his doinges were plaine and open to the sight of God. Let vs consider his answer. Circuiui terram & perambulauī eam. I haue compassed or gone aboute the earth: and haue walked thzough it. By thys circuite or goynge aboute the worlde of Sathā is vnderstand hys callidpte, wpylines, and sut tellie to serche, whome he may disceyue and bypne into his snates. And this is it that saynt Peter meaneth, Aduersarius vester diabolus tanq̃, leo rugiens circuit querens quē deuoret. Wily persons goeth compasse aboute the bushē

bushe. Psal. in circuitu impij ambulat, in a compas  
 like as in all croked thinges, Medium exit ab extre  
 mis. The middel oz meane goeth out from the ex  
 tremities, like as in thinges that be streyght the  
 middel wziethe not, nother goeth oute from the  
 extremities, as appereth playnlye in a streyght  
 line, in whiche euery part lieth streight, and none  
 swarueeth aside out of course, so they that be iust  
 and streight, when they entende a thing oz say it,  
 in their doinges, & setting for ward toward that  
 ende oz purpose, they swarue not by wzenches  
 and wyles, & bypathes, but goeth as streyght  
 as they maye, to the thinge that they intende  
 oz promise, and to bzing their purpose to passe,  
 and to good effecte. But the wylie Die, the  
 false Chzew, in his beginnunge will pretende a  
 goodlie and Godlie matter, as for the glozie of  
 God, for a common welth, oz for some worke of  
 merci oz some other. Albeit in his processe he will  
 exorbitate, he wyll go awry, he will compas the  
 matter so, that it shall finallie ende in a money  
 matter. For to get landes oz possessions, oz for to  
 rob men of their liuinges, oz some such deupliche  
 purpose. The deuyl (sayth s. Peter) goeth aboute  
 lyke a rozyng Lyon, sekynge for his praye  
 whome he may deuoure and incorporate to him  
 selfe, makinge him one bodie with him selfe,  
 for the Wyuell hath bys mysticall bodie, com  
 pacte and made of suche as he hath rauende and  
 swallowed bp by theyr synnes, they be counted  
 and taken as his lymmes and mēbres. And for  
 to gette suche he goeth aboute by compasses,  
 wzenches



**C** wozenches and wiles as his propertie is, not to go strepght oz after a plaine fashon, but aboute the bushe by compasses, in which medium exit a<sup>n</sup> extremis. The midell exhorbitate<sup>t</sup>h from the streightnes of trueth, as pretending some common p<sup>r</sup>ofect, oz some honesty oz common wealth oz some particuler pleasure oz honest gaynes oz suche like, but in p<sup>r</sup>osecuting of hys purpose, he wyll cleane go compass and awzie from iustice & from charitie, and wyll ende finally vpon some money mater for a p<sup>r</sup>iuatē lūker to him selfe, wyth the spoylinge, robbing, oz vndoing of their pooze neyghbour. Exāples of this we haue sene in our time moze then I can haue leasure to expresse oz to reherse at this time. In the actes of parlamentes that we haue had, made in our dayes, what goodly p<sup>r</sup>ea<sup>b</sup>les hath gone afoze in the same? eūē quasi oraculū apollinis. As though y<sup>e</sup> thinges that folow, had come frō the counsell hiest in heauē, and yet the ende hath ben either to destroy Abbeyes oz Chauntreys, oz Colleges, oz suche like, by whiche some haue gotten muche landes, & haue be made men of great possessions whiche (by Gods iust iudgement) they haue but a shōrt while enioyed, but many an honest pooze man hath ben vndone by it, and an innumerable multitude hath perished for defaute and lacke of sustinaunce, & this miserie hath longe continued, and yet hath not an ende. Thus the diuell goeth aboute, as he sayd by him self. Iob. i. When God asked of him where he had been, he sayd he had cōpassed aboute the earth & walked throu

**A**  
 it. Where ye shall vnderstande, there be thre sorte  
 tes of resonable liuinge creatures, of which one  
 is in heauen as Angels and saued soules, which  
 the diuell neyther goeth aboute by temptatiō to  
 bring thē to sinne, neither walketh thow thē to  
 perfozme his malice, actually bringing thē to sin.  
 Another kinde of reasonable creatures is in hel  
 which the Diuel walketh thzough, in the middel  
 amonge them, which he leaseeth not to tormente  
 and punishe aboue measure, he doth not compas  
 aboute to tempte them, for he hath bzought thē  
 to his purpose alredie. The thirde kinde is here  
 on earth, as we moztall men and women whom  
 our goostlie aduersarie the Dyuell compasseth  
 and goeth aboute by diuerse kindes of tempta-  
 tion, to ouerthzow and bringe to sinne, and ouer  
 some of them he doeth preuayle, peruertinge thē  
 and bringing them to sinne, which holy Job cal-  
 leth parambulacion oz walkinge thzough them,  
 and they may be vnderstande by the sayd earth,  
 which the diuel said that he cōpassed aboute and  
 walked thzough. And that he doth like a rozyng  
 Lion, bicause that when he can not by his priuy  
 lurking & temptations ouer come thē, he goeth  
 to worke woth manyfest and opē terrours, bea-  
 ringe menne in hande that they rebell agaynst  
 the Kyng, and a gaynst the Kinges proce-  
 dinges, whiche was wonte to be their sure  
 ancoz, when they had none other argumente,  
 when they shake oute the Kinge oz my Lordes  
 grace, oz such other potentate to fortifie theyz  
 waye and exozbytate from the trew trade  
 of



**C** of true doctrine, then they roze like the Dyuell, & as the dyuels ministers, to deuoure men by to falsed and Heresie, they know that as Salomon sayth. Pro. xx. Lyke as the roringe of a Lyon, euen so is the feare of a Kynge, who so doeth prouoke him, synneth agaynst his owne soule. And thus they haue shaken pooze menne, and made them eyther to saye as they say, oz els to holde theyr peace and say nothyng. The Deuil the aucthor of these troubles, Saynt Peter byddeth vs resist by fayth, in whiche in verie deede as Saynt Paule sayeth in the last Chapter to the Ephesians. In all thinges takynge the shielde oz buckeler of faythe, wyth whiche ye maye quenche all the fire Dartes oz weapons of the moste wicked Deuyll. But Saynt Peter addeth and putteth to more then Saynt Paule doeth, exhorteinge vs to be stronge in faythe, and by that to resist the fyrie Dartes of temptation, meanyng that many haue faythe, and yet they resiste not the Deuylls rozyng and scarce temptation, and because they be not fortes in fide, stronge in faythe, but verie weake in fayth, therefore they be sone ouerthrowne & ouercome. And that is the cause that Heresies so muche preuaile amonge vs, and peruerteth and turneth the most parte of people, As sayth that greate auncient father Terrullian libro de prescriptionibus contra hereticos. Hereses apud eos multum valent qui in fide non valent. Where he imputeth (as he well maye) all the strength of Heresyes to the weakenes of the people, sayinge

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 Inge: Heresies be of greate strengthe amonge  
 them that be of no strengthe in sayth, or that  
 haue no stronge saythe. He putteth an exam-  
 ple of these tourneamentes, as fightyng wyth  
 Battell Axes, or Joustinge at the Tylte, or at  
 prouinge of mastries, as Wrestlyng or suche  
 other. Not he that is mooste stronge, hath e-  
 uer the best game, or hath the victorie, but is  
 manie tymes ouercome of a verie wretche and  
 of a weake man, and he that doeth ouercome,  
 doeth not alwayes ouercome, because of hys  
 owne strengthe, but because he mette wyth a  
 wretche or with a weake manne, that had no  
 strength. And therfore it proueth manie tymes,  
 that he that nowe ouercame, when he shalbe  
 afterward matched with a man of good strenght  
 shall haue a foyle and be ouercome. So saith  
 Tertullian. Non aliter Heresis de quorundam in-  
 firmitatibus habent quod valent. Nihil valentes si  
 in bene valentem fidem incurrant. Euen so He-  
 resies getteth and hath of the weakenes of some  
 persons that they be so stronge as they be. And  
 should be of no strength, if they should matche or  
 chaunce vpon a sayth that is myghtie & stronge.  
 Therfore yf you will resist the roying of the De-  
 uill, and quenche the fyrie Dartes of the mooste  
 wicked, you must doo it by saythe, and that by  
 stronge saythe, for a faynte and a weake sayth  
 will not be able so to doo. Howe many thynke  
 you of this audience here present be there: A  
 greate manie I am sure, that woulde haue sayd  
 once within this twentie yeres, that no man li-  
uing

B



C

A

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uing no noz an angell of heauen oꝛ all the diuē is  
 in Hell, should neuer haue peruerterd you from  
 the sure affiaunce and fast faith that you had to-  
 warde the blessed Sacramentes of the churchē,  
 But after that there came amonge you a great  
 multitude of pleasaunt preachers, preaching li-  
 bertie, and so pleasures folowing of such lewde  
 libertie, how soone you haue ben ouerthrowne &  
 turned another way, iudge you, and all for lacke  
 of strength in fayth. Therfoze I shal most hart-  
 lie pray you that wil be saued by your faith, adoꝛ-  
 ned and decked with charitie, that you wyll be  
 stronge in fayth, and not to folowe euerie pufte  
 oꝛ blaste of new doctrine, that so you maye re-  
 ceꝓue *finem fidei vestrae salutem animarum vestra-*  
*rum, Cap. i.* The ende and rewarde of your fayth,  
 that is the health of your soules, that shal neuer  
 fade noz fayle, as he sayde afoze in the fyrst chap-  
 ter of this epistle. And like as in the beginninge  
 of this present chapter, he perswaded by exāple  
 of him self, the pastozs, pzelates, & pziestes: euen  
 so now he exhorte them that he wryte to, by ex-  
 ample of the bꝛotherhed oꝛ other faithful people  
 to the sufferance & perseueraunce in persecutiō,  
 saying: *Scientes eandem passionem ei que in mūdo*  
*est vestre fraternitati fieri.* knowing that you haue  
 the same passion and suffering in you, that hath  
 be layde on your bꝛotherhed. Here S. Peter in-  
 duceth a strōge perswasion to this purpose, that  
 we should stronglie resist all temptacion, know-  
 inge that the same payne and passion that you  
 haue, also haue your bꝛotherhead that is abꝛode  
 in

in the worlde, your brothers in Chꝛist, saythful  
people men and women suffer like temptation by  
the Diuell our goostly enemye as you doo, they  
suffer like persecution of infidelles and Hereti-  
kes as you do, yet they persist and stande strong,  
lie in the fast sayth, in which they haue been in-  
structe by true saythful people, and by trew prea-  
chers. Therfore consideringe that they stande  
stedfastly, it were shame for you that you should  
lyghtlie be ouerthrowen. And because that e-  
uen from the beginninge of the worlde, good  
men haue ben sauted, persecuted and tempted,  
and yet haue not ben ouerthrowen. Therefore  
you should be ashamed, yf you onely should be  
woorse then al men, and the very refuse and dog-  
boltes of all your brothers, not able to suffer a-  
nye thinge. And because such sufferance with  
perseuerance in the same, hath neede of helpe  
to succor mans weakenes. Therefore the bles-  
sed Apostle Saynt Peter hath recourse and  
runneth to Goddes helpe and assistance, say-  
inge: Deus autem omnis gratie qui vocauit nos in  
eternam gloriam suam in Christo Iesu modicum  
passos ipse perficiet, confirmabit, solidabitq; Al-  
myghtie **G O D** the gyuer of all grace which  
hath called vs by our Sauour **CHRIST**  
into hys eternall gloꝛie, whiche he would vs  
to receyue finally after thys present lyfe. Modi-  
cum passos, althoughe we haue suffred but litle,  
for all that we canne suffer is verye lytell and  
almost nothing in comparison of the everlasting  
gloꝛie

A

B



C

glozie that is prepared for vs. He shall make you perfecte in that you be vnhabie of your selfe addinge and puttinge to moze vertues to them that ye haue alredy, he shall confirme and make sure your weaknes, for of our selues we be but weake and redy to be ouerthrowe by every suggestion or temptation. Of him and by him we be stronge and able to suffre tribulacion and trouble. Solidabit, And where we haue now but as loose limmes or members shaken with feare and with errours, and scarce agreinge euery man within our selues in our opiniōs and in matters of our sayth, but as it were one while of one mynde and a none of a nother mynde, and beerie waueringe and vn Timer. And this is the verie property of Heresies, thei be ever vn Timer fast and not agreinge amonge theim selues, but some take one waie and some an other, and that pleaseth at one time, displeaseth at an other tyme: for example, how manie manners and dyuerse wayes of ministringe the Communion haue we had amonge vs? I haue knowen one while the Priest to take the breade vpon the patten of the Chales, and turned his backe to the Altar, and his face downe to the people, and sayd the wordes of consecration ouer the breade, & then layde it vpon the Altar and afterwarde donne lyke wise with the Chales & the wine. Then because there seemed to muche reuerence, to be giuen to the Sacrament by this waie, the people were adriuen out of the chauncell except the ministers, that the Communion should not be commonlye  
seen

D

sene noz woꝛshipped. And anone that way semed  
 not best, and therfoze there was veils oꝛ curtens  
 drawn, yea and in some churches the very Lent  
 cloth oꝛ veile hāged bp though it were with Al-  
 leluya in the Easter time to hide it, that no man  
 should see what the pꝛieste did, noz heare what he  
 saide. Then this waye pleased not and the aul-  
 ters were pulled downe and the tables set bp, &  
 all the obseruaunce saide in Englyshe, and that  
 openlye that all men might heare and see what  
 was done, and the bꝛeade commaunded to bee  
 common vled bꝛeade leuende with salte, barme,  
 and such other. And then sone after were all coꝛ-  
 poraces taken awaye to extenuate the honoure  
 of the sacrament, & it laied down on pꝛophane  
 boꝛde clothe. And at the saide tables the Pꝛieste  
 one while turned his face Eastwarde, an other  
 while turned his backe eastwarde, and his face  
 towarde the West, as the Jewes vseth to woꝛ-  
 shippe. And anone by commaundement tourned  
 his back Southward, and his face to the noꝛth,  
 and finally, after the last boke that was set foꝛth  
 he turned his face to the South. And this boke  
 made swepestake of the blessed sacrament, decla-  
 ring there to be nothing els but bare bꝛeade and  
 wine. This pulling downe of aulters & settynge  
 bp of boꝛds was vled by the heretikes that were  
 of Arrius sect, as saint Basil rehearseth in diuers  
 places, & specialllye Epistola. lxxii. speaking of one  
 Eustathius a discipule of Arrius, which was made  
 Bishoppe in minor Armenia, As he came through  
 Paphlagonia a countrey in maigne Asia.

kkkk,

Basilidia

A

add to my  
note

B



C

Basilidis Paphlagonici altaria cū Paphlagoniā tran-  
siret subuertit Eustathius & propriis mensis liturgiā  
obiuit. This Basilides not ꝑ heretike, but Basilides  
ꝑ better, bishop of Paphlagonia, a familer acquaint-  
tance of Basilis bled aulter as they had bene b-  
sed euer stil sith ꝑ beginnyng of Chrystes church.  
The said Eustathius cōming throught his coun-  
trei or dioces, pulled downe the alters, & said his  
masses after his fashion bpō bordes or tables, as  
we did lately. And after in ꝑ next epistle he saith.  
Quāobrē cū Dardania redirēt heretici, altaria Basilis-  
dis in agro Gāgrenorū subuerterūt mēsasq; suas sub-  
stituerūt. When certain heretiks came back again  
frō the cōutrey called Dardania, they ouerthrew  
the aulter of Basilides the bishop in ꝑ cōutrey  
of the Gangrens, and set vp in steede of thē their  
owne bordes or tables. All such wauerynge and  
incōstancy in opinions, if we cōuert our selues to  
the god of al grace, that of his great mercy hath  
called vs by our sauour Iesus Chryst, he wil so-  
lidate, stay it, & settle vs sure, contrary to al such  
inconstācy, to him be glozy & imperie world with-  
out ende. Amen. Then foloweth the conclusiō of  
this very frutesfull epistle, in which first he decla-  
reth the messager by whom he wrote this letter,  
because they knew the man verie well, and knew  
him for a true disciple, & a true brother of theirs  
as he toke hym. Per Siluanum fidelem fratrem vos  
his vt arbitror, breuiter scripsi. I haue written a  
short epistle to you bi Siluanus whō you know,  
you nede not to suspect him, for you knowe he is  
faith-

D

faithfull, and no false apostle (of which they were  
 then greatly afayed) & for their false messengers  
 of which the world was full then. A short epistle  
 it is in quantitie, but very long, & abundant and  
 plentiful in vertue & strength, and in sentence, &  
 good matter, as it appeared by such matter as I  
 haue brought forth fro time to time, in exposition,  
 & declaration of this epistle. Obsecrans & cōtestās  
 hanc esse veram gratiam dei in qua statis. Praying &  
 beseeching you for Gods sake to cōfoyme your sel-  
 ues vnto it I haue written (saith. i. Peter.) And  
 protesting here & afoze God that this is the true  
 grace of the Gospell in which you stand. There-  
 fore be stedfast & cōtinue in the faith of the same,  
 according to. i. Peter writing in this epistle & bys  
 holy doctrine may take rote in you & bear fruit of  
 good woꝝkes. Salutat vꝛs ecclesia que est in Babilon  
 ne collecta & Marcus filius meus. Here he sendeth  
 recommendations vnto them fro his cōpanye, say-  
 ynge: that the Churche or congregation of Chris-  
 tian sayethfull people gathered and assembled  
 together in Rome, recommendeth them to you,  
 and wissheth you well to doe. And here he na-  
 meth Rome by a straunge name, callinge it Ba-  
 bilon, and comparynge it to Babilon the greate  
 Citie, in the Realme of Caldey, firste founde  
 ded by Rembꝛoth, a hundꝛed. xxi. yere, after the  
 great flud. And greatly amplified by Semiramis  
 the quene, wife to Ninus sometyme kyng there,  
 Berosus, Ipsa hāc vrbē maximā ex oppido fecit vt ma-  
 gis dici possit illā edificasse quā āpliasse. As p aunc-



C

ciēt hystorographer of y<sup>e</sup> Caldees Berofus w<sup>ri</sup>theth  
 antiquitatum libro quarto, sayng, Anno cētesimo,  
 trigelimo primo a salute ab aquis, prima omnium  
 gentium & ciuitatum fundata est a Saturno Babilo-  
 nico nostro vrbs & gens nostra Babilonica multipli-  
 cataq; est nimis numero posteritatis, &c. Where he  
 calleth Nembroth Saturne of Babilon, and Be-  
 lus his sonne Jupiter of the Caldeis, his son was  
 Ninus, which was husbād to Semiramis the quene  
 that after her husband reigned there marueilous  
 byctorouslye by the space of .xlii. yeares. Berofus  
 saith, In the fourth place reigned at Babilon the  
 wife of Ninus, Semiramis, the Ascalonite. xlii.  
 peres. This woman exceded and passed al men  
 in chivalrie triumphes, riches, victories, & impe-  
 rie. There is no man comperable to this woman  
 There be so many magnificēt and noble things  
 spoken and w<sup>ri</sup>ttē of her life, both to her reproch  
 & chiefly to her laude & praise. And afterward it  
 was most āplified by the great conqueror Nabu-  
 chodonosor which said in his ioly royalte. Da. xliiii  
 Nonne hec est Babilon ciuitas magna quam edificaui  
 in gloria mea? Of whiche I spoke in my last ser-  
 mon here made, declarynge howe GOD coulde  
 pull downe theim that woulde not stoupe, by ex-  
 ample of this proude Nabuchodonosor that had  
 Daniell and other of the Israelites in captiui-  
 tie at the tyme when he made this proude boā-  
 styng. By the name of this Babilon. I. Peter cal-  
 leth Rome, bicause of the cōfusion & vncertēty of  
 innumerable idolatries y<sup>e</sup> ther in Rome wer vsed  
 as horribly as euer they wer in Babilō wher bi y<sup>e</sup>  
 come

D

**A**  
commaundement of king Ninus husband of the  
the said Semiramis the quene was first erect a tē-  
ple & an ymage of Belus the God his father, &  
then by like commaundement of the quene was  
Ninus her husband deified, to which she had cō-  
maūded among her people diuine honours to be  
geuen. And by example of her, many other great  
men caused like deuine honours to ber geuen to  
great mens ymages of their auncestours, and so  
began their first idolatrye, which after ward was  
spzed thzough all the world, which by Christ and  
his apostles, and their holy doctrine was extinct  
and quenched. And euen like as the elect peo-  
ple of God, the people of Israel, amonge whiche  
were Ezechiel, Daniel, and many other holy men  
and women were a small number in compari-  
son among the people of the city of Babilon, and  
there in much vexation, inockinge, and scoffinge,  
and great discomfort, lamenting the lacke of the  
holye citie of Hierusalem, and the destruction of  
the same, and the comfozt of their owne cōitrey  
of the holie lande. They hanged by their pipes &  
instrumentes of musike on the willowes in Ba-  
bilon, and could not singe the conforztable songs  
bled in the tēple of Ierusalē, although thei were  
many times prouoked therto. Eue so was. I. Pe-  
ter & a few new cōuerles to Christes faith with  
him in Rome, not without mucche trouble & discō-  
fort. All they that were thus assembled with the  
blessed Apostle thus coarted & streicted, yet had  
great solace & comfozt to heare of the cōstancy of  
chrysten people how they were daylye multiplied



**C** and increased. All suche as there were with him  
 hadde theim recommended to these good blessed  
 people that sainte Peter wrot this Epistle to.  
 And so did sainte Marke his disciple by him in-  
 struct and baptised, and afterward fully instruct  
 in Christes waye. In so muche that he wrot the  
 Gospell of Christe, whiche was alowed and ap-  
 proued for true by sainte Peter. This Marke  
 saint Peter calleth his sonne, because that bi him  
 he was chystened and taught all thinges neces-  
 sarye for an Euangeliste, oz for one that shoulde  
 preache the Gospell for to knowe. Salutate inui-  
 cem in osculo sancto. Salute you one another by  
 holy kysynge one another. By holy kysynge (he  
 saith,) meanynge that there be diuerse maners  
 of kysynge, some holpe and some not holpe, for  
**D** some do kisse for flatterynge and nothynge with  
 the harte, but for a sinister oz a leude purpose.  
 As Absalon Dauids sonne kissed the people, al-  
 luryng them to magnisie hym, as when menne  
 came to the courte to sue for their matters, he b-  
 sed to stande at the gates, and woulde come to  
 the suters, and woulde knowe their causes, and  
 then woulde kisse them, sayng: It is pitye that  
 the king loketh no better on these matters, wold  
 God I had auctorite to redresse these causes,  
 as I woulde surelye doe if I myghte, oz I  
 woulde he should set some other man to do it, for  
 hee is Olde, and wyll take no labours. All  
 these and suche other flatterynge woozdes and  
 behauioure, he bled amonge the people aspyryng  
 to the crowne, whiche thyng he moost earnestly  
 at

attempted afterwarde, when he made his father  
 to forsake the Citie, and to chyste for hym selfe A  
 as well as he coude. Thys came of suche flatter-  
 ryng coffer. There is a manner of kysynge  
 whiche is a saynyng kysynge. And soo Joab  
 kysed Amasa. ii. Regum. xx. fearyng that he  
 woulde aspyre into the fauour of the kinge, that  
 he shoulde be lyke to putte hym oute of fauoure,  
 when he mette hym at an oportunitie, for hys  
 purpose, came to hym flatterynge, and toke him  
 by the chynne wyth the one hande, and kysynge  
 hym, drewe out hys sheen or hanger wyth the  
 other hande, and stroke Amasa in the syde so sore  
 a wounde, that hys guttes fell about hys feete.  
 Here was a saynyng coffer, saynyng loue, where  
 was nought els but malyce and hatred. There  
 is an other trayterous coffer, and suche kysynge  
 bled Judas to our Sauoure Chyste, not for  
 anye loue whiche he ought to haue had towarde B  
 hym, but onely to geue to the Souldiours and  
 Seruauntes of hys companie a sygne that they  
 might knowe Chyste, and then set hande on him  
 and craftelye to carpe hym awaye, Abducite cau-  
 ce, as he hadde geuen theim instructions. The  
 traytour was afrayed (nowe that he hadde gon  
 so farre) lest Chyste should by his mighty power  
 haue scaped frome theim, as hee myghte if hee  
 wold inuisibly, as he did at Nazareth, when the  
 malicious people for hys preachynge, & for repro-  
 uynge their vyces, rubbing them on the gall, they  
 woulde haue pytched hym downe the elefe or  
 rock



C **rocke on which their citi stode & was builded on.**  
**The** Iesus transiens per medium illorum ibat. In-  
 uisibly he scaped awai that neuer a mā spied him  
**This** Judas knew he could doe, and therfore he  
 bade them beware, and conuey him away crafte-  
 ly. There is an other baudy oz lecherous cosse as  
 the adulterous woman oz the courtisan kisseth  
 the youngman, as it is wzite. Pro. vii. Apprehensū  
 deosculatur inuenem & procaci vultu blāditur. She  
 colled the yong man & kissed him, & with her flie-  
 ring cōutenance flattered him. All these maners  
 of kissing must be left, and you must amonge you  
 (saith. I. Peter to his scholers that he wzit vnto)  
 kisse like doves with peaceable colles, chaste cos-  
 ses in signe of peace & loue. And this was much  
 vsed in the primatiue church, and after ward euē  
 to our time in the holy church at the holy time of  
 masse, when the priest in some places, & specially  
 in chathedzal churches kisseth the deacon, & then  
 D the deacon goeth downe to the step of the quere,  
 & kisseth the rectorz, & they go euery one on hys  
 side and kisseth the seniozs, and they bpward on  
 both the sides the quere til all the quere haue ge-  
 uen the cosse of peace one to another. And this is  
 daiely obserued in the cathedral church of wells  
 at high masse, euē to this present time. And be-  
 cause (as it is wzitten in Genises) Our corrupte  
 nature is prone to noughtines more the to good-  
 nes, & in as much as some haue more folowed car-  
 nalitie and carnall loue then chaste loue, the peo-  
 ple haue misused the said cosse of peace, turninge  
 it to wantannes. Therfore such kissing of peace  
 at

at the masse hath bene left, where hath bene present both men and women, & whē the p̄fest hath geuen the cosse of peace, saynge to his minister, Pax tibi & ecclesie dei. He kisseth the paxe of siluer **A** or other mettall, or other honest stuffe, & that is caried about thzough the churche, that they that wil not chastly & louingly kisse one another, may at the lest wise kisse that pax, so by imitation & folowing the vsage of the p̄mitiue church, & the counsell of. s. Peter here willing vs one to kisse another in a holy cosse, or euery one kising & said pax that an other hath kissed, which is no smal signe of concozde, amitie, & frenship. Where contrary he that loueth not another. wil not with a good wil kisse nor touch that that his aduersary hath kissed or touched. Gratia vobis oibus qui estis in Christo Iesu. Amen. He begonne his epistle with hartly **B** prayer, for grace to them that were dispersed as straungers in Pontus, Galatia, &c. Gratia vobis & pax multiplicetur. And euē so he endeth his epistle or letter, wisshyng & praiyng for grace to al them that be constant and remaine stedfast in Christe Iesu, to whom with the father and with the holy Gost be all honour and glozpe for euer.  
Amen.

FINIS.